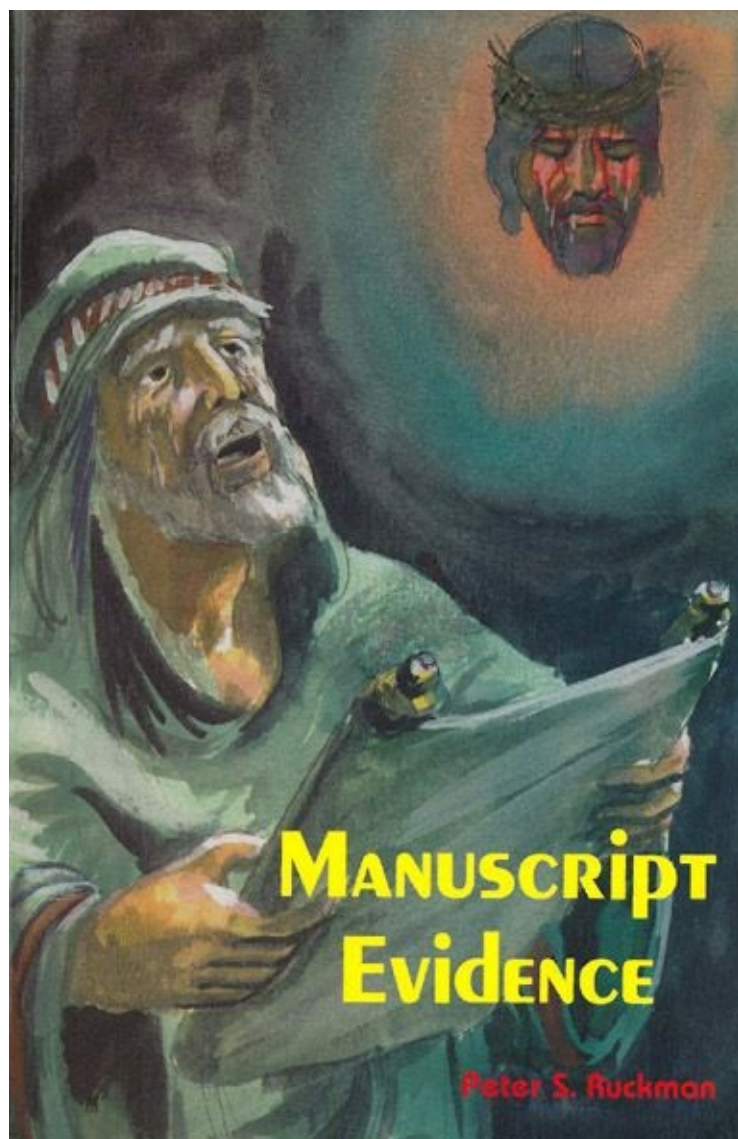


# MANUSCRIPT EVIDENCE

Peter S. Ruckman



# Manuscript Evidence

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PUBLISHER'S NOTE

The Scripture quotations found herein are from the text of the Authorized *King James* Version of the Bible. Any deviations therefrom are not intentional.

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## INTRODUCTION TO THE KINDLE EDITION

Forty years have passed since Dr. Ruckman first put out *The Christian's Handbook on Manuscript Evidence*. Evidently, the work created quite a “stir,” for after *eighty* years of publishing basically the same text, starting with the 26th edition, the critical text of Nestle was changed in about 500 places. Many of those changes reflected the criticisms brought up in this book.

As a result, this work will now require careful evaluation by the reader. Except for minor corrections of spelling, grammar, and Greek letters, “*Manuscript Evidence*” has been left “as is.” As a consequence though, some of the information will be outdated. What was true of Nestle’s Greek text when this work was first published may no longer be applicable now that the United Bible Societies and scholars in Stuttgart have “covered their tracks.” Who knows, maybe given another *eighty* years they’ll change what they missed in the 26th and 27th editions.

Several years ago now, Stewart Custer, then the head of the Bible department at Bob Jones University, was asked if he had a copy of the inspired word of God. His reply was: “As far as having an inspired and infallible Bible, yes, I have one...the Greek Testament that I hold in my hand...I will defend *every word of it.*”

*Not any more he won't!* Nearly 500 of those “words” are now *indefensible*.

An old joke goes: “What was the largest island before Australia was discovered?” That’s a trick question that a lot of people get wrong. *Australia* was the largest island before it was discovered. The fact that no one knew it was there did nothing to change the fact that it was the largest island—*whether anyone knew it was or not.*

What were the words of God before Nestle changed his text in the 26th edition? Well, from the evidence presented here in *The Christian's Handbook of Manuscript Evidence*, you will see that the words of God were in a *King James Bible* before Nestle first published his text in 1898, they were there during 25 editions when Nestle thought they were wrong, and they were still there when his text was changed in the 26th edition to match the *King James* text in 497 places. They weren’t “wrong” and then suddenly “right” when Nestle finally decided they belonged there.

## PREFACE

The purpose of this book (in addition to reconfirming the word of God to the believer) is to present new evidence which has been uncovered since the theories of Westcott and Hort were presented to the English Revision Committee of 1881–1885. These antiquated theories have been disproved many times since their inception, but the reading public (and in particular the ministerial students at seminaries) has not been notified of the advancement in knowledge.

Today there is no new material available for these students, and this is abundantly clear from the citations which will appear in this manual, for we have used as a point of reference the books printed since 1940 on “Bible translations” and “Bible translators.” It will be seen at a glance (from studying these “new” books) that all of the authors, with the exception of Dr. Edward Hills and J. J. Ray, have been following a false lead which was instituted nearly 100 years ago.

The results of this archaic approach to Bible translating is that the modern young man studying for the ministry enters the field totally unequipped for the problems that he meets. His knowledge of “Bibles” rests on a theory which is neither practical, sound, proven, nor intelligent. The “Bible babel” of today is largely the result of this type of training which produces “men of the cloth” with no authority but that of a church hierarchy or the contemporary (and temporary) “findings of psychology.” Our purpose in this *Handbook of Manuscript Evidence* is to point out the errors and fatuities of this “modern” approach used by “modern” Christian educators, which is still in operation 100 years behind the times. Teaching students, for example, to believe in the “Septuagint” or the Westcott and Hort “Conflate theory” is like teaching a nuclear scientist to believe in the infallibility of Jean Dixon.

This work has been written in the “popular language” so that it will not be as dull as most works on textual criticism and manuscript evidence. It is plainly a “criticism” of sorts, and pleads guilty to the label; the author takes the same “academic freedom” in criticizing the opponents of the Received Text as they take in criticizing it. The difference in this work and those by Kenyon, H. W. Robinson, Driver, Twilley, Souter, Gregory, Kilpatrick, Milligan, Zuntz, Burkitt, W. F. Howard, Parvis, Wikgen, Weigle, and Westcott and Hort is that THIS work is presented from the viewpoint of *a Bible-believing Christian who believes the AV 1611 to be the word of God*, not the viewpoint of a science-worshipping churchman who thinks that somewhere is something God wrote, *if anyone could find it*.

According to Westcott and Hort, all intelligent criticism is SUBJECTIVE, and so no apologies need to be made to any hotheaded fanatic who has been raised to believe that A. T. Robertson, Philip Schaff, Machen, Warfield, or Westcott and Hort were OBJECTIVE in their approach to the AV 1611.

This *Handbook* will enable the Bible-believing student to handle any problem which may arise from those who resent, disbelieve, ignore, or ridicule the AV New Testament text. The problems of sources are defined and analyzed, the evidence of the “fathers” and the ancient versions is discussed, the manuscripts are listed, the answer to “archaic words” in the AV 1611 is given, the problems of variance between the Greek Receptus and the AV English are taken up, the newer translations are compared, the Roman bias of the Westcott and Hort text is demonstrated, the theories of the AV’s critics are analyzed and dissected, proof is given for the superiority of the AV 1611 English over the “Original Greek,” and above all (and throughout) the discussions are made to stand within the framework of “truth” as defined *by the Bible itself*.

At no place does this *Handbook* assume the so-called “neutral approach” when it deals with manuscripts that attack the Deity of the Lord Jesus Christ, whether this attack be made on His Glorious Person or His Miraculous Work. *Neutral soldiers* (2 Tim. 2:1–4) *in time of war are the greatest weapon the enemy has* (Eph. 6:10–15).

Dr. Peter S. Ruckman  
Pensacola, Fla., Sept., 1969

## CHAPTER ONE

### The Great Disappearing Act

With the slacking off of the “calls to the ministry,” the secularization of the pulpit, and the cries on every hand for “ministers” to fill vacant pulpits and to reopen closed “sanctuaries”; a young man who has been “called to preach” may very well ask himself, “What in the world is wrong with Christianity today?”

There are numerous books and articles available which profess to be able to give an answer to this question;<sup>1</sup> however, none of these books or articles have ever presented a solution to the problem. The writers of these books and articles seem to be trapped in the same morass of confusion that has engulfed “Christianity.” From the Holiness point of view, the cause of all our troubles is smoking, drinking, dancing, movies (TV excepted, of course!), and lack of faith.<sup>2</sup> From the Roman Catholic point of view, the whole mess could be straightened out if all the “straying sheep” (i.e., Bible-believing Protestants!) would submit to the Vatican State headed up by the Roman Pontiff.<sup>3</sup> As far as the educators are concerned, the remedy is quite simple—raise the salaries of all teachers who have graduated from accredited schools, build bigger and “better” schools, conduct experiments in teenage drinking and dope addiction, mix African music and African morals with Anglo-Saxon energy, and put the emphasis back on sex and “free love.”<sup>4</sup> Dead Orthodox Protestantism, which was turned to ballets, psychedelic shows, and cocktail parties for “increased attendance,” believes the solution is “reaching the people where they live—in their own language.” (The practical application of this theory has produced homosexual orgies in the “church sanctuary” and in the Sunday School rooms.<sup>5</sup> The “people” seem to live a little differently in reality than they are *said to live* by the faculties of our theological seminaries!)

Fundamentalists and Conservatives say that the problem can be solved by a “return to the word of God and the faith of our fathers.” This is called “reactionary” by people who are gullible enough to believe Darwin, and with the exception of one or two small schools and one or two small periodicals,<sup>6</sup> nobody pays much attention to the suggestion.

*Christianity Today* presents a bizarre and frightening appearance to the young man about to enter the “ministry.” *What is he to minister?* Is his primary duty going to be “going to bat” for the “underprivileged classes,” social misfits,



equality of races, or “social justices”? Or is it promoting the Ecumenical movement, Salk vaccine, fluoridation of city water, sex instruction in the sixth grade, or proper methods of birth control? In short” *Just what is the “Christian ministry”*? Is it to point out the similarities between Buddhism and Confucianism? Is it to give ethical lectures, psychiatric counseling, book reviews, or just what is it?

Any young man with a grain of sense can see that there are enough pressure groups at work on Congress and the United Nations to push or promote any of the things named in the above list. There is enough emphasis on “self-analysis” and “self-development” and “self-adjustment” and “self-realization” in the average junior high school to make a whole nation of psychologists and psychiatrists in less than twenty years—and drive half of them crazy so as to furnish patients for the other half! With more mental clinics, health clinics, books on the “mind,” trained psychiatrists, and mental institutions than any two other nations in the world, the young man entering the ministry today is stuffed with the theory that 75 percent of his job is that of being a counselor on “mental health.”<sup>7</sup> One of the outcomes of this type of teaching has been that 90 percent of the educated ministers have ceased to believe anything in the Bible that might label them as being “emotionally immature” or “sick.”<sup>8</sup>

Still, the churches fold up, the candidates for the ministry decrease every year, more bribes have to be used to get young men into the ministry, the churches fall by the thousands into state control,<sup>9</sup> and the rate of juvenile delinquency, armed robbery, suicides, rapes, divorces, burglaries, deaths on the highways (80 percent involved with liquor!), wars and rumors of war continue, and the average pulpit in America has no power to do anything about it but put pressure on a congregation to say “yea or nay” to Black militants, federal housing, and rat control bills. While Billy Graham picks up a few strays here and there, the “Christianity” of today pays no more attention to his message than as if he were not even alive. Six months after a “Billy Graham Evangelistic Crusade” (in any town or city), one will find the moral tone of that place—its communal outlook and philosophy—has not been changed a whit. In the days of Billy Sunday (1862–1935) and Sam Jones (1847–1906), a three-week effort would leave a town with its jails empty, its theaters empty, its liquor stores closed, and its inhabitants lowering their voices when they cursed in public. (But all of this is considered to be “retrogression” for the Darwinian monkey-man who enjoys his theater attendance.)

Parents and teachers have spent hours discussing the problems of American

youth. No solution suggested yet has worked, and all those suggestions adopted by the government (i.e., race-mixing<sup>10</sup>) and psychologists (i.e., more sexual promiscuity and drinking<sup>11</sup>) have produced nothing but campus riots, vandalism, lowering of educational standards, forced “social promotion” of flunking Negroes who cannot make grades above 40, and moral looseness that can only be matched by the French Quarter of New Orleans in the days of WWI. Those who refuse to face this realistic picture and continue to emphasize “the positive aspects” of the “campus revolution” are only educated ostriches who don’t like to face facts. The FBI, the National Guard units, and the Chicago police know a great deal more about the “fruits” of a Liberal education (the “solution” according to John Dewey [1859–1952] and Bertrand Russell [1872–1970]) than the “accredited” daydreamers.<sup>12</sup> “Education” is obviously not the answer, at least not the education recommended, promoted, and supported by 95 percent of the college professors and high school teachers.

Approaching the problem from the Papal perspective, all would be well if the “straying sheep” of John chapter 10 would return to the One Shepherd (John 10) so that all would be “one” (John 17:21). The duplicity in this etymological horseplay lies in the fact that the prayer of John chapter 17 was answered *more than 1,900 years ago*, and a record of it was preserved for posterity (1 Cor. 12:13; Eph. 4:1–8) which anyone can obtain off a dime store counter. What the Papist means when he says, “One Fold and One Shepherd,” is *one ecumenical Church with the Roman Pope as the infallible authority over the United Nations*.<sup>13</sup> (You see, people don’t always talk too plainly these days and you have to interpret for them! Listening to a Pope is quite similar to listening to Captain Kangaroo or Lyndon Johnson; you know a lot is being said and none of it is offensive to the majority, but when they are through you cannot tell “for love nor money” *what* has been said!<sup>14</sup>) With churches and schools “merging” right and left, one would think that the Papal prayer is being answered (*even though Jesus’ prayer was answered nineteen centuries ago!*). However, the “merging” has been done to cover up the real trouble: a decrease in church attendance of such proportions that only by taking the “controls” off birth control can the Roman membership be sustained. The churches which “merge” do so because their Sunday night attendance has dropped to the place where if the preacher says, “Dearly Beloved,” some woman in the congregation is liable to blush, thinking the reference is personal.

To bolster this sagging attendance, Liberal and dead Orthodox churches

(mentioned above) have resorted to nudes posing in the pulpit, photographs of nudes displayed on the bulletin boards, photos of nudes interleaved with the pages of the Bible, clowns (representing Jesus Christ) strung up to tent poles, naked ministers displaying their sex organs to the congregations, free beer offered to those who bring the most visitors, ritual “fire dances,” beer concessions to church bowling alleys, “creative dances,” “artistic” performances by Negro Jazz combos, and I suppose, eventually, licensed prostitution for those who see Baal and Ishtar worship as “progressive creationism” or “ethnic dialogue” in the “sensitivity areas.”<sup>15</sup> Nothing has been exaggerated; the facts are available to anyone who wants them.

Is this the “ministry” to which God calls a young man? (If, indeed, God still does call young men!) Would it be “reactionary” to say that “Christianity today” is African degeneration? Could any young man entering the ministry honestly tell himself (with a clear conscience) that the gyrations of naked, painted bodies, *accompanied by alcohol and tom-toms*, is the type of Christian worship which the Lord Jesus Christ would recommend?

Is this the type of worship which Abraham, Isaac, Jacob, David, Paul, and John Wesley would recommend? If NOT, did God “grow up” in the last century with Darwin’s monkey, or did the monkey outgrow HIM—or *what*? If the “new morality” and the nightclub theology of Malcom Boyd is the real worship of God **“in spirit and in truth”** (John 4:24), which “god” is it? The God and Father of our Lord Jesus Christ or the **“god”** of 2 Corinthians 4:1–5? If “situation ethics” and LSD trips are nearer the **“truth”** than the truth of John 17:17, who could “pastor a flock” or “minister to the needs of modern man” better than Dave Gardner, Rap Brown, Madalyn Murray, Duke Ellington, Errol Flynn, Dean Martin, and the first ten bartenders you might pick up anywhere in downtown Los Angeles? Is this the kind of work God calls young men to do? *Can you prove it?* What the Bible denominates a “calling” (not a “profession”) could not be connected with the above “ministry” by anyone but a demented idiot. Not even with the help of the Greek texts of Nestle (1898), Alford (1849), Tishendorf (1869), and Westcott and Hort (1881) can the modern “theologian” make a “calling” of what is obviously professional showmanship geared to the sensual depravity of the ego.

At this point, the modern Conservative (or Fundamentalist) pats himself on the back and says, “Well, thank God we have not degenerated to that position yet! We still have the word of God and we still stand for something!” *But, does he?*

Take the first ten Fundamental Bible scholars you meet on any campus (at any time between 1880–1980) and ask them to show you this “word of God” about which they speak so highly. You will be amazed to discover that none of them have it, *or even profess to have it*, when pinned right down! While waving the AV 1611 majestically from pulpits all over the country—to a congregation drugged on “late shows,” newscasts, dancing girls, and beer ads!—the Conservative is shouting, “This is the word of God! This is the Bible! This is God’s word from cover to cover!” But *outside the pulpit in the classroom (!)* he is saying, “Except for the chapter and verse markings, the italics, and the spurious passages in John chapters 5 and 8; Romans chapter 8; Matthew chapter 6; 1 John 5:7 etc., this book is a *fairly accurate translation of the original!*”

(How he knows this is a great mystery, since no one has ever found or seen the “original,” and the manuscript by which the Conservative scholar is judging his translation has been under lock and key for 500 years, and no Protestant Bible scholar has ever handled it! The only copies of “Vaticanus” [B] which are available are Roman photographs of it, *made in Rome!*)<sup>16</sup>

The young man entering the ministry in 1971–1996 faces a unique situation to say the least.

1. He has no infallible authority to teach or preach.
2. He has no absolute truth by which to judge other “truths.”
3. The men who profess to believe in absolute truth and the infallible authority of the Bible do so with the reservation that THAT Bible is not available, and never has been for 1850 years, and that the final authority in matters of textual criticism is the Roman Pontiff.<sup>17</sup>
4. The young man, therefore, will be opposed not only by Atheists, Agnostics, and Catholics, but by Conservatives and Fundamentalists who have rejected the AV 1611 as the final authority “in all matters of faith and practice.”
5. If the young man who is entering the ministry as a profession instead of as a “calling” is a Liberal, he will not be bothered with problems of “authority,” for in college he will be taught that *his own opinion is the final authority*. His only problem will be deciding which “field” to enter—Biblical criticism, show business, Papal liaison, Federal Housing programs, race riots, stripteases, funny farm fables, drinking contests, shakeups, sleepouts, pad warmings, LSD therapy, hypnosis, playwriting, choreography, or Yoga.<sup>18</sup>

With such an orientation, the prospective minister should approach this textbook. He should “count the cost” before building the tower (Luke 14:28) or “warring a warfare” (Luke 14:31) and if he has really been called of God to preach, he should give the first and primary consideration to the great issue which he (and all preachers) must face: *Where is the word of God?*

1. It is not confined to the covers of one Book, according to all modern scholars.
2. It is not available to the public apart from modern scholarship, *according to the modern scholars!*
3. It is not available in its infallible form, according to modern scholars.
4. It is certainly NOT an AV 1611, nor even *close to it*, according to modern scholars.
5. It takes a library of at least 100 books to find it, according to modern scholars.
6. It includes church traditions and “superstitions,” according to Roman theologians.
7. It is only a “message,” according to modern Presbyterian theologians.
8. It is Jesus Christ *and Him ONLY*, according to New-Orthodox theologians.
9. It is something separate and distinct from “words” and, therefore, will never be found *as words in a Book*, according to all scholars.
10. It can *almost* be found in an ASV (1901) and an RSV (1952), *but not quite!!*
11. No one can obtain it, and those who get more of it than anybody else are Hebrew and Greek philologists.

Question: *Does this sound like anything you ever read in the Bible?*

Is this what the Apostle Paul would tell you if he talked to you about the “call to the ministry” (1 Thess. 2:13)?

Is this the “briefing” that Jesus Christ gave to Peter, James, and John (John 17:8)?

*What is the “word of God” and WHERE IS IT?*

Did God ever speak? If He ever did, where is the record of what He spoke? Who has it? Can YOU get it? If you cannot get a copy, what have you been called to “preach”? Paul said **“PREACH THE WORD”** (2 Tim. 4:2).

*What is “The Word”?*

Is it a message or a book? Is it both? *Which book?* When Paul said, **“PREACH THE WORD,”** what was **“THE WORD”**?

1. Did he mean: “Preach the ethical content of the world’s great religions”?

2. Did he mean: “Preach Socialism as a Christian form of world government”?
3. Did he mean: “Preach reconciliation of institutions to the ‘Kingdom of God’”?
4. Did he mean: “Preach the best translation of Vaticanus’ LXX”?
5. Did he mean: “Preach Nestle’s Greek New Testament to Englishmen”?
6. Did he mean: “Preach the Sermon on the Mount, omitting the verses on Hell fire” (Matt. 5:22)?
7. *What in blazes DID he mean?*

This is the issue that the young man must settle before he enters any ministry which resembles (in any way, shape, or form) the *Christian ministry*. One can take the term “Christian ministry,” and by applying the new scientific definition of “meaning,”<sup>19</sup> he can make the words mean “social therapy,” “ideological involvement,” “sensitivity dynamics,” or “total commitment to the environmental thrust,” etc. (but talking like a jackass never made a sheep out of a serpent; see Matt. 10:16).

To demonstrate to the novice how crucial this matter is, let us place six great men on the “stand,” so to speak, and see what they really believe if they spoke the whole truth in this imaginary situation.

1. POPE PAUL (or any other Pope)

“What is the final and absolute authority for the Christian?”

Answer: “Mother Church’s teachings, which include the traditions of the church fathers (minus some of the evangelistic ones!), the ex cathedra statements of the Popes, the decrees of the church councils, the Bible, the Apocrypha (minus a few books we don’t like!), and the future utterances which may have to be made to protect the power of the Catholic Church in various political situations.”<sup>20</sup>

(The reader will understand that we have here stated the truth of the matter; not what some Pope would dare answer if questioned!)<sup>21</sup>

2. MARTIN LUTHER

“What is the final and absolute authority for the Christian?”

Answer: “The Lord Jesus Christ, speaking through ‘His word.’”<sup>22</sup>

“And what is ‘HIS WORD,’ Martin?”

“Well, the Bible.” “

And WHICH Bible, Martin?”

“Well, the Textus Receptus of Erasmus.”

“Is this Bible without error, Martin?”

“Well, it is except for one or two places where....”

“Oh, I see! And who straightens out these ‘one or two places’?”

“The Lord Jesus; the Incarnate Word.”

“I see. One more thing, Martin, did the Incarnate Word tell you that babies should be sprinkled before believing on the Incarnate Word? Somebody told you; who told you?”

(Here, the prospective minister should take warning. Once the written words have been abandoned as the final authority, then the authority becomes the subjective impression produced on the interpreter by SOME SPIRIT. Whether or not that “spirit” is the Holy Spirit who wrote the words, or whether that spirit is similar to the one who inspired the minister to take off his clothes in front of the camera<sup>23</sup> is a matter of conjecture.)

### 3. WESTCOTT AND HORT

“What is the final and absolute authority for the Christian?”

Answer: “The Bible.”

“Which Bible?”

“The Greek New Testament.”

“*Which* Greek New Testament? There are about 20, you know.”<sup>24</sup>

“*Our* Greek New Testament!”

“*Oh, I see.*”

“Of course, you understand that OUR Greek New Testament is not infallible, nor perfect; *no Greek Testament is*, but we have preserved much *better* manuscripts than those which were used in the production of the popular *King James Version*, so we can truthfully say that we have restored the original text to its best possible state of authenticity.”

“I see. And what are the FRUITS of this restoration of text?”

“I beg your pardon?”

“I said, ‘What are the *fruits* of this restoration of text?’”

“Come again, please? I didn’t quite get that last question.”

“I said, ‘What are *the fruits* of your text and the translations based on it?’ The Bible says, ‘**BY THEIR FRUITS YE SHALL KNOW THEM.**’ *What are the fruits of your text?*”

(We will now stand silently, heads bowed and uncovered, and pay our last respects to the deceased. The “fruits” of the Westcott and Hort text are 500 dead Orthodox and Liberal schools and 50 Fundamental schools *rejecting the*

*Reformation Text*<sup>25</sup> as an authority and leaving their ministerial students with no authority but the Roman manuscript *Vaticanus*. This manuscript is the work of Origen [184–254], Eusebius [260–340], and Constantine [330],<sup>26</sup> and was promoted by Augustine [354–430], Griesbach [1774, *The Emphatic Diglot*], and all modern “Conservatives”—J. Gresham Machen [1881–1937], A.T. Robertson [1863–1934], Benjamin Warfield [1851–1921], et al.)<sup>27</sup>

#### 4. J. GRESHAM MACHEN

“What is the final authority for the Christian?”

“The Bible.”

“Which Bible?”

“*Any Bible*. They’re all good.”

“Is the *New English Bible* (1961) pretty good, J. G.?”

“Well now, no! There is a limit, after all! The *New English Bible* is a modernistic translation. By ‘any Bible,’ I mean, of course any *reliable translation*, such as the *RV* (1885) or the *ASV* (1901).”

“Oh, I see. And how about the *AV* 1611?”

“Well, it is *usable*. Basically, it is a good translation, although the meanings of many of the words have been changed and, of course, with the discovery of *Sinaiticus* and *Vaticanus*, ‘new light’ was thrown on the text which calls for more revision.”

“Then, the *ASV* (1901) is reliable?”

“Yes, certainly.”

“Do you mean to tell me that it is the inerrant, infallible word of the Living God?”

“Well, *God speaks through it*.”<sup>28</sup>

“I’m afraid you’re a little hard of hearing, J. G., what I asked you was, “Is the *ASV* (1901) the infallible, inerrant word of the Living God?””

“Well, ah, no! As a matter of fact, *no Bible is*,<sup>29</sup> *but WE are working on it*.”

“Oh, I see.”

“Yes, as a matter of fact, there are 35 new translations coming out next year and the majority of them are reliable where they deal with....”

“*Thank you, Doctor!*”

#### 5. EMIL BRUNNER

“What is the final authority for the Christian?”

Answer: “The word of God.”

“And can I get a hold of this ‘word of God,’ Dr. Brunner?”



“Of course! He is the Incarnate Christ!”

“I mean, is the Word around now?”

“Of course! The Incarnate Christ!”

“I’m getting a little static here, Doctor. I always thought that Jesus Christ was God Incarnate, but that we no longer know Him **after the flesh** (2 Cor. 5:16). When I ask about ‘the Word of God,’ I mean, what Bible can I get to read what God said?”

“Well, by the Incarnate Christ, I mean the Incarnate Word.”

“I’m having a hard time picking you up, Doc. I always thought *that words were things that were spoken or written down.*”

“Yes, but I am referring to the Word.”<sup>30</sup>

“Well, suppose I have a problem in finding an answer to something, and I want an absolute authority to give me the truth; where do I go to get it?”

“Oh, my child, there is no such thing; but God’s authority is *His Word.*”

“Well, *WHERE IS IT?!*”

“It is settled for ever in Heaven.”<sup>31</sup>

“Great! How do I get it?”

“It comes instantly to all of us, it comes gradually and then in times of crisis, it is here! It is there! Let it grasp you! Enter into it!”<sup>32</sup>

“Well, what will I do with this old AV 1611 Bible?”

“Read it my child. Perhaps God will speak to you through it.”<sup>33</sup>

“Are you and Barth eating at the same table?”

“Yes, we are feasting on *His word.*”

“Well, if you ever get a copy of it, would you give me one, too?”

“Anyone can find it anytime. It is here. It is there. It is everywhere. It speaks through history. It speaks through supra-history. It...”<sup>34</sup>

“Thank you, Dr. Brunner.”

6. DR. A. T. ROBERTSON

“What is the final authority for the Christian?”

Answer: “Why the Bible, of course. It is reliable in all matters of faith and practice.”

“Did you say ‘infallible,’ Doctor?”

“No, I said ‘*reliable.*’”

“I see. You are speaking, I suppose, of the Bible that Luther, Wesley, Whitefield, Calvin, and General William Booth used?”

“No. They used *translations* from the Textus Receptus. I was referring to the

great critical editions which have come from the peerless scholarship of Casper Gregory (1884–1912) and Westcott and Hort (1881).<sup>35</sup>

“Are you saying that the word of God can only be found in *Greek manuscripts*?”

“Oh no, there are many *reliable* translations.”

“Is the AV 1611 a ‘reliable translation’?”

“Basically.”<sup>36</sup>

“Are any of the translations the infallible words of the Living God?”

“No, the nearest thing we can get to the original, infallible, inspired scriptures is the ASV (1901) translation, a true work of monumental scholarship.”

“Well, Doctor, if the nearest thing we can get to it is a book which denies the Virgin Birth (Luke 2:33), the inspiration of the scriptures (2 Tim. 3:16), the Deity of Christ (1 Tim. 3:16), and the Blood Atonement (Col. 1:14), where else could I go to *find out what God said*?”

And here the worthy Doctor would wave his hand at his library shelf! To the horror of the prospective young minister, he would discover that the learned Greek grammarian believed that “the word of God” was three volumes by Adolph Deissmann (Books: 1895–1912), two by Tregelles (1857–1872), three lexicons by Gesenius (1810–1828), Trench (1807–1886), Thayer (1828–1901), four critical texts by Griesbach (1774–1806), Weiss (1901), Von Soden (1913), Lachmann (1842), and two concordances by Young (1900: reprinted 1969) and Strong (1968), plus the theological works of Berkhof (1910–1940), John Calvin (1509–1564), Loraine Boettner (1910–1940), and the *International Standard Bible Encyclopedia* (1939), plus the commentaries by Dummelow; Williams; Jamieson, Faussett, and Brown; Adam Clarke, and the *Pulpit Commentary*!

If that is what a man has to go through to find “the word of God,” then the Catholics and the Liberals are correct. If the “word of God” is the theological library of a dead Orthodox linguist, then the prospective minister should do one of two things quickly: either go back to Rome and put on the hood and cassock, or get a hold of a Jazz combo and enter show business.

*Question:* How did Dwight Moody (1837–1899), William Carey (1761–1834), David Livingstone (1813–1873), John Paton (1824–1907), Jonathan Goforth (1859–1936), Hudson Taylor (1832–1905), Adoniram Judson (1788–1850), and Charles G. Finney (1792–1875) convince 10,000,000 people—including Hindus, Animists, Moslems, and Buddhists!—and “Christianity” was the true *religion without the aid of A.T. Robertson’s library*?

Now, before going a step or a chapter further, let the reader examine his heart. Has he been called to preach? If so, *who* called you and *what* did they call you to preach? Did God call you? *Could you get a psychiatrist to believe that?* Further, are you prepared to face an army of “nut doctors,” headshrinkers, social workers, Civil Rights agitators, Catholic priests, dead Orthodox scholars, hippies, beatniks, medical doctors, nuclear physicists, “astro-nuts,” Christian educators, and ordinary sinners armed only with the knowledge that somewhere in some theologian’s library is the “word of God”?

Or to be blunt about it, are you prepared to patrol North Vietnam armed with a butter knife?

*Behold! Now is the time to back out!*

We have (in 1970) 50,000 “priests and ministers” promoting sacraments, sprinkling babies, preaching Westcott and Hort, spinning prayer wheels, meditating, hypnotizing, recommending *Living Letters*,<sup>37</sup> correcting the Bible, promoting race-mixing, and rehashing the “Sermon on the Mount.” Five thousand more will not alter the moral and spiritual tone of America a bit, unless it *lowers* it. We have 50,000 “teachers and scholars” mangling and perverting the Bible, laughing at the Reformation text, recommending the *Amplified Version*, publishing articles on “group therapy,” “rethinking the Revelation,” “re-evaluating the Atonement,” “realizing the Gospel Imperative,” resisting the Holy Spirit, misleading young ministers, and lying about manuscript evidence. Five thousand more will not help matters a bit.

So to begin at the beginning (where a textbook on manuscript evidence should begin), let the student *renounce his call to the ministry and quit and take up a decent job* (like bricklaying or repairing of appliances) if he is going to enter a crowded field where no one believes anything except what he reads in a funny paper.<sup>38</sup> If you have no absolute and final authority to preach—*don’t preach*. The world doesn’t like “preaching.” It never has, and it never will, and the only “preaching” this worldly system will accept is a preaching which minimizes sin, magnifies man, and humanizes God.<sup>39</sup> “Authority” is not a popular subject (Rom. 13:1–4) and will be less popular as this age closes. The only authority this world wants is an authority that is flesh and blood sinfulness—like *itself*. A perfect or sinless authority is not wanted nor is it sought for, and those who profess to have found it (Romans—the Pope, Fundamentalist—the Bible) do not in the least believe that their sources are infallible or absolute.<sup>40</sup> If you have been called to the ministry, as Paul was called (Rom. 15:15–18; 1 Tim.

1:12–16), you have *no business professing something which you do not believe; and if you do not believe that you are a spokesman for God (who is Absolute Truth!)*<sup>41</sup> to whom God has given an infallible revelation, then for God's sake and my sake and the sake of your grandchildren, *STAY OUT OF THE MINISTRY.*

The Christianity of today (Protestant, Catholic, Greek Orthodox, or Fundamentalist) has no authority other than its body of traditions and scholars. “The word of God” is a fleeting ghost which eludes all of its seekers and admirers. It is a mythological book which exists only in the minds (or the imaginations?) of the faculties of Conservative schools.<sup>42</sup> When actually sought for, the young minister will find that the greatest, wisest, and best of the “Conservative” scholars have all forsaken the Holy Bible of the Reformation and have subscribed to the depraved conjectures of second and third century Alexandrian scholarship, which God never has and never will use.<sup>43</sup>

When the great evangelists, pastors, and missionaries of the sixteenth to the nineteenth centuries spoke of “the word of God,” they knew whereof they spoke. (This is attributed to ignorance by modern conservative scholarship!) They received the word as it was in truth—**“the word of God”** (1 Thessalonians 2:13). They accepted the *words*—not the “word”—as inspired and preserved providentially by the God of Abraham, Isaac, Jacob, Jesus, Paul, Moses, Peter, James, and John (Rev. 22:19; John 5:47, 3:34, 8:47, 14:23; Jer. 13:10, 17:16, 14:14, 15:7, 11:21; Deut. 29:19, etc). They preached it that way *and they got results*. The spiritual blessings and material prosperity which attended their ministry are still being enjoyed by smart alecks who have abandoned their “Bible” and have recommended in its stead “Bibles” which are no more “revisions of the AV 1611” than a City Index is a revision of *The Merchant of Venice*.

The “word of God” has vanished from the European and American scenes. It left in 1904 and there is little chance that it will return<sup>44</sup> (Amos 8:11). A man entering the ministry today cannot preach it simply because *he cannot find it*. He can find “reliable translations” (which omit verses, words, and chapters, and slander the Deity of Christ and the Blood Atonement). He can find “authoritative Greek texts” (which include “Bel and the Dragon,” the “Shepherd of Hermas,” and the “Epistle to Barnabas”),<sup>45</sup> and he can find “apostolic traditions” (including two dozen which contradict the New Testament).<sup>46</sup> He can find “scholarly exegesis of the original” (when no one ever found the original!), and

he can find the “fundamentals of the faith” (given by people who accept 20 things outside the Bible, while excluding 500 things in the Bible); but *where is the “WORD” in all this mess?* (See Acts 20:32 and 1 Pet. 2:1-3.)

Houdini and Blackstone never got off with a better disappearing act. Cloaked in a hypocritical phraseology which would deceive a Holiness tract distributor, “Christian scholarship” has taken the minister’s authority from him; he no longer “speaks with authority,” but “as one of the scribes” (Matt. 7:29), and the public has left the sanctuary to find an authoritative voice. The next voice they hear will be that of Hollywood and New York, via the Roman Church and the National Council of “Christian” Churches.<sup>47</sup> When a God-called man has no authority other than the teachings of his church or a Greek linguist, he can go back to the God who called Him, turn in his credentials (2 Tim. 4:1–6), and find an *honest* way to make a living.

What a sham to wave a book in the face of this generation and bellow, “This is God’s Book!” when neither you, *nor your professor, nor your school, nor your seminary* every believed it for half a minute! This generation is lost and wandering like scared sheep on the backside of a mountain. They hunger for authoritative leadership. (The Beatles and the “Rolling Stones” only express in realistic terms what this generation LIVES.<sup>48</sup> The “Nowhere Man” is the scientist, priest, and professor of 1970. Having rid himself of the living word of the Living God [Jer. 23:36], he now must *invent an authority to take its place.*) The Papist, who threw out the Bible in A.D. 325, takes the church and the Pope, and the Conservative takes the slovenly scholarship of Westcott and Hort (1881) and A.T. Robertson (Works: 1920–1940). No one can find the “word of God,” for it has disappeared!

This manual will guide its reader in the search for that infallible, true, living, and final word of the Infallible, True, and Eternal God; and for those who believe that no such thing exists, we kindly recommend that they put this book down and not waste God’s time (or their own!) in studying the facts. There are 400,000 other books which deny that the word of God is available. Anyone of them is good “recommended reading” (according to modern scholarship), and if you stick with them, you will probably keep your reputation for being intelligent and “up-to-date.”

## CHAPTER TWO

### The Revival of Third-Century Superstitions

Few Bible readers in America today realize that all the versions of the Bible publishes since 1881–1885 (English Revised) are throwbacks of antiquity which were considered to be “outmoded” at the time of the Reformation (1500–1611). With all the gas blown out hither and yon by “modern scholarship” about the “archaic” *King James Version*, the smog prevents the Christian from observing a startling fact—the ASV (1901) and the RSV (1952) *and all Bibles kin to them* are based on corrupt texts *which were discarded by Bible-believing Christians as far back as the fourth century A.D.*<sup>1</sup>

The “new Bibles” are about as “new” as Marcion (120–160), Valentinus (120–160), Philo (20–55), and Origen (184–254). Under the banner of “older manuscripts,” what has popped up is a revival of Gnostic depravations.<sup>2</sup> Strangely enough, the modern scholars all base their findings and interpretations upon a theory which was proposed in 1880 and which has since been proven false on at least fifteen occasions<sup>3</sup> by scholars from every branch of Christendom.<sup>4</sup> The uninformed public, which gets its information largely from *Time*, *Look*, *Life*, *Newsweek*, and the Associated Press, has no idea that this kind of monkey business is going on. When they read in the new translations about “the best manuscripts” and “latest findings” and “authoritative scholarship,”<sup>5</sup> they accept the words at face value, never realizing that they are dealing with a theory which is nearly 100 years old and a theory that concerns manuscripts which were considered to be “late” and “outdated” as far back as A.D. 350.

Is it not a strange anomaly which leads “space-age scientists” and “atomic-age Christians” to swear by a false theory which originated 90–100 years ago? Since the ridiculous theory of Westcott and Hort was postulated,<sup>6</sup> it was thoroughly analyzed and disproved by Dr. Edward Hills and half a dozen textual critics.<sup>7</sup> Even at the time of its inception, the Westcott and Hort theory was proven to be nonsense by eminent textual authorities who had access to every manuscript referred to by Westcott and Hort themselves.<sup>8</sup> Yet, to this day, the faculties of the “Fundamental schools” in the United States, Canada, Great Britain, and Europe cling to the outmoded clichés of Westcott and Hort like they thought that they were dealing with God, the Holy Spirit. Completely ignoring

the *fruits* of the theory, the *facts* stated in the theory, the *manuscript evidence* for the theory, and the *motive* of the two men in suggesting the theory, Conservative scholars today swear by it (as a guideline in translating and revising) like an engineer would swear by a slide rule. Any young man called to the ministry these days will be recommended the Westcott and Hort Greek text as it stands in the ASV (1901), and then he will be told that this version is for “conscientious Bible students” and “serious Bible study.”<sup>9</sup> He will graduate from *any school in the United States* with the idea that the AV 1611 is for “careless Bible students” and “popular” Bible study. This puts the ministerial student in subjection to a Greek faculty and makes his authority and interpreter *NOT the word of God (Jesus Christ)* but the Greek lexicons and the scholars approved of by Westcott and Hort. Thus, the modern product of a modern Conservative school is one hundred years out-of-step with the times, and while he professes to accept the Holy Spirit as the final court of appeal, he actually accepts the *opinions of dead Orthodox translators and linguists who didn’t even believe the originals were inspired*.<sup>10</sup>

Five minutes’ conversation with the average “ministerial student” will bring this truth home with force to the honest investigator. Fearful of being accused of “bibliolatry,” browbeaten into submission to the theories of neutral textual critics, and cowed with the thought that he will be considered “old fashioned” (or stupid) if he goes by the AV 1611, the new breed of “conservatives” are neither original, refreshing, authoritative, nor up-to-date. Their clothes smell of 1881 or A.D. 350. Where they fail to receive light from the Bible, they go immediately to the Greek text of Westcott and Hort (or Nestle’s text), proving that they have been taught to rely on dead Orthodox scholarship instead of the Holy Spirit for their authority.<sup>11</sup> Those who mouth longest and loudest about the Lord Jesus Christ being the highest authority are careful to *segregate Him from the text of the AV 1611* and associate Him with the “Bibles” of 1881–1980. It would seem that the Lord Jesus was honoring the wrong text between 1500–1881, but now that He has the right one (!) He can get something done! (It is quite true that so far He has failed to do *anything* with the RV [1885], ASV [1901], or the RSV [1952], but there is always the possibility that He *might*. After all, look how much better condition China and India are in today than they were when Judson, Studd, Goforth, Taylor, and W.A. Martin preached their AV 1611 Bibles!)

What are the “new” Bibles? How is it that with 60 of them on the market—

one for each heretic—and all of them professing to be “in the language of the people,” that they cannot produce one-tenth of the results which were produced by the AV 1611 in the hands of thousands of people who never finished high school?<sup>12</sup> Are the new “Bibles” advances in Bible translating? Are they “easier to read?” If so, why is it that no one can quote any chapters from them? If someone CAN, how is it that for every person who can quote 20 verses from an ASV or an RSV, there are 100 people who can quote 40 verses from an AV 1611? *If the AV 1611 is easier to memorize, why replace it?*

What are the new “Bibles”? Is the RSV really “up-to-date”? (See Job 6:6; Num. 13:33; Micah 5:14; Prov. 11:30; Isa. 51:6; Ps. 132:6, 10:4–5; Amos 8:14; Jer. 15:7; etc.) If any of the new “Bibles” are up-to-date, in the American sense, is “up-to-date” desirable? (See Chapter One.) Does God want the Bible dragged down to the level of unregenerate scribes? Is this the same as “putting the Bible into the language of the people?” *Are these not two different issues?* What is “archaic” or “Elizabethan” about the AV English of Deuteronomy 24:5; Job 15:8–9; Numbers 24:14; Genesis 19:10; Psalm 107:25–27; Ezekiel 3:1; Mark 15:2; Luke 15:27; 1 Samuel 24:14, 27:11; 1 Peter 4:5; 1 Corinthians 1:11; Joshua 14:15, 15:14; Exodus 32:3; Jeremiah 31:29; Numbers 14:34; Jeremiah 13:10; etc? Hasn’t someone tried to confuse the issue? Are there really “857 archaic words” in the AV 1611?<sup>13</sup> How is it that such an outdated book is still being believed by twentieth-century sinners, and then this belief is followed by their conversion to Jesus Christ and revolutionary changes in their lives?<sup>14</sup>

What exactly are the new “Bibles”? Are they really “new”? (See Eccl. 1:10.) Do those who read them and understand them *obey them*? If all of them (or some of them) are “reliable,” why do they contradict each other? If only *some* are “reliable,” who is the final authority on which ones are reliable? You say, “The Lord Jesus Christ,” Aren’t you a little addled? The Lord Jesus Christ defined the Old Testament canon as it stands in the AV 1611, *minus the Apocrypha as part of the Old Testament*. Every Bible on the market since 1881 uses the Westcott and Hort Greek text, *which has the Apocrypha in it as a part of the Old Testament!!!*<sup>15</sup> Aren’t you a little confused? The Roman Popes would approve of this text, but would A.T. Robertson, J. Gresham Machen, and Benjamin Warfield?

*Yes, they would. THEY DID.*<sup>16</sup>

What is “news” about a fourth-century Roman manuscript which has the *Apocrypha* as part of the Old Testament? Didn’t Martin Luther and the AV 1611



translators purposely segregate the *Apocrypha* from the Old Testament, knowing that the final authority on manuscript evidence (the Lord Jesus Christ) would not include it?<sup>17</sup> Then, why do all the new “Bibles” go back to *pre-Reformation* times to get Greek manuscripts for their “Bibles”? *Isn’t this type of thing a little “reactionary”*? If the AV 1611 is “archaic”—yet it omits the *Apocrypha* as part of the old Testament—what in the world is the *New American Standard* or the *New RSV*—which *includes* the *Apocrypha* as part of the Old testament—doing going around sporting the word “NEW”?

*How say ye that these are “new” versions?* They are both 1200 years out-of-date.

What is “new” about a version which says “Son of Man” in John 9:35, when the text is quoted in A.D. 180 as **“Son of God”**? (See *Tatian’s Diatesseron*.) The theory of Westcott and Hort was the Vaticanus (A.D. 350–370) contained the most accurate and the oldest text. How does one explain the fact that the AV 1611 often cites texts from the first and second centuries *which were unknown to its translators in 1611*, and only later discoveries confirmed the fact that the AV 1611 was correct and the ASV text (John 9:35) was incorrect? The reading “Son of Man” is not a “new reading” from an “older manuscript.” It is *an OLD reading from a LATE manuscript!* Every “new Bible on the market that reads “Son of Man” in John 9:35 for “Son of God” is giving the gullible reader a fourth-century revision of the original text, when the second-century reading has been preserved for the reader 250 years before any of the “new Bibles” were written. By this standard, the “hottest article” on the market today is the AV 1611, *in the English*, for it preserves a text which is older than the best manuscripts used by Westcott and Hort.<sup>18</sup> (See Chapters Six and Seven.)

What is “new” about a version which says “his father and his mother” (Luke 2:33), when the citation **“Joseph and his mother”** (AV 1611) can be picked up in A.D. 150–250, 250 years before the Vatican scribe altered the Bible text?<sup>19</sup> The only thing “new” about such alterations is that *in A.D. 350–370 they were considered “new.”* By A.D. 1611, they were as old as last year’s bird nest.

The recent recovery of these archaic “Bible manuscripts”<sup>20</sup> led the public to believe that the original New Testament was being restored. Subsequent investigations show that Vaticanus and Sinaiticus (both fourth century uncial manuscripts) did nothing to restore the “original text.”<sup>21</sup> What is being published today, under the pseudonym of “better translations,” are nothing but the English translations of corrupt manuscripts which the progressive Christian

discarded fifteen centuries back. Only the Madison Avenue technique of modern advertising was able to place the ASV and the RSV on the market, and only the credulity of dead Orthodox scholars (or the faculties of fundamental universities) was able to keep either Bible before the eyes of the God-called preacher. As anyone knows, the AV 1611 had no royal backing, no royal promoting, no act of parliament behind it, and the University Press was allowed to *print any other version of the Bible along with it*.<sup>22</sup> Someone has not been able to do—with “better manuscripts,” high pressure advertising, sales techniques, and “more light on the Greek”—what the AV 1611 did on the grounds of its own intrinsic merit.<sup>23</sup>

Turning now for a moment to the manuscript evidence itself, we should note (in general) what we are dealing with in the new “Bibles.” (Subsequent chapters will get down into the technical details, but for the time being, the student should identify the type of manuscript handling he will have to deal with.)

1. The Westcott and Hort text (as Griesbach’s text, 1774) is substantially the Roman Catholic “Vaticanus” manuscript (designated “B”). NO Bible scholar has ever handled it—only private Catholic scribes. The copies used for the Greek critical editions are taken “ipso facto” with the implicit belief (and trust!) that the Pope will surely not deceive anyone in the photo process! (This in the face of the “Donation of Constantine” [A.D. 820] and the Isidorian “Decretals” [A.D. 850]!)<sup>24</sup>
2. The same text is the basic text for Nestle’s critical edition. Nestle has made certain alterations of his own, but he is clear in stating explicitly that the Vatican manuscript is to be preferred above every other manuscript in cases of doubt.<sup>25</sup>
3. These two texts are the grounds upon which all faculty members of all universities correct the AV 1611 text and “snow under” the young ministerial student who is trying to find something authoritative on which to rest. His attention—under the hypocritical alibi of “the Lord Jesus being the final authority”—is torn from his *Authorized Version* and riveted on the Greek scholarship of Nestle and Westcott and Hort.
4. Where an occasional appeal is made to Stephanus’ Receptus (1550) as a basis for altering the AV 1611 text, the student is lead to believe that any deviation from the exact grammatical translation of the words is a distortion of the text. Where the student insists that it is NOT, then his attention is called to the fact that the distortions in the ASV (1901) and

RSV (1952) are also “innocent” and come under the same heading; which, of course, they do not.

5. The new “Bibles” (the RV, ASV, and RSV in particular), in order to “sell,” still keep up the incongruous profession of being revisions of the AV 1611. This is to buffalo the student into thinking that the RV, ASV, and RSV are from the same Greek text; which, of course, they are not.<sup>26</sup> If the student objects, his attention is called to the “400 changes” made in the AV text between 1611 and 1613. What the student is not told is that between the AV Greek text (the Receptus) and the ASV, RSV, RV Greek text Vaticanus), 5,788 changes have been made, and the Nestle’s text departs from the Holy Bible 36,191 times in the Greek text.<sup>27</sup>
6. To brainwash the new minister with these false comparisons, all the literature of the “Christians” from 1940 on suddenly adopts the terminology of the Atheists (!) of 1700. Instead of referring to the *Authorized Version* as the “Authorized Version,” the entire retinue of Christians (?) begins to refer to it as the “King James Version”! By this standard, an honest and consistent scholar would have to call the ASV (1901) “the Philip Schaff Version” and the RSV (1952) “the Luther Weigle Version.” (You see, someone is as crooked as a dog’s hind leg!)

In order to rid themselves forever of the despised “Authority,” numerous writers (between 1930–1970) published little books on *How We Got our Bible* or *Our Bible* or *English Versions of the Bible* or *How Our Bible Came to Us*, etc., in which it is suggested (strongly) that the term “Authorized” was used of other Bibles *before* the AV 1611 Bible.<sup>28</sup> One would think—to read the modern Bible bookstore shelf—that the *Bishop’s Bible* (1569), the *Peshitta* (A.D. 200), the *Geneva Bible* (1590), and the *Great Bible* (1539), were as “authorized” as the *Authorized Version* of 1611. But this is another “booby trap.” For the term “authorized” does *not appear on the original edition of the 1611 Bible and the term was never connected with King James.*

The AV 1611, as the original manuscripts (!), won its place in the hearts of Bible-believing Christians by virtue of the fact that the Holy Spirit bore witness to it. This is “the word of God speaking through the word of God” about which the Neo-Orthodox writers like to talk. But a God who would speak through *any translation* will speak through *The Book of the Dead* (2000 B.C.), *Tobacco Road* (1930), the *Odyssey* (850 B.C.), *Macbeth* (1585), *Droll Stories* (1350), and *Little Bo Peep* (1700). To spiritualize the word of God to mean “the message” which

can be received *through the book*, without believing that the *words of the book are true*, is to open the barn door for God to “inspire” the novels of James Baldwin, the cartoon strips of Lil’ Abner and Steve Canyon, and the music of Hank Williams and Harry James. *This is the “new” God of Chapter One!* He is the God of Barth and Brunner, Westcott and Hort, Machen, Warfield, and E. S. English, and his “words” and “his book” are of no more significance than a dance band playing “In the Mood.” Such a god looks just as good under a microscope as he does on a judgment throne.

7. The new “Bibles,” then, are third- and fourth-century productions which are written and preserved by people who believed the Bible was a “good book,” kind of like “Bel and the Dragon” or “Tobit”! Their readers will be largely this class of people. The Bible believer (at a conservative school) who is sucked off in the wash of the Westcott and Hort theory (i.e., Vaticanus is accurate) may occasionally buy one of these “newer versions” unwittingly, but if he knew how Westcott and Hort felt about the so-called “originals,”<sup>29</sup> he would drop them like a hot potato. The conflate theory of Westcott and Hort<sup>30</sup> was a theory constructed on the idea that where two Gospel writers agree they have copied from each other or another source.<sup>31</sup> This is the classical approach of Atheism and Liberal scholarship to the Scriptures; and, in essence, there is no difference whatsoever between the “approach” of Machen, Warfield, Robertson, Wuest, Trench, and Thayer to the Holy Bible than the “approach” of Celsus (160), Porphyry (390), Graf-Wellhausen (1840–1880), and Tom Paine (1737–1809).<sup>32</sup>

8. All new “Bibles” come from manuscripts which were written and preserved by men who assumed the Liberal approach to manuscript evidence. Whether or not they preserved a few of the verses which teach the truth is immaterial. *You can find a diamond in a sewer.* To say that “one can find every article of the Christian faith unaltered in this new translation” is the same thing as holding up a garbage can and saying, “Within the confines of this can is \$15.00 in cash, a wristwatch, a bracelet, two fountain pens, and a sterling silver spoon.” (Of course, it *also contains* coffee grounds, egg shells, clabbered milk, rotten eggs, cigarette butts, moldy bread, banana peels, and horseradish. *Don’t forget the baloney, either!*)

To the reader who desires an “up-to-date” translation, may it be

recommended that he obtain one translated from the sixteenth- and seventeenth-century Receptus, not the fourth-century Vaticanus. (If you have to be retroactive, why backslide 1,500 years when you can stop at 300?) The “new Bibles” are as new as the varnish on the desks of Gnostic scribes in Alexandria, Egypt (A.D. 150–350), who resented the word, rejected the word, opposed the word, changed the word, were jealous of the word, disbelieved the word, and devoted their lives to making “the word” *a mental grasp of “spiritual realities,”* not a God-given, God-breathed, God-preserved book of absolute, infallible truth.

## CHAPTER THREE

### The “Yea Hath God Said” Society

Most handbooks on textual criticism or manuscript evidence begin with an enumeration of the documents and material available, or at least a discussion of the materials from which a Greek text can be reconstructed: lectionaries, cursives, uncials, papyri, etc. This however, is an approach to finding a correct text which begins in the middle of the problem rather than at the beginning. There are some preliminary questions which must first be faced by any true student of truth before he is in any position to discuss matters of textual reconstruction.

1. Would God inspire a text and then *lose it*?
2. If so, is this theistic evolution a-la-Bible translation?
3. If God would inspire it, would He *preserve it*?
4. Would He preserve it through men who did not believe that He *inspired it*?
5. Would there be any counterfeits of the preserved text circulating around the world?
6. Where would *these* come from?
7. How could you tell the difference, or would God show you the difference?
8. Does God bear witness to a Divinely preserved text, or must you go to a seminary to find it?
9. Since speech by communication of words is the main thing that distinguishes men from animals (in Darwin’s zoo), why would God not reveal Himself *by words* in a book?
10. *Which Book?* More than one? *Which ONES?*

You see, the problem is much more difficult than Westcott and Hort imagined. Their method of textual criticism was highly “over simplified” to say the least. It would appear from their writings<sup>1</sup> that at no time did they even give thought to the fact that God *had used some manuscripts and discarded others*.<sup>2</sup> In all the writings of Westcott and Hort, one can find no trace of either man understanding what God did in history through the Received Text. This subject is taboo to this day in seminary circles. To “dig” Westcott and Hort, one must divorce himself from historical truth and present reality and deal only with abstract theories of copyists and copying.<sup>3</sup> We would be gullible and naive indeed to follow the leadership of men who couldn’t find out what God was doing in the age in which they lived!

Now, all Orthodox and Conservative scholars profess to believe that the *original Scriptures* were inspired. They may argue about the “means”(mechanical, verbal, plenary, etc.), but Warfield (1851–1921), Machen (1881–1937), Wilson (1856–1930), Robertson (1863–1934), Wilbur Smith (Contemporary), and any other twenty Conservative scholars all profess to believe in the inspiration of the Scriptures.<sup>4</sup> It is true that Philip Schaff (1819–1893) was on the Revision Committee of the ASV (1901), which allowed the misleading translation of 2 Timothy 3:16 (and the misleading marginal note on John 9:35), but the majority of the committee in 1901, *professed to believe in verbal inspiration*. However, *their approach to translating the Scriptures* shows an attitude which is quite different. All of them subscribed to the neutral, critical theories of Streeter (1924), Ropes (1926), Hort (1881), and others *without questioning the integrity of Greek scholarship where it contradicted the word of God*.<sup>5</sup>

In the footnotes and marginal notes of the ASV (1901) will be found the *textual readings* of the RSV (1952)!<sup>6</sup> Out of 5,788 departures from the *Greek text of the Receptus*, the ASV displays at least forty omissions which deal with the Virgin Birth, the Bodily Resurrection, the Deity of Christ, or the authority of Jesus Christ. Among these, the student should study Matthew 19:19, 20:22, 23:14, 28:17; Mark 6:11, 9:24, 13:14, 10:21, 11:26; Luke 2:33, 4:4, 4:8, 4:41, 23:38; John 1:14, 1:27, 3:15, 4:42, 9:35; Acts 1:3, 8:37; etc., etc.

It is apparent, therefore, that a man can believe in the *inspiration* of the Scriptures without believing in the *preservation* of the Scriptures; or a man can deceive himself about *how* the Scriptures were preserved. Typical of this self-deception is the famous Knights of Columbus ad which reads: “The Bible is a *Catholic* Book.” Since the entire Bible was written before Ignatius (A.D. 50–115) borrowed the word “catholic” from a heathen Greek philosopher, Plato (427–347 B.C.), it is obvious that somebody is “smoking pot” instead of thinking clearly. If God *inspired* the Book, why did He not *preserve* it? And if He *did* preserve it, is it so leavened and “synthesized” that it is like this modern generation? That is, is “the word” strewn around all over everything, good and bad alike, without regard to standards, convictions, ethics, or principles of any kind? *That is the approach of the “modern generation”!*

Clearly, God is not an integrationist. Men mix plants, races, animals, etc., but any reader of ANY translation can see that God is quite “inclusive and exclusive.” (This may be terribly offensive to the “modern man” who is trying

desperately to integrate nations to keep himself from being blown off the face of the map; but it still is true.)<sup>7</sup> If we are to believe the Bible record—and all Conservatives say they believe in the “originals”—we are faced with a God who reveals Himself through the spoken word (2 Pet. 1:21; 1 Thess. 2:13). In the Old Testament, those words were written down and preserved by a Levitical priesthood (Deut. 31:25–26, 17:18; Mal. 2:7), and in the New Testament those words were kept and preserved by the body of believers who replaced this function of the Levitical priesthood (1 Pet. 2:1–6; John 16:13). The copies of the Scriptures, therefore, which circulated over the Roman Empire in the first three centuries of church history were not the sole product of a Greek faculty at Alexandria; they were the results of thousands of ordinary Christians “burning the midnight oil” and copying the New Testament writings by hand. These copies were cherished as the words of God Himself.<sup>8</sup> No council ever made a canonical statement *before* the New Testament canon had been fixed by the believers themselves,<sup>9</sup> and no “authorized version” was authorized by anyone but God before the corrupt Vaticanus (manuscript “B”) was manufactured.<sup>10</sup>

*Belief in the Bible* is the first and prime essential qualification for any scribe chosen of God to preserve the truth. And no matter how many skeptics and unbelievers *copy the Scriptures*, the Bible believers themselves are continually led by the Holy Spirit to accept those portions which are Scripture and to reject those portions which are “apocrypha.” This is the privilege of the “priesthood” (1 Pet. 2:16), which Rome usurps by saying that a “priest class” should teach the true Scriptures. The Conservative scholars usurp it by leading the believer to think that without the benefit of linguistic training, *he cannot discern the true from the false*. That is, Fundamental scholarship is Liberal and Roman Catholic in its *approach*. It also explains why no “select committee” authorized by a church council or board of editors can ever produce a Bible that will supplant the AV 1611, for the Holy Spirit *will not allow His authority to be usurped by such a group whose motive is to steal the Christian’s authority and liberty*.<sup>11</sup>

God may use an Erasmus or a Westcott and Hort to publish a text, but God the Holy Spirit will guide every true Bible believer to throw out ANY part of that text which does not match “the originals.” That is, the Holy Spirit will illuminate any text published so that if it is a phony, it will have to resort to Madison Avenue methods to sell.

If Jerome (340–420) errs, then the Latin of Pagininus (1300) will be used.<sup>12</sup>



If Origen (184–245) errs, then Lucian (260?–312) will straighten him out,<sup>13</sup> and if the ASV (1901) and the RSV (1952) err, then the AV 1611 will correct them. We shall discuss variations and disagreements between the believers themselves (and their Receptus) in a later chapter. It will here suffice to mention that Bible corruption does not begin with Lucian, Origen, Eusebius, or Westcott and Hort; it begins with Genesis 3:1 (Eden).

The reader of Genesis 3:16 will observe how the English text (AV 1611) has preserved for the layman's use the standards for critical scholarship which are "high" enough to correct ANY of the new "newer" versions.

1. All corrupters *subtract* from the words (Gen. 2:16 with 3:2).
2. Or they *add* to the words (Gen. 2:17 with 3:3).
3. Or they deny the *severity* of God (Gen. 3:3 with 2:17).
4. All desire *knowledge* in order to "be as gods" (Gen. 3:4–6).

To spot a modern Bible corrupter, we simply observe these four rules laid down for us in plain English. Where a man (or group of men) inserts seven to fourteen books into the Old Testament canon—against the specific canonical statements of Jesus Christ (Luke 24:44 and Matthew 23:35)—we are "clued-in" on the problem.<sup>14</sup> These men are not hard to locate; their names, birthplaces, birthdates, writings, and philosophies are preserved for us in the Ante-Nicene and the Post-Nicene Fathers.<sup>15</sup> They have characteristics which mark them and their disciples *in every generation in which they appear*, and they are uniformly consistent in their infidelity from 200 B.C. to A.D. 1990.

1. They hang around universities which put the emphasis on science and culture.
2. They are "professing Christians" who ignore evangelism and soul winning.
3. They have a "Scholar's Union" which excludes Premillennialists and Dispensationalists.
4. They use the same methods for Bible criticism which they use in criticizing ANY book.
5. They are extremely jealous of anyone that God is using in the ministry.
6. They all like to pretend that they are like *Paul*.
7. They are pro-Roman and anti-Israel in their approach to eschatology.
8. They are ritualistic and sacramental in their individual approaches to God.
9. Whenever they revise a Bible, the reader will find some passages they have altered which formerly exalted Jesus Christ.

Some of these men are Neo-Orthodox, some of them Catholic, some of them Liberal, and some are Conservatives, but none would hesitate to add or subtract from the words of the AV 1611 and then *blame the Bible believer for the same thing if he did not accept their corrections*. The Council of Trent (1546) is the clearest demonstration of this kind of policy; next to it, the Westcott and Hort theory is the best.

We may, hereafter, refer to this group of perverters as the “Select Group.” (The word “Technicians” is the word used by the author of “Treblinka” [Steiner, 1966] in describing the SS and Gestapo agents who planned the details of mass extermination.) The “Select Group” always begins its operations by setting itself up above the Body of Christ as an authority, then:

1. The Select Group has a number of secret meetings to decide how it will change the word of God to further its own purposes; these purposes are always connected with exalting scholarship or philosophy or science.
2. The majority of the Select Group do not believe (and have never believed) that the 66 books of the Bible are the infallible words of God.
3. The Select Group will always alter any verse (or verses) which condemns their own attitude, frame of mind, motive, procedure in translating, or socialistic goals.
4. The Select Group will usually profess to believe in the “Fundamentals of the Faith” while denying the *Book from which the “fundamentals” were extracted*.
5. The Select Group will always desire to be recognized by universities and scholars as being “scientific, objective, and impartial” in their work.
6. The Select Group will always insist that the Lord Jesus (or the Roman Church) is the final authority and that, therefore, the individual Christian *has no absolute authority upon which he can rely*; at least no authority that is *clear*.

You see, Christians vary in degrees of prayer power and consecration, and although “The Lord Jesus Christ” sounds very spiritual, it must never be forgotten that any Christian can claim that the Lord “led him” in *any endeavor*. A Jazz mass is “an act of God.”<sup>16</sup> The Lord “led the Pope” to bless the executioners of the St. Bartholomew Massacre,<sup>17</sup> and a nude dance in a cathedral is “a spiritual experience,”<sup>18</sup> according to “the Lord Jesus,” etc.

*To throw out the written word as the final authority is to accept the leadership of SATAN under the guise of “the Holy Spirit”!!!*

The “Lord” as an “Authority,” apart from the written revelation of His infallible word, is the “lord,” “God,” “prince,” “king,” “angel,” and “Christ” of 2 Corinthians 4:4, 11:12–14; Job 41:34; John 12:31, 14:30. Without an infallible standard by which to judge spirits and “leadings,” the individual Christian is abandoned to Satan. This is the academic blind spot of the Conservative scholar; he makes no allowance for any spiritual activity in *textual preservation* other than the *Holy Spirit*! Even the “errors” in the Bible he attributes to “slips of the pen” and “eye trouble.” He simply ignores what the Bible says about his own work of translating—Proverbs 30:6; Revelation 22:18; Deuteronomy 12:32. Who ever heard of Robertson, Warfield, Machen, or Westcott and Hort commenting on *the work of Satan in revision committees*? Not a man in the bunch believed Satan had enough sense to fool with “revision committees”! (Or else “revision committees” were such sacred conclaves that Satan did not dare touch them!)

Is it not strange that you can pick up two dozen books written by Conservatives which talk about the “leadership of the Holy Spirit” in the scholastic endeavors of the ASV and RSV committees,<sup>19</sup> and yet you cannot find one book written by anyone on *The Leadership of the Devil* in the same committee! Did Satan die? (Maybe Thomas Altizer had the wrong theology!)

Readers of the Preface to the *King James Bible* may compare it with the prefaces to the ASV and RSV (and any thirty other “new Bibles”) and he will quickly see that there is a basic difference in attitude toward the word of God taken by the modern revision committees. We are no longer dealing with arguments about “who on the committee was Orthodox and who wasn’t.” We are dealing with committees who announce *publicly* that the “word of God” is NOT the Bible but is some message you are supposed to get *through the Bible*.<sup>20</sup>

Even in the Dedicatory of the AV 1611, one senses a heart attitude which is not found on record in the libraries of the modern Greek scholar. The AV translators are insistent that four centuries of people who follow them realize that this word is the “*sacred word*,” “*God’s sacred word*,” “*God’s holy truth*” and it is “*The Holy Scriptures*.”<sup>21</sup> How odd this sounds alongside the footnote of the “New Scofield Reference Bible” which uses the word “*sacrament*” to describe *water baptism*!<sup>22</sup> “Sacrament” is kin to “sacred.”

What do you think of a translator who thinks that water baptism is “sacred” and the word of God is NOT?

If the Bible was “sacred” or “Holy” in God’s sight, do you think He would bear witness to a translation whose committee was *afraid to say so*?

If you don’t believe the Bible is “Holy” and think the term “Holy” is archaic, why do you go right on buying Bibles with “Holy” Bible on the front of them? The ASV (1901) translators did not believe the Greek Received text was Holy; *they didn’t even use it!*<sup>23</sup> Tell me something; when they finally finished translating and stuck “Holy Bible” on the front of their revision, what did it amount to? Would it have made any difference if they had pasted “Montgomery Ward Sales Catalog” on the front of it?

In Bible translating (and among Bible translators) we are dealing with more than the sorting out and cataloging of manuscripts, and we are dealing with more than linguistic talent and archaeological findings. We are in the domain of the Prince of the Powers of the Air (Eph. 6:11–12), and the first words he ever spoke were the words spoken at the table of every revision committee that ever assembled.

**“Yea, hath God said?”**

Did he say Acts 8:37? Did he say 1 John 5:7? Did he say Mark 16:10–20? Did he say Luke 24:12? Did he say Mark 11:26? Did he say Mark 6:11?

You see, Genesis 3:1 introduces the original “reviser.” Every revision committee that ever met since 1880 was faced with the problem: “What did God really say?” And every one of them had to give that question the first and primary consideration for the entire time spent in producing a new translation. Does this word or verse belong IN or OUT? Any analysis of manuscript evidence or textual criticism which ignores, sidesteps, laughs off, rejects, or denies the arch-critic (Gen. 3:1) is a shallow, pointless, and sterile investigation. The man who wrote one third of the New Testament said: **“We are not ignorant of his devices”** (2 Cor. 2:11). The same man said: **“For we are not as many,”**(did you get that last word?!) **“which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ...not walking in craftiness, nor handling the word of God deceitfully...”** (2 Cor. 2:17, 4:2). Textual corruption was practiced in Paul’s day! The “Yea-Hath-God-Said-Society” got off to an early start!

The first signs of textual corruption occur much earlier than the first century A.D. They are clearly located in a certain city, with a certain group of Greek faculty members, at a certain time.<sup>24</sup> Subsequent corruption’s can be traced to this Select Group as easily as one can trace a rabbit’s path in last night’s snow.

1. The first signs of any real textual corruption were additions made to the

Old Testament; these were made *before* the time of Christ.<sup>25</sup>

2. These additions were copied and preserved by textual critics at Alexandria, Egypt.<sup>26</sup>

3. While these spurious additions were made to be Old Testament, the same “scholars” subtracted many words and verses from the New Testament after it was written.<sup>27</sup>

4. They then translated the Old Testament into Greek (A.D. 150–350) and altered the *Hebrew text to fit the Greek New Testament passages* so subsequent scholars would think that Peter, James, John, Jesus, and Paul leaned on *the findings of Greek grammarians for a reliable text*.<sup>28</sup>

5. This phony line of phony scholars and phony scholarship is inextricably entwined with the following names:

- a. The “LXX,” which never existed until 100 years after the death and resurrection of Jesus Christ.
- b. Origen (184–254), who taught soul sleep, baptismal regeneration, universal salvation, no return of Jesus Christ to this earth, and who freely amended the New Testament text wherever he felt like it was in error.<sup>29</sup>
- c. Eusebius (260–340), the Caesarian “boot licker” who licked Constantine’s boots all his life, supported Arianism at the Council of Nicaea (A.D. 325), and persecuted Athanasius (296–372) long after the Council of Nicaea was over.
- d. Vaticanus (A.D. 350–370), a spurious Greek uncial manuscript containing the Apocrypha as part of the Old Testament. Westcott and Hort conjecture that it was written *in Italy*. It has the Arian heresy, in bold block capital (uncial) letters written out in John 1:18. (This is why Bible-believing Christians junked Vaticanus sixteen centuries back, and this is why *the Pope kept it*.)
- e. Westcott and Hort (1825–1901, 1828–1892), an English scholar and an Irish scholar who smuggled Vatican readings into the Revision Committee of 1881–1885 and displaced the Bible. Westcott thought that all women should be called “Mary”<sup>30</sup> and renamed his wife “Mary,” although that was NOT her name. In the correspondence of Hort will be found gushing praise given to “prayer boxes” *with statues in them!*<sup>31</sup> The conflate theory of these two Romanists (discussed in subsequent chapters) is typical of their scholarship. It is about as sound as a Kennedy quarter.

There are other notables in the “Yea-hath-God-said-Society.” As a matter of fact, their ranks have so swollen in recent years that they now include 95 percent of all Fundamental and Conservative scholars. And upon this note we shall close our discussion of the matter.

“The fear of man” and the “love of money” are the motivating factors in this rush to the Westcott and Hort position. As Liberal, Catholic, Fundamental, Conservative, and Neo-Orthodox scholars rush madly back into the Dark Ages in the most reactionary movement that ever hit the church, the believer shall now press forward with the word, confident that any scholar who is not willing to discuss the *motives of the translators and the fruits of their translations*, as well as the manuscript evidence, has already been labeled by the word of God for what he is—a religious huckster.

## CHAPTER FOUR

### The Mythological LXX

Before plunging into the middle of the stream with the sources for constructing a Greek text, let us put a foot in the water and feel the temperature! Here, staring the ministerial candidate in the face, is a monster called the “LXX.” What is the “LXX”?

The standard answer to this question is, “The LXX was *an authorized* Greek translation of the Old Testament made in Alexandria around about 250 B.C. by 72 Jews. It was made at the request of Ptolemy II.”

From this pat answer (given with *no evidence to sustain it*), the young minister is to assume:

1. There was a complete translation of the Old Testament in Greek *before* the time of Jesus Christ.
2. This was the translation *used* by Jesus and the Apostles.
3. Since this translation contains the Apocrypha, Jesus and the Apostles approved of the Apocrypha (!).

More cautious souls<sup>1</sup> submit additional information.

1. The whole legend of the LXX is based on *one writing* called “The Letter to Aristeas.”<sup>2</sup>
2. There is *only* one mention of the Pentateuch being translated into Greek under Ptolemy Philadelphus. (This is Eusebius, citing Aristobellus [Praep. Ev. XIII 12,664b], and the passage is doubtful.)<sup>3</sup>
3. Philo of Alexandria (20–50?), a Bible-denying Jewish Gnostic, mentions the translating of (2) and intimates that the translators were “inspired.”<sup>4</sup>
4. The writer of the “Letter to Aristeas” was NOT who he claimed to be—a courtier in the court of Ptolemy II—but he was a Jew, and he was a Jew who worshipped Greek philosophy, not the Jehovah God of the Old Testament. (See Rev. Humphrey Hody, 1684, “De Bibliorum Textibus 705.)
5. Professor Kahle (1875–1964) said that *there never was any such thing as a pre-Christian “LXX”*!<sup>5</sup>

But the Christian who is aware of the activities of the real textual critic (Gen. 3:1) will hardly rest his case on the investigations of men who do not believe that Satan has an interest in Biblical matters. Let the believer turn to the “Letter to Aristeas” and *read it*.<sup>6</sup> He will not have gone four pages through the “seven

days' banquet" before he knows exactly where he is! He is *on the "Stoa" with Epicurus and Zeno!* The questions which "Ptolemy Philadelphus" asks the translators to test their proficiency are the questions that a Greek pupil would have asked Socrates or Plato. There is *not one question or one answer in the entire dialogue that is related to Bible translating, Bible doctrine, Bible truth, Biblical languages, or Bible preservation.* The "Philadelphus" of the "Letter to Aristeas" (*if he ever lived!*) was a consummate idiot. He turned the word of God over to 72 Jewish Gnostics who never got as far as Job and Ecclesiastes in their Bible study!<sup>7</sup>

Further research into the "Letter to Aristeas" produces the following interesting information:

1. There were 72 translators, yet the "translation" is called the "Septuagint" (The Interpretation of the 70 Elders), hence: L=50, X=10, X=10. *But where are the other TWO?* According to the "Letter to Aristeas" there were six elders from each tribe chosen. Why SIX? (We read of the "70 elders of Israel" [Numbers 11:16], but not *the 72!* Did the author of the "Letter to Aristeas" realize that he had made a "boo-boo" after writing the mess and then passed the word on *verbally* that it was 70?) The letter says "72." Was it 70 or 72? Such an error is made much of where Greek scholars profess to find it in the AV 1611 text! Can Aristeas get away with it?
2. How did Aristeas get a hold of 12 tribes? Only God Almighty knew where the 12 tribes were in 250 B.C., and there wasn't a priest in Jerusalem in 200 B.C. who could find the genealogies for the 10 lost tribes of 2 Kings chapter 17. How do you know they weren't in Britain? (That is what G. T. Armstrong and H. W. Armstrong say!) What would 12 tribes be doing in Jerusalem anyway?

However, we are only playing with our scholarly friends. Let us lay the ax of truth to the tree of error with gusto this time!

*Why would a group of translators from "12 tribes" translate the Old Testament into Greek when the tribe of Levi (and the tribe of Levi ALONE) was entrusted with the job of being a "custodian to the Scriptures" (Mal. 2:7, Deut. 31:25, 26; 17:18)?* The "ready scribe" of Ezra 7:6 was a LEVITE!

Therefore:

- a. If a Jew wrote "The Letter to Aristeas," he was a heretic who denied his own Scripture and invented a fairy story as good as the evolutionary theory of Charles Darwin.



- b. If he was a Greek, he was ignorant of any Bible truth.
  - c. If any scribe came down to Alexandria who was not a Levite, God wouldn't have fooled with anything he worked on. (Augustine, 354–430, and Irenaeus, 130–202, thought the Septuagint was “inspired”!)<sup>8</sup> Is God the author of confusion?
3. By some quirk of fate, every quirk of fate, every quotation as coming from the “LXX” (in any periodical, book, commentary, tract, textbook, or reference book) is a quotation from manuscripts *written 100–300 years AFTER the Ascension of Jesus Christ!* The novice about to enter the ministry is given the impression that regardless of the authenticity (or lack of it) of the “Letter to Artisteas,” that *real Greek Old Testament manuscripts* which are being quoted were written before the time of Christ. These manuscripts (when run right down to their words) are the fourth century—ninth century A.D. manuscripts which begin with Origen and Eusebius.

When the *Pulpit Commentary*, for example, says, “The LXX reads...,” it is citing manuscripts *written 200 years (or more!) after the death of Paul and John.*<sup>9</sup>

To this day, no scholar has ever produced one Greek copy of the Old Testament written before A.D. 300. The entire legend of the Septuagint rests on the flimsy support that the manuscripts written 200–400 years AFTER the death of Christ *match the New Testament quotations.*

Why shouldn't they?

*All the writers had the New Testament on their writing tables.*<sup>10</sup>

The way that A.T. Robertson, Driver (1846–1914), Trench, Alford, Tregelles (1813–1875), Tischendorf (1815–1874), Weiss (1825–1918), Lachmann (1793–1851), Gesenius (1786–1842), Keil (1807–1888), Warfield, Westcott, and Hort get out of this bear trap is by insisting that the Vatican manuscript (called “LXX” when referring to Old Testament quotations!) was *a revision of a revision* (the Hexapla: see next chapter), which was *a revision of the original “LXX.”* But did you know that watching Laurel and Hardy is just as funny and takes a lot less brains?

Scurrying around madly in the dunes to cover up the footprints, the Select Group now adopts this tactic—they insist that the LXX (which no one ever found) caused so much antagonism among Orthodox Jews that the Hebrews made a recension of their own text.<sup>11</sup> There is no more evidence that this

“recension” took place than the Lucian “recension” of which Westcott and Hort had so much to say.<sup>12</sup> Neither recension (as Darwin’s “missing link,” Matthew’s “Q Document,” the “Second Isaiah,” the “presbyter John,” the LXX, or the Loch Ness monster) has ever been found, nor is there any evidence that either took place.<sup>13</sup> But it is essential to the reputation and standing of the faculties of Conservative schools to prove that the LXX was the “Christian’s Bible.” So, on goes the fairy story!

There was this “*recension*.” This recension altered some of the Hebrew text so that it would NOT match up with the “LXX” because the LXX had been adopted by the New Testament Christians.<sup>14</sup> This leaves the student with the impression that the LXX represents *an accurate Hebrew “original” and that the present day Hebrew Massoretic text is corrupt and to be rejected where it does not match the LXX*. This is the impression that Philo and Origen wanted to make on the Body of Christ and that is the impression they made.

Typical of this type of mental gymnastics are the proof texts produced to prove this relationship. For example, Genesis 15:15 in the Hebrew says, “THOU SHALT BE BURIED.” This is the correct translation and it is preserved in the AV 1611 text. The “LXX” (whatever on earth that is!) is cited as reading “τραφεις” for “ταφεις”. This is the equivalent of reading “nurtured” for “buried.” Here Swete (1835–1917) and Thackery (and scores like them)<sup>15</sup> adopt the curious reasoning that since the LXX said “nurtured” (around A.D. 40) that this proves there was a complete Greek Old Testament around before the time of Christ. However, the reasoning here turns out to be the twisted reasoning of a serpent, for the reading was not taken from an LXX or anything like it; the assumption is based on the fact that Philo (the Jewish Gnostic) has merely said that *someone used* “τραφεις” for “ταφεις”. What on earth does this have to do with an “LXX”? When two Germans in 1500 comment on how to translate the Hebrew of I Samuel 6:1, does this prove that there was a German translation of Genesis current before 1200? Are we to assume that if a lost pagan in A.D. 40 tries to translate one Hebrew word in Genesis chapter 15 into Greek that this proves there was a Greek Old Testament circulating all over Palestine? According to Swete and Thackery—yes.<sup>16</sup>

Here are four more sample passages which are supposed to prove that the Apostles were deceived into accepting a Gnostic Bible containing the *Apocrypha*. These verses are Matthew 1:21; Acts 7:43, 15:12–18; and Hebrews 10:5–7.<sup>17</sup> None of these verses require any study in the Greek or the English.

They are self-explanatory and need no comment whatsoever. Acts 15:16 with Amos 9:11, and Hebrews 10:5 with Psalm 40:6, only magnify the terrible truth—i.e., that the LXX translator lived *long after* the completion of the New Testament canon and altered the word of God to make scholars of later days think that “the Greeks had it.” The student will observe that the Greek Gnostic of the fourth century who wrote “σῶμα δε κατηρτισῶ” in Psalm 40:6 did it with Hebrews 10:5 on the table.

You say, “Prove it.”

Easy.

*Every manuscript cited for the reading of Psalm 40:6 is listed in the International Standard Bible Encyclopedia, Volume 4, p. 2728, and the earliest manuscript cited was written 250 years AFTER THE NEW TESTAMENT WAS COMPLETED.*

Were Aleph, B, C, D, F, and L manuscripts (Sinaiticus, Vaticanus, Ephraemi Rescriptus, Cottonianus, Ambrosianus, and Purpureus Vindoboneniss) written in 200 B.C.? No. 150 B.C.? No. 100 B.C.? No. No, you can fool A. T. Robertson, Thayer, Trench, Alford, and Westcott and Hort, but you can’t fool God.

The uncial Greek manuscripts (see Chapters Five and Six) which comprise the “LXX” in Swete’s edition (1887–1894) *or any other edition* are all written later than the third century A.D. Still, the Select Group and the Scholar’s Union have agreed on a fantastic interpretation: *that the writer of Acts (Luke) copied the Vaticanus copy of Amos 9:11 instead of the Hebrew text.* To do this, Dr. Luke would have had to be born somewhere between A.D. 370 and 400! Of course, this is “slandering” the Select Group, for if put on the spot, the majority would say, “You falsely accuse us, dear brother. What we believe is that the writers of Acts 15:16 and Hebrews 10:5 were copying a Greek Septuagint which no longer exists but which is found preserved in the Vatican manuscript (A.D. 350–370).” But if this is so, is it not also true that the Textus Receptus, which Erasmus printed (1516) “from comparatively late manuscripts,” was *from the original Greek* which “no longer exists” *but is preserved in the Greek Receptus?* (If it works one way, it works both ways!) “The majority of scholars” will agree that the Vatican manuscript represents a text 500 years *earlier* than its own creation; but they will NOT agree that the Receptus manuscripts (whose representatives go *back to the third century!*) represent a text even 200 years *earlier*, for 200 years earlier would bring us to *the original autographs of the Apostles themselves!!*<sup>18</sup>

The “proofs” that the LXX preserves part of the original Old Testament

“which we have lost, etc.,” are Genesis 4:8; 1 Samuel 14:41; and 1 Kings 8:12.

The reader will observe that the false reading of the LXX in 1 Kings 8:12 implies that a book is missing from the canon, quite typical of Alexandrian scholarship! The phony reading says, “Behold, is it not written in the book of the song?” But my, how this smacks of the Apocryphal books! The problem lay where most of Origen’s problems lay; he could not find the cross-reference for the Lord saying that he would **“Dwell in the thick darkness”** (1 Kings 8:12), so *Origen invented a reference*. (Note his reasoning on Matt. 19:9 in Origen’s *Werke*, Berlin, Vol. 10, pp. 385–388, where Origen deleted one commandment because he could not reconcile it with Romans 13:10!)

First Samuel 14:41 is quite similar. The “correct reading” (written 200 years after the death of Christ!) supposedly should say, “And Saul said, O Jehovah, God of Israel, why hast thou not answered thy servant this day? If the iniquity be in me or in Jonathan my son, Jehovah, God of Israel, give Urim; but if thou shouldest say that the iniquity is in thy people Israel, give Thummim. And Saul and Jonathan were taken by lot, and the people escaped.”

This spurious “Old Testament” passage is full of foolishness. In the first place, the expression “taken by lot” (preserved by Origen and Eusebius in verse 41) indicates that a lot has been cast or drawn. This had nothing to do with the “ephod.” The *ephod* was for a man to “inquire at.” (See 2 Sam. 21:1; 1 Sam. 23:2, 4, 6, 9; and Exod. 28:30.) It had *nothing to do* with “casting lots.”

“Lots” were stones cast into the lap (Prov. 1:14, 16:33); therefore, the corrupt scribe of the LXX is greatly in error, **“Not knowing the Scriptures nor the power of God.”** All this horseplay in the Septuagint text about “Urim and Thummim” was nothing but a pyrotechnical display of Alexandrian ignorance. The reader will observe further that:

1. Saul *never refers to himself* as “thy servant” (in relation to God) anywhere in 1 Samuel; *this is David’s expression*.
2. The Corrupt reading is three times as long as the AV 1611 reading of the Masoretic text, and therefore, should be deleted on the same grounds by which the ASV (1901) deleted Matthew 23:14!
3. “Thy people Israel” is not Saul’s approach to God in prayer. This, again, is *David’s expression*. Someone (like Saul) is trying to make a “David” out of Saul, exactly like someone tried to make a “Paul” out of Origen or Augustine or John Calvin (1509–1564).

The emendation to Genesis 4:8 is ridiculous. The Hebrew (as the AV 1611) told you it was **“in the field”** anyway in verse 8. Since Origen and Eusebius

(and other writers of the “LXX”) were dying to know *what* Cain said to Abel, in verse 8 they invented a quotation that would fit the rest of the verse, “And Cain said unto Abel his brother, Let us go into the field.” The *earliest* authorities for this reading are Origen (A.D. 230) and Eusebius (A.D. 330). (See the *International Standard Bible Encyclopedia*, Vol. IV, p. 2313.) It is not a reproduction of the “original,” nor is it any “LXX” from 250 B.C., nor anything like it. It is the reading of the Pope’s Vaticanus (A.D. 370), written 30–50 years after the Council of Nicaea.

The only evidence that there *was a Greek translation of any Old Testament before A.D. 350* lies in the “Hexapla” (see the next chapter). None of the Hexapla was written *before the completion of the New Testament*. The true researcher who is seeking for the truth where it deals with the preservation of the true Bible text is met on every hand with this gossamer fabrication of the Greek Bible that never existed. It hangs like a spider web over the heads of the Greek scholars in any century, and when they try to define and locate it, it withdraws. In spite of the accumulated works of late greatest authorities on the “LXX” who ever lived, there is no evidence that *any such work existed before, or during, the earthly ministry of Jesus Christ*.

The nearest thing to an Old Testament Greek Bible anyone ever found was the Ryland Papyrus (No. 458), which had a few portions of Deuteronomy chapters 23–28 on it. And even this piece of papyrus was dated 150 B.C., *fifty to one hundred years later* than the writing of the so-called “Septuagint.” What scholars refer to as “Septuagint papyri” are 24 pieces of paper, written *200 years after the death of Christ*. These fragments are as follows:

1. Pieces of Genesis, A.D. 200–400 (Berlin Genesis [1], Amherse [2], British Museum [3], and Oxyrhyncus [4]).
2. A Bodleian papyrus leaf [5] containing part of Song of Solomon, written between A.D. 600–750.
3. An Amherst papyrus [6] containing part of Job chapters 1 and 2, written between A.D. 600–700.
4. An Amherst papyrus [7] containing parts of Psalm 5, written between A.D. 400–550.
5. Fragment Londinensia [8], in the British Museum, containing parts of Psalm 10, 18, 20–34, written between A.D. 600–750.
6. British Museum “230” [9], containing Psalm 12:7–15:4, written between A.D. 220–300.
7. A Berlin papyrus [10] containing Psalm 40:26–41:4, written between A.D.

250–400.

8. Oxyrhyncus papyrus “845” [11] containing parts of Psalm 68 and 70, written between A.D. 300–500.
9. Amherst papyrus [12] has part of Psalm 108, 118, 135, 139, and 140, written between A.D. 600–700.
10. Leipzig papyrus [13] which has part of the Psalms, written around A.D. 800.
11. Heidelberg Codex [14] containing Zechariah 4:6; Malachi 4:5, written around A.D. 600–700.
12. Oxyrhyncus “846” [15], contains part of Amos, chapter 2, and was written between A.D. 500–600.
13. A Rainer papyrus [16], containing Isaiah, chapter 38, in part, written between A.D. 200–300.
14. A Bodleian papyrus [17], containing part of Ezekiel, chapters 5 and 6, written between A.D. 200–300.
15. The Rylands papyri:
  - a. Deuteronomy, chapters 2 and 3 [18], written between A.D. 1300–1400.
  - b. Job, chapters 1, 5, and 6 [19], written between A.D. 550–700.
16. The Oxyrhyncus volumes have parts of:
  - a. Exodus chapters 21, 22, and 40 [21, 22], written between A.D. 200–300.
  - b. Genesis chapter 16 [23], written between A.D. 200–300.
  - c. Genesis chapter 31 [24], written between A.D. 300–400.

It does not take a man with a master’s degree to see that what the Select Group calls “Septuagint Papyrus” is a collection of fragments written 200–800 years too late to be connected with anything that would resemble a “Septuagint.” People who believe that there was a Septuagint before the time of Christ are living in a dream world. The Hebrew believers (from 4 B.C. to the conversion of Paul) had a complete and authoritative Hebrew Bible which God gave to the Hebrews (Rom. 3:1-4) for them to use. Matthew, Mark, Luke, John, Paul, etc., wrote a Greek Testament for Christian believers which they were to use. Since Gentile believers wind up outnumbering Hebrew believers better than 10,000 to one in the next nineteen centuries, they are given a GENTILE Bible. The “LXX” (or “Septuagint”) was plainly an attempt by the individuals referred to in Romans 11:20, 25 and Jeremiah 33:24 to *replace the inspired “oracles of God” with the conjectures of Alexandrian Greek philosophy.*

There may show up, from time to time, scraps of paper which will have on them portions of Old Testament passages written before A.D. 30, but to use

ONE (Rylands, 458; about whose origination there is still a question) as a basis for saying that Luke (Acts 15:12–18) is quoting a Greek Bible *while recording what James says* is just a little too much for common, ordinary, *honest* people.

Whenever a fragment of the Old Testament Greek is found, it is classified immediately by the Scholar's Union as "LXX."<sup>19</sup> That is, *it is taken for granted* that a Greek Old Testament was translated by 70 Jews *before the time of Christ*. Now go back to the first two paragraphs of this chapter and read them again—70 is LXX, 72 is NOT "LXX." This juggling is exactly like the one where the student is told, "The originals say...", "the original reads...", "the original has a different wording," etc., until he has lost his faith in the AV 1611. *Then he finds out there are no "originals"!* These two discoveries leave the ministerial student where Altizer found himself—no revelation, no authority, no call to the ministry, and nothing to minister.

At the very outset, then, the young man who is called to preach should adjust himself to the style of his professors and realize that the foundation upon which they have replaced the AV 1611 New Testament with such counterfeits as the RV, ASV, and RSV is a corrupt foundation itself. At the date of this writing, the "manuscript evidence" for a Greek translation of the Old Testament (before the time of Christ) is *one piece of papyrus with part of 5 chapters of Deuteronomy on it*.

These odds are one out of twenty-four. But this does not tell the whole story, for recently (in addition to the papyri finds of Grenfell, Petrie, and Hunt)<sup>20</sup> other papyrus fragments have been discovered which the Scholar's Union immediately labeled "LXX."

These are:

1. Portions of Numbers and Deuteronomy, written in A.D. 150.
2. Portions of Isaiah, written in A.D. 230.
3. Portions of Genesis chapters 8, 24–25, 30–47, written A.D. 350.
4. Portions of Genesis 9:1–44:22, written A.D. 350.
5. Papyrus 911, containing Genesis chapters 1–35, written around A.D. 390.

It does not take a high school graduate to see that this collection of Chester Beatty papyri proves nothing except that somebody, *long after the New Testament was completed*, tried to translate the Hebrew into Greek.<sup>21</sup> Our odds now are one out of twenty-nine.

But if a thousand pieces of papyrus were recovered with Old Testament Greek written before 100 B.C., on them nothing could bolster the sagging

testimony of the LXX, for the real proof that it is a fraud can be found in the Vatican and Sinaitic manuscripts already discovered.

Here is the classic example of fraud in the Biblical realm.

“Momma’s little helpers”—the Greek faculty at Alexandria (A.D. 100–300)—have inserted the “75” of Acts 7:14 back into Genesis 46:26–27, and then, *realizing that the numbers would not add up (!), they added NINE fictitious names to Genesis 46:20 to make up the difference!*

It would be hard to believe that men of the caliber of Dr. A. T. Robertson, J. G. Machen, Benjamin Warfield, and Kenneth Wuest could swallow such a story as the one that now is postulated by the Scholar’s Union—Origen to English, inclusive.

The story you are to believe is that Stephen, *in the middle of a Spirit-filled address to the enemies of Christ, speaking as a Hebrew to Hebrews in the Sanhedrin*, quoted from a Greek manuscript of Genesis (which only survives 200 years after Stephen’s death!) *in which nine names were added in violation of the Hebrew laws concerning Bible translating* (Prov. 30:6).

You are expected to believe this in the face of the evidence, and the evidence is that nothing like “75” is found in Genesis 46:26–27, anywhere, before 200 years after Stephen had gone home to glory.

If you believe it, you are a fool.

Another classic example of Alexandrian buffoonery is found in Genesis 47:31. To justify the use of images as “aids to worship,” the North African faculty transposed Hebrews 11:21, “προσεκυνησεν επι το ακρον της ραβδου αυτου” into Genesis 47:31 to make the faculty members of Bob Jones and Tennessee Temple think that the author of Hebrews was “using the Septuagint.” But, horrors! The corruptible pen of the corrupt scribe who made the corruption failed to notice that the context of Hebrews 11:21 *was not that of Genesis chapter 47!!*

The context of Hebrews 11:21, **“When he was a dying, blessed both the sons of Joseph,”** is Genesis 48:12!

The reader can see immediately that the writer of the post-Apostolic “LXX” has forced the writer of Hebrews into a contradiction which he never made when he penned the words under the inspiration of the Holy Spirit. But the myth of the “LXX” is so strong that this blatant contradiction escaped the notice of Calvin, Keil, Delitzsch, Hengstenberg, Murphy, Rosenmuller, Kennicott, DeRossi, DeWette, Berkhof, Machen, Wuest, Weiss, Tischendorf, Tregelles, Nestle, Deissmann, Swete, Westcott and Hort, and Gesenius! (There is apparently



something about “higher education,” *even in Conservative Christian schools* which prevents a man from believing the Bible, whether that man be an Evangelical, an Orthodox, a dead Orthodox, a Papist, a Jew, an Agnostic Atheist, a Conservative, Neo-Orthodox, or a Fundamentalist!) To this day, 99.99 percent of these superstitious people believe that the writer of Hebrews 11:21 didn’t have any more sense than to copy a Greek reading of Genesis 47:31, *which is in the wrong place!*

These are only one or two examples of the approach of “modern scholarship” to finding the “original text.” They do demonstrate, however, an appalling lack of common sense, an amazing amount of credulity, and a preposterous faith in Greek scholarship to sell itself to Christians like Peter, James, John, and Andrew (commercial fishermen!!).

The first lessons which the true Bible-believing Christian should learn about manuscript evidence are:

1. There is no manuscript evidence that any New Testament Christian wasted five minutes with a Greek Old Testament that came out of Alexandria—or anywhere else.

2. There is no evidence at all to support the untenable theory that any group of scholars translated the Old Testament into Greek between 250–150 B.C.

3. What is referred to as the “LXX” (or Septuagint) is (90 percent of the time) the corrupt Vatican Manuscript (A.D. 350) and the Sinaiticus manuscript (A.D. 350) which contain “Bel and the Dragon,” “Tobit,” “Judith,” etc. These were written by Eusebius or Pamphilus<sup>22</sup> (or someone just as fouled up as they were!). They survive in excellent condition today because all Bible-believing Christians knew that they were about as Biblical as Mickey Mouse.<sup>23</sup> This “LXX” was written more than 250 years after the completion of the New Testament canon and it is the only “LXX” anyone knows anything about.

4. In view of the fact that the “Letter to Aristeas” is a spurious fabrication (probably from the pen of Philo himself), in view of the fact that the LXX contradicts the Hebrew Old Testament text, in view of the fact that the Greeks “seek wisdom” and resented the oracles of God being given to Israel, and in view of the fact that the “wisdom seekers” (Gen. 3:1–6) are still with us today and inherit the sins of their fathers (Matt. 23:30–31), the first rule in the study of manuscripts evidence is this—*where the so-called “LXX” contradicts the readings of the AV 1611 Old Testament, throw it in the waste basket.*

The serious student of Scripture—not Greek mythology—will observe that the order of the books in the Old Testament (in the AV 1611) has NOT been laid out

with the “Septuagint” in mind, although one can find similarities. The truth of the matter is, the unconverted Jew has been left with a revelation from God in his Hebrew Bible which warns him (in the last verse of the last chapter of the last book—2 Chron. 36:23) to *get up and go back to Jerusalem*. This is God’s message for Israel in the end time. The order of the books in the AV 1611 doesn’t follow the order of the mythological Septuagint at all, for the copies of the “Septuagint” which scholars quote *contain the Apocrypha as part of the Old Testament!*<sup>24</sup> Neither Luther’s Bible (1532–1545) nor the *Authorized Bible* (1611) ever included the Apocrypha as part of the inspired oracles of God.<sup>25</sup> Martin Luther and Dr. Reynolds (1611) had more sense than Westcott and Hort who lived 240–320 years *after* them.<sup>26</sup>

## CHAPTER FIVE

### The Original ASV: Origen's Hexapla

Reumann classifies Wettstein (1751), Origen (184), and Eusebius (330) as great pioneers in textual criticism and points out our indebtedness to them. This is a very sound classification. Not only were Wettstein, Origen, and Eusebius great “pioneers in textual criticism,” but Westcott and Hort (1881), Griesbach (1774), Lachmann (1842), Tregelles (1857), Tischendorf (1869), and Casper Gregory (1890) were great “pioneers in textual criticism.” We are indebted to all of these men. We are indebted to them for producing the greatest series of science fiction “Bibles” the world has ever seen.

Of these eminent Bible critics (and they would all insist that “textual criticism” is another field!), Origen (184–254) is the granddaddy. He meets all the qualifications for President of the “Select Group” and Foreman of the “Scholar’s Union,” referred to earlier.

Origen was a North African. He hung around Alexandria. He was obsessed with philosophy.<sup>1</sup> He was never a Bible literalist.<sup>2</sup> He carried a regular camp full of shorthand experts, stenographers, and writers with him to use for purposes of correcting the Bible.<sup>3</sup> There is no record of his winning anyone to Jesus Christ in his entire lifetime.<sup>4</sup> He never hesitated to “correct” the Bible where he didn’t agree with it.<sup>5</sup> He is recognized by Conservative and Liberal scholars of the next eighteen centuries as “a great translator,” “ahead of his time,” “the first great scientific exegete,” “a scientific collator of Scripture,” “the first great Bible scholar,” etc.<sup>6</sup> There are four things that Origen was NOT. He was *not* a Bible believer.<sup>7</sup> He was not a soul winner. He was not in agreement with Jesus Christ on matters of canon.<sup>8</sup> And he was not able to interpret third-grade Greek.<sup>9</sup> Outside of that, he was just like Westcott and Hort, *or more so*.

It may be said without apologies to anyone, or without concern for anyone’s feelings in the matter, that Augustine (354–430), Eusebius (260–340), and Origen (184–254) are responsible for more error in the Body of Christ than any ten Atheists or Infidels who ever lived. Augustine is the corrupt theologian<sup>10</sup> whom John Calvin followed;<sup>11</sup> Eusebius is the corrupt historian<sup>12</sup> whom the Catholic church followed,<sup>13</sup> and Origen is the corrupt reviser whom Westcott and Hort followed.<sup>14</sup> Without bothering to analyze Augustine’s system of predestination (which was only able to elect babies who were sprinkled into the

Roman Communion!) or his teaching that the Second Coming of Christ was “*one piece at a time*” *on the altar of the Roman table (!)*,<sup>15</sup> we shall begin with Origen and his “monumental work”—the Hexapla.

The Hexapla is the envy and idol of every scholar, before or since, who resented the work of the Holy Spirit through the true Bible of the common Christian. (Origen is the origin! Hex is the Hexapla!) And where the naive scholarship of Westcott and Hort accepts the Hexapla as a “monumental work of Christian scholarship” and lauds it in glowing terms, we shall be more wary and more objective in approaching the work of a man who turns out to be the source and font of corruption where it regards the New Testament Greek manuscripts. The “naivete” is not found in the common people’s acceptance of the AV 1611. The “naivete” is found in the way in which “modern scholars” accept the opinions of Origen, Eusebius, and Westcott and Hort as though they were important. Many of their opinions are not merely *unimportant*, they are *unreasonable and fantastic*.

Origenes Adamantius (A.D. 184–254), as most Reformed, Presbyterian, and Catholic Christians, was “raised Christian.”<sup>16</sup> Like John Calvin, President Lincoln, and George Washington, he seems to have gone through some kind of a transition which could be properly called “a conversion to an apprehension of correct doctrine.”<sup>17</sup> He was a great believer in baptismal regeneration and usually pointed to childhood baptism as the “apostolic source” of his Christianity.<sup>18</sup> He was taught by Clement of Alexandria,<sup>19</sup> who succeeded the pagan Gnostic Pantaenus (A.D. 180) as president of the “catechetical school” in Alexandria.<sup>20</sup>

This puffed-up and Godless sink of Gnostic depravity managed a smooth transition from a philosophical school (which taught no Heaven, no Hell, no New Birth, no Blood Atonement, and no inspired word) into a “center of Christian learning and culture.”<sup>21</sup> Exactly how this was done is a little hard to say. All writers take for granted that when Origen succeeded Clement (A.D. 20) as head of the catechetical school that it had become “Christian” *automatically*; kind of like “Reformed infant baptism!”<sup>22</sup>

Clement’s curriculum for young Origenes Adamantius was a mixture of Platonic, Philonic, and Stoic ingredients.<sup>23</sup> With this type of “Bible study” as a guide, Origen was given a pagan library by a Gnostic named Ambrosius.<sup>24</sup> And to make sure that he perfectly understood “the adversary’s position,” Origen

studied for several years under Ammonius Saccas (170–243), the founder of Neo-Platonism.<sup>25</sup> Fully equipped to produce a Bible that would meet the approval of Plato, Zeno (310 B.C.), Epicurus (342–270 B.C.), Philo, Josephus (A.D. 37–100), Westcott and Hort, Tillich, Barth, Brunner, Pope Paul, and Socrates (470–399 B.C.), Origen was furnished with seven stenographers and seven copyists to help him revise the Christian’s “Authorized Version.”<sup>26</sup> The outcome of this labor was an ancient ASV in which the Christian could find “the fundamentals of the faith” and in which unsaved Greek philosophers could find philosophy honored and revered.

A great deal can be said for Origen’s *personal bravery* as a young man and his patience under persecution,<sup>27</sup> and perhaps this, more than anything else, will go to his credit in the day of judgment. But for his spirituality and ability to understand the Bible, little can be said at all. In spite of the glowing terms used by modern writers to describe Origen—“a harmonizer of science and culture with the gospel,” “the most brilliant Christian mind in the world at that time,” “tremendous learning and depth of perception,” etc.<sup>28</sup>—from the Bible standpoint Origen was little more than Westcott and Hort: an apprentice.

Origen’s conception of God was Platonic.<sup>29</sup> His idea of the Logos (John 1:1) was Platonic.<sup>30</sup> He did not believe that the Genesis account of Adam and Eve was true history.<sup>31</sup> He intimated that infants who were not baptized were Hell-bound.<sup>32</sup> He denied a physical resurrection,<sup>33</sup> and he accepted Judith and Tobit as inspired books.<sup>34</sup> Aside from these things, and believing in the *reincarnation of the soul*<sup>35</sup> and *transmigration after death*,<sup>36</sup> Origen was what you might call a real “Christian”!

All modern scholars give Origen credit for being the first Bible critic and scientific exegetes. Since they know their own lineage so well, it would be appropriate at this time to list what a “real scientific exegete” does.

1. He emasculates himself so that he cannot have children.<sup>37</sup> This is done on the basis of Matthew 19:12. The verse was interpreted, of course, in the best traditions of Westcott and Hort, with only the “best and purest texts available,” plus all the “grammatical aids” which Origen had access to in the great Library of Alexandria, etc.

2. He takes the word “carpenter” out of Mark 6:3 because he didn’t think it *should be there*.<sup>38</sup>

3. He takes one of God's commandments clean out of Matthew 19:17–21 on the grounds that it didn't belong there in the first place.<sup>39</sup>

4. Since "good will" was the "summum bonum" (highest good) of many of the ancient Greek philosophers, Origen reasoned that Luke 2:14 had been written wrongly by Dr. Luke. Dr. Luke should have said "men of good will," instead of "**good will toward men.**"<sup>40</sup> (Note how this Roman Catholic reading of Jerome has been preserved in the RSV, 1952.)

5. In Matthew 19:16–17, Origen (with Eusebius and Augustine) assumed that Matthew was a little confused in quoting Jesus as saying, "**Why callest thou me good?**" According to Origen, the young ruler was actually a Greek Gnostic who was terribly bothered about Socratic dialogues and the Republics of Plato, and he was really coming to Jesus for some Greek philosophy. So Jesus must have answered, "why askest thou me *concerning the good?*"<sup>41</sup> But this, as any fool knows, is the great subject of the interminable discussions of the philosophers who lived 300 years B.C. Solomon answered the question in 1000 B.C. (Ecclesiastes 12:13–14), and any Jewish "ruler" knew the answer to the philosopher's problem *before any of the Greek philosophers were born*. Yet, not only are we to believe that he would waste time to ask about the "supreme good" (summum bonum), but Origen would have us believe that Jesus Christ would give the subject serious consideration! As Dr. Hills has so ably put it, "The *English Revised, American Standard, Revised Standard*, and other modern versions, therefore, are to be censured for serving up to their readers this stale crumb of Greek philosophy in place of the bread of life."<sup>42</sup>

6. While subtracting from the word of God (see Gen. 3:1–6) and altering the word of God (see Gen. 3:1–6), Origen does not fail to add to the word of God (see Gen. 3:1–6). For, in spite of his "shorter readings" (which Westcott and Hort take to be a "neutral text"),<sup>43</sup> Origen throws in "The Shepherd of Hermas" and "The Epistles of Clement" for good measure (*in the New Testament!*) to make up for his deletions.<sup>44</sup>

Now, we need to take the measure of the man, for this man is still idolized by all Bible revisers, with the exception of the AV 1611 translators.<sup>45</sup>

Here is a man who castrates himself and then goes around barefooted in order to obey *a pre-crucifixion instruction given to Jews under the Law*. This man cannot tell you when, where, how, or why he was saved and he associates infant baptism with salvation.<sup>46</sup> Further, the man is fully equipped to

manufacture “Bibles,” alter manuscripts, destroy manuscripts, or invent manuscripts, and his approach to the word of the Living God is, “If I don’t agree with it, I’ve got better sense than the Lord who wrote it, or the Christians who preserved it.”<sup>47</sup> This man spent a lifetime in Alexandria and Caesarea,<sup>48</sup> and both of these cities produced corrupt manuscripts *following his sojourning in them*.<sup>49</sup> The testimony of Eusebius in regard to his work is that Origen was *an Ebionite who wrote from the “Palestinian” point of view*. That is, between 232–254, Origen corrupted Syrian and Caesarean type manuscripts in Caesarea and wrote from the point of view of *a country that God “closed the door on” 110 years before Origen was born*.

This castrated, barefoot, Bible reviser was the creator of the “Hexapla,” the first “Polyglot Bible.” In this “Bible” will be found what modern scholars call the “Septuagint.” However, since the only *copy available* of this “Septuagint” is written 125 years after Origen’s death, the scholars fail to show you the connection. The “Septuagint” (Vaticanus) is a manuscript copied by either Eusebius or Pamphilus directly out of the fifth column of the Hexapla—*Origen wrote this column himself*.<sup>50</sup> This is the so-called “LXX” which the young minister sees referred to in the commentaries. It was written well over 100 years *after the New Testament was complete*. Scholars who begin by saying that the fifth column of Origen’s Hexapla was *a revision of the LXX* always wind up quoting it *as the LXX*, and the fifth column they *quote* is not even the one which Origen wrote somewhere between 220–254. It is *the Vatican manuscript containing Tobit, Judith, Bel and the Dragon, etc.*<sup>51</sup>

This is the manuscript which the ASV (1901), RV (1885), and the RSV (1952) used to create a twentieth-century “Bible.” This is the manuscript that is used to correct the Authorized Version of the Reformation, and this is the manuscript that C.I. Scofield and other Fundamentalists refer to when they say, “The oldest manuscripts read...,” or “The best manuscripts say...,” etc.

We now turn to the HEXAPLA itself, Origen’s monument to man’s egotism and failure to comprehend the words of truth.

“THE HEXAPLA” was simply a book containing six versions of the OLD Testament. These six versions were placed in vertical columns, with three more anonymous versions occasionally placed after the sixth column.<sup>52</sup> In the FIRST column was a Hebrew Old Testament. There is considerable diversity of opinion among “scholars” as to what Hebrew text Origen used. The general feeling seems to be that the fifth column of the Hexapla (which Origen wrote himself!)

represents an *older and better* Hebrew text than the one exhibited in column ONE. This “general feeling” is similar to the general feeling people have about the authority of anything they would like to get rid of.

The surest proof that the LXX of Origen’s FIFTH column (which he wrote himself) wasn’t worth printing is the fact that it *contained the Apocrypha as a part of the Old Testament*. Who in their right mind would say that *the Apocrypha* represents a *better Hebrew text* than the Masoretic text of the AV 1611? Could you get an *Orthodox Jewish rabbi* to believe it?

The SECOND column of the “Hexapla” was a Greek transliteration of the Old Testament, using Greek characters to reproduce the Hebrew text. Then followed a version of Aquilla, one by Symmachus, and one by Origen himself, and a final one by Theodotian.

Now in all this mumbo jumbo, it is assumed “by the majority of scholars” that Origen’s FIFTH column is a revision of some mythological “LXX”<sup>53</sup> (see Chapter Four) which all the Christians “used.” Somehow “the majority of scholars,” in their extreme naivete, have never even considered the possibility that Origen was undertaking to produce a Greek Old Testament to *meet the demands of Philo’s forged “Letter to Aristeeas”* and that until Origen picked up his pen (with the aid of 14 stenographers and copyist!), *there wasn’t a Greek Old Testament in sight!*<sup>54</sup>

Many times “the majority of scholars” betray the truth of the matter by unwittingly plastering the word “LXX” on the Vatican manuscript. An Old Testament *containing the Apocrypha* written in A.D. 370, is certainly NOT a Hebrew Pentateuch translated in 250 B.C.<sup>55</sup>

All the evidence points to a Greek Gnostic (who professed “Christianity”) trying to replace the oracles of God with the wisdom of Plato.<sup>56</sup>

If this last statement is true, then the Bible-believing Christian is dealing with the subject of manuscript evidence on a different plane than that of merely “restoring the original text.” Where the superficial investigator (the majority of scholars) is only dealing with the problem of trying to find out “who copied from whom,” the Christian is dealing with “who *counterfeited the truth?*” It does not take much reading in the works of men like Westcott and Hort to see that they would sacrifice *every Christian conviction they had* if it came to a matter of proving to “science” and scholarship that they were “unprejudiced” in their handling of the manuscript evidence.<sup>57</sup>

Ignoring the outstanding truths of time and history stated by the Author of



the Book (Matt. 12:29–30), Westcott and Hort approach the problem of “restoration of these” with the bias that the Bible is like any other book and can be approached without regard to its *doctrinal content*.<sup>58</sup> All “scholars” agree that this is the proper approach,<sup>59</sup> except a few real Bible believers such as Dean Burgon (1813–1888), Scrivener, Miller, and Dr. Edward Hills.<sup>60</sup>

In order to approach the Bible from the “neutral position” (i.e., the position of a man who ignores its *fruits and its prophecies*), the textual critic must:

1. Ignore what the Holy Spirit DID with the AV 1611 compared to what He did with the ASV (1901) and the RV (1885).
2. Ignore the attitude of the translators which appears in the prefaces to their editions.<sup>61</sup>
3. Ignore the canonical statements of Jesus Christ which limit the number of Old Testament Books to the 39 of the AV 1611.
4. Ignore the fact that the Bible is the only book in the world which can prophesy 48 details of a man’s life 400–1,500 years before He is born and then add 50 details of political history 400–1,500 years before they take place!
5. Ignore the fact that no book in the world but the Bible dares to make the moral, doctrinal, religious statement: **“All our righteousnesses are as filthy rags”** and **“every man at his best state is altogether vanity.”**<sup>62</sup>

In plainer words, the “neutral position” is also the position of the Infidel and Atheist. As we have said before, this is the position assumed by Dr. A. T. Robertson, Benjamin Warfield, J. G. Machen, and Westcott and Hort when *they handle manuscript evidence in an effort to restore the “original text.”*

Any other position will be looked upon as a biased position which would prevent the recovery of the “original text.” It is seen at once that the Scholar’s Union has set up a standard of scholarship which demands that the textual critic *deny the fruits of the AV 1611 and the Textus Receptus* as having any validity to the problem. They have thereby predetermined what the “original text” will be; it will be *a text which must low rate the Deity of Jesus Christ*.

This is exactly what the Hexapla does.

The writer of the THIRD column is Aquilla (A.D. 95–137). Aquilla was another “Ebionite.”<sup>63</sup> (An Ebionite was a man who accepted the ethical teachings of Jesus in the “Sermon on the Mount” but who denied the *doctrines of Salvation* revealed to Paul the Apostle by the Holy Spirit [Gal. 1:8-14.]) Aquilla (as Origen and Calvin) was a convert to “Christianity.” There is no record

anywhere that he ever experienced the New Birth or even knew what it was.<sup>64</sup> He was excommunicated from the “Christian community” for refusing to give up astrology,<sup>65</sup> and thence he turned to translating and revising the Old Testament.

Typical of Aquilla’s “scientific study of the Hebrew text” was the rendering of “Jehovah” as “*Pipa*” and “*Papa*.” Hence, “Pope” from “paps,” meaning “a nursing father.” Aquilla also translated the “Alma” of Isaiah 7:14 as “νεανις” This is an attempt to manufacture a *female* “νεανιας” “young man.” If Aquilla had turned to Matthew 1:23, *which he had on the table in front of his face (or at least it was written 50 years before he wrote!)*, he would have found “Alma” translated for him by the Holy Spirit as παρθενος.

On the basis of this one verse, the Scholar’s Union decided that the Hebrews must have *altered their text* and made a revision in order to defend the oracles of God against the “brilliant scholarship of the LXX.”<sup>66</sup> The Scholar’s Union is, here, quite guilty of magnifying itself in its own eyes to the place where it imagines that it is a real “threat” to the Holy Spirit as He sought to preserve the Old Testament. If such a recension was made, why did not the Old Testament Israelites alter Genesis 3:15? *That is the clearest prophecy on a Virgin Birth found anywhere in either Testament.*

It is assumed throughout that the Christians went by a παρθενος in some “LXX” for proof of the Virgin Birth, when they had Matthew 1:23 (New Testament) right in front of their faces and didn’t need any mythological “LXX” for anything but Kleenex.

Such is the “neutral approach” to *restoration of the text*.

Aquilla could not copy or translate Scripture until many years after the New Testament was complete.<sup>67</sup> He died somewhere around 135–138, and his “Septuagint” was about as sound as a Federal Reserve “Note.”

Apostatizing back to Judaism after being “booted out” of the church, Aquilla left a memorable trail behind him which includes rebuilding idols in Jerusalem under Titus<sup>68</sup> and conjecturing that the παρθενος of Matthew 1:23 was *not* the Virgin Mary but a *blond, German soldier named “Panther”!*<sup>69</sup> (See publication, *The Mark of the Beast*, 1960.)

So much for the NCCC’s version of the Septuagint!

Now, we have Symmachus’ work in the FOURTH column of the Hexapla. Symmachus (A.D. 160–211) was born many years after the New Testament was complete and had ample time to retranslate the Old Testament to match the New

Testament quotations.<sup>70</sup> Symmachus, as Aquilla, was an Ebionite, although he did not renounce Ebionitism for Judaism. He rejected the Pauline Epistles (including everything in them about the Gospel of the Grace of God), and as a good Greek Gnostic, he did what he could to get rid of any Old Testament passages which would indicate that God could ever be like a human being.<sup>71</sup> (These are called “anthropomorphisms” in theological circles.)

The FIFTH column of the “Septuagint”<sup>72</sup> is called the “LXX” by Philip Schaff, head of the ASV (1901) Old Testament revision committee.<sup>73</sup> This practice is followed by 90 percent of the Scholar’s Union, even where they take great pains *beforehand* to let you know that it was only a *revision* of some *copy* of the LXX. (As it has been said before, this stunt is very much like the one where you are carefully taught that there are no “originals,” and then for the next four years in seminary all you hear is, “The original says...!”)

Now, here, the *true “neutral” investigator* must see the picture clearly, without naively overlooking the character and approach of the writer of the FIFTH column. Since all textual criticism is “subjective” in the final analysis<sup>74</sup> (including the most “neutral”), it would be downright stupid to suppose that a man equipped as Origen was (see above) and as critical as Origen was of the Bible and as *partial* as Origen was to Greek philosophy *would produce a “neutral text.”* The readings of Luke 2:33; Acts 8:37; and 1 Timothy 3:16 in the “new Bibles” are NOT “neutral readings.” They are the “LXX” readings from Origen’s stenographers (preserved in Vaticanus)<sup>75</sup> and they are no more “neutral” than the writings of Voltaire (1694–1778) and Tom Paine (1737–1809).

Origen begins as all destructive critics begin. Origen begins correcting the New Testament by the system of Aristarchus, the grammarian *who edited Homer!*<sup>76</sup> (A “neutral approach” if you ever heard of one!)

It is assumed by the Scholar’s Union that Origen is working on the LXX in “whatever shape it was in by A.D. 200.” But this is just a little too much to bite off. As we have already seen (Chapter Four), the mythological LXX does not appear until the Hexapla appears, and even then *what appears to the 20th century scholar* is a few scattered fragments (less than 8 percent of the work, published by Benedictine Montfaucon, 1714, and Dr. Field, Oxon, 1875). What Origen was working on is supposed to be represented by the Roman Catholic “Vaticanus” manuscript “B”), *but this manuscript is the foundation of the*

*Westcott and Hort Greek text!!*<sup>77</sup> One cannot escape the inevitable conclusion that the RV (1884), the ASV (1901), and the RSV (1952) are the modern counterparts of a figment of Origen's *imagination*. Origen's FIFTH column is said to represent a "pre-Origenic" text; but the basis for that statement is *pure imagination*.<sup>78</sup>

If the theory is true, then the Bible believer may certainly claim the same "lucky break" in reconstructing the Textus Receptus of the Reformation Bibles. For as surely as "God made little green apples," the readings of the AV 1611 go clear back to the third and fourth centuries in the Western and Byzantine manuscripts, clear back to the second century in the Hesychian and Old Latin manuscripts, and would have no trouble at all jumping the gap of one hundred years (A.D. 150 back to 50) *to the original autographs of Peter, James, John, Paul, etc.* If Origen (with the help of the Fundamental faculties) can jump 400 years (A.D. 200 back to 250 B.C. for the "LXX"), then bless your soul, God the Holy Spirit can do the same thing!

There is more evidence that the Receptus points to the original autographs, *without direct evidence*, than there is pointing to an "LXX" (B.C.) from which Origen constructed his FIFTH column.<sup>79</sup>

Origen's FIFTH column is a translation of the Old Testament into *classical Greek* (not Koine), and Origen (as Vaticanus) uses the orthography of 400–200 B.C. (Plato, Euripedes, and Aristophanes).<sup>80</sup> To conceal this obviously "nonneutral" text, Eberhard Nestle has informed his readers that the *orthography of Vaticanus and Sinaiticus has been altered to the Koine of the first century so you will think that those manuscripts were written in the language of the New Testament!*<sup>81</sup> The first-century orthography is preserved in the manuscripts used by Erasmus (!) *dating from the eleventh to the fifteenth centuries, A.D.*<sup>82</sup>

The final and shocking proof that the LXX originates with Origen is the fact that Aquilla (who writes the THIRD column in the Hexapla) *excludes the Apocrypha from the Old Testament*,<sup>83</sup> and yet two columns later, *up it pops!*<sup>84</sup> Here comes "Tobit," written around 160–60 B.C. (in Hebrew, according to Ewald, Graetz, Fuller, Bickell, and Neubauer),<sup>85</sup> *after God the Father*<sup>86</sup> *and God the Son*<sup>87</sup> *had officially closed the Old Testament canon.*<sup>88</sup> Here comes "Judith" (175–132 B.C.), written in Hebrew (NOT Greek!), *after the close of the Old Testament canon*. Here comes "Bel and the Dragon" (133–100 B.C.), supposedly written in Hebrew (or Aramaic)<sup>89</sup> and preserved only in corrupt

manuscripts copied from the Hexapla *after* A.D. 300.

Now the barn door is open. In comes Maccabees, Esdras, Wisdom of Sirach, etc. Away we go! And we do not stop until the twentieth-century apostate “*Authorized Version of Rome*,” containing the Apocrypha! This is the twentieth-century Catholic RSV.<sup>90</sup>

The last writer in Origen’s dream book was Theodotian (A.D. 140–190). Theodotian, as Symmachus, Aquilla, and Origen, was an Ebionite; he believed that one got to Heaven by being baptized, joining the church, taking the sacraments, and living “the golden rule.” From this position, he slipped back into Judaism<sup>91</sup> as Aquilla had done. People who accept Theodotian’s work must be “neutral enough” to swallow his translation of Matthew 1:16,<sup>92</sup> which survives in the footnotes of the RSV New Testament (1952). Theodotian no more believed in the Virgin Birth of Jesus Christ than did Harry Emerson Fosdick.<sup>93</sup>

Theodotian wrote the SIXTH column in Origen’s almanac and this completed the “Hexapla.”

The Hexapla is the source of Bible corruption for the Old Testament. Where Jerome (340–420) uses it against the Hebrew text, he errs<sup>94</sup> in the Old Testament. Where Jerome uses Origen against the Byzantine type text, he errs in the Greek New Testament.<sup>95</sup> There are a few rare cases, which will be discussed later, where the Holy Spirit protected even Jerome from the errors of Origen,<sup>96</sup> who not only destroyed the readings of the original manuscripts but who also meddled with the Byzantine and Caesarean family of manuscripts.<sup>97</sup>

When the mess is over (the Hexapla), there are three types of Old Testaments and New Testaments (in Greek) circulating around the Near East.<sup>98</sup> There is the Textus Receptus of Asia Minor and Antioch, where the disciples were first called “Christians.”<sup>99</sup> There is the “LXX” of Hesychius circulating in Egypt (*a type of the world*).<sup>100</sup> And there is Origen’s Hexaplaric “LXX” circulating in Caesarea and Rome—Rome, the city that imprisoned Paul, pierced the Saviour’s side, and caused the great of the earth to “commit fornication” (Rev.17–18). Thus, the Hexapla is inextricably entwined with the woman of Matthew 13:33. To those who doubt this critical comment, may we say as politely as we know how that Origen, Eusebius, Jerome, Augustine, Calvin, and Westcott and Hort *would agree with the comment*, for all of them, without exception, taught that the “WOMAN” of Matthew 13:33 *was the Body of Jesus*

*Christ—the Christian church!!*

## CHAPTER SIX

### The Materials Available

Having faced the two academic blind spots of “neutral scholarship”—the mythological LXX and Origen’s fifth column—the student is now in a position to rightly evaluate his materials. As long as a halo hangs over the Westcott and Hort theory, no such thing as a “neutral” approach can be made to the manuscript evidence. It is subjective to assume that “pure texts” would come from Egypt or Rome. It is subjective to assume that what God *did* with the Byzantine type text has no relation to the *quality* of that text. It is subjective to say that the Bible is like any other book. It is subjective to assume God allowed the truth to be hidden until the recovery of a Roman Catholic manuscript in 1885!<sup>1</sup> And it is very subjective to presume that God doesn’t know *the motives* of translators and revisers.<sup>2</sup>

Materials for reconstructing a Greek New Testament consist of:

1. The uncial manuscripts. (Codices and vellum scrolls written in block capital Greek letters.)
2. The cursives. (Referred to sometimes as “minuscules,” lower case Greek writings, as with a flowing motion.)
3. The lectionaries. (Service books for church worship which would be similar to the “responsive readings” in the back of some modern hymnals. These writings contain Scripture “lessons” or “readings.”)
4. The Church Fathers. (These are the Christians who left works in writing after the close of the canon. They may be classified as Alexandrian, Eastern, and Western, or Ante-Nicene, Post-Nicene, etc.)
5. Early translations. (These are translations of the Greek New Testament into other languages such as Syriac, Old Latin, Coptic, etc.)
6. The papyrus fragments. (Small scraps of paper, or occasionally several pages, on perishable paper; they include many writings that have nothing to do with the Bible<sup>3</sup> as well as portions of Scripture.)
7. Conjectures of scholars. (These are the least valuable and amount to practically nothing when one considers that 95 percent of the scholars got off on the wrong foot when they consented to “pocketing their convictions” for the sake of finding “the originals.” If the “originals” were written by men who had convictions like *Peter, James, and Paul (!)*, how would a *neutral scholar EVER recover them?* [You see, the whole

approach is fantastic.])

8. Sermons of early preachers. (Citations from sermons preached or written around A.D. 200–400 furnish some evidence for the condition of the text at that time.)

### **I. The Greek Uncial Manuscripts.**

These comprise 140 copies, dating from the fourth to the tenth century.<sup>4</sup> Recently, about seventy-two more uncial manuscripts have showed up.<sup>5</sup> The one most “universally esteemed” in this group is the Roman Catholic Vaticanus, titled “B” in the critical apparatus of Greek Testaments. (The notation for the Jehovah’s Witness’ Bible, *New World Translation*, is “1209”)

Vaticanus popped up in the Vatican library in 1481. It was written around A.D. 350–370, and it survived eleven centuries in excellent condition, due to the fact that the Christians never used it.<sup>6</sup> Its reading in John 1:18, *μονογενης θεος* (a “neutral” text?!), showed every Christian exactly what it was—a Gnostic depravation.<sup>7</sup> The manuscript is written on fine vellum (tanned animal skins), and it has 759 pages, 10 inches by 10½ inches, each containing three narrow columns of about forty-one lines to the column.<sup>8</sup> It contains the Epistle to Barnabas and the Apocrypha.<sup>9</sup> Vaticanus was written by the same man as Sinaiticus (according to Tishendorf),<sup>10</sup> but the Pope insists that his manuscript must be earlier than Sinaiticus (Aleph) because of the way that the divisions are placed in the Gospels.<sup>11</sup> The Vatican manuscript omits Genesis 1:1 through Genesis 46:28; Psalms 106 through Psalms 138; Matthew 16:2–3; Romans 16:24; the Pauline Pastoral Epistles; Revelation; and everything in Hebrews after Hebrews 9:14. This convenient dissection speaks worlds for its authors and its preservers; for, marvel of marvels, here is a vellum manuscript that can survive sixteen centuries with what scholars call “the best text,” “the most perfectly preserved text,” “a remarkable pure text,” “beautifully preserved text,” “highly legible,” etc., and yet it takes off *the front of the Bible (Genesis)*, *the middle of the Bible (Psalms)*, *the end of the Bible (Revelation)*, and then drops the chapter in Hebrews that deals with *the one, eternal effectual sacrifice of Jesus Christ which did away with the “sacraments”*!<sup>12</sup>

(Westcott and Hort are really “neutral,” are they not, in their approach to the “original text”?)

According to Westcott and Hort, Vaticanus was written in Italy, where the Isidorian Decretals and the Donation of Constantine<sup>13</sup> were written. *Is this a*



*good place to look for a “pure” text?*

The Vatican manuscript was available at the time of the translation of the AV 1611 and was even referred to by Erasmus in 1515 and he ignored it.<sup>14</sup> Why shouldn't he? What would any man do with “Vaticanus” (Humanist, Rationalist, Communist, Atheist, Catholic, Protestant, or Jew) if his purpose was to print a New Testament Greek text which was cherished by *New Testament Christians*? Would he accept a manuscript that changed ΘΕΟΣ ΕΦΑΝΕΡΩΘΗ ΕΝ ΣΑΡΚΙ (“**God was manifest in the flesh**”) to ΟΣ ΕΦΑΝΕΡΩΘΗ ΕΝ ΣΑΡΚΙ (“who was manifested in the flesh”)? (See 1 Tim. 3:16.) The thing is incredible, for OS has no antecedent in the first part of the verse! ΤΟ ΜΥΣΤΗΡΙΟΝ is neuter, not masculine! Observe how the ASV (1901) and the RSV (1952) picked up this Vatican reading without batting an eye. While doing this, their revision committees were clouding the eyes of the Christians with a fog of verbiage to the effect that the AV 1611 had “archaic words” which must be “brought up-to-date”! Wouldn't it be good to learn how to read one syllable neuter and masculine words before one undertook to be the pedagogue of people who can already read and understand them?

Vaticanus (B) was called by Westcott and Hort a “neutral text preserved on an island of purity.” (How Italy fits this description is a little difficult to see; consequently, modern scholars have abandoned the theory that Vaticanus was written there. They have also abandoned the idea that it was written by Eusebius [in Caesarea] or that anyone copied it from Eusebius.) Vaticanus has been assigned to the limbo of lost authors: the presbyter John, the Q Document of Matthew, the Second Isaiah, and Deuter-dumpty (see *Bible Believer's Commentary on Genesis*—Gen. 16:13). Among scores of fatalities, errors, and outright inanities, the Vatican manuscript exhibits the belly dancer of Mark 6:22 as *Herod's own daughter*!<sup>15</sup> (Not even Goodspeed [1923], a rank Liberal, could “stomach” that one!)

We shall study Vaticanus in much more detail in the next chapter.

Sinaiticus is the next Greek uncial manuscript which deserves our attention. It is designated by the Hebrew letter Aleph (א) in the critical apparatus of Greek Testaments, and its present home is London, England.

This manuscript, as Vaticanus, is on vellum, although it is a thinner vellum than Vaticanus.<sup>16</sup> It is the only uncial manuscript containing all of the New Testament (according to the “majority of scholars”). It also throws the “Shepherd of Hermas” and the “Epistle of Barnabas” into the New Testament,

and originally<sup>17</sup> it contained part of the “Didache.” It was written about A.D. 350–370 on 147½ leaves of vellum, in four columns of forty-eight lines each to the page.<sup>18</sup> The pages are 15 inches by 13½ inches.

Westcott and Hort aided the Pope in suggesting that Sinaiticus was NOT written as early as Vaticanus, nor was it transcribed by the same writer. The Sinaitic manuscript was found in St. Catherine’s monastery on Mt. Sinai by Tischendorf, and the man who gave him the “lead” on it referred to it as “*The Septuagint*”!<sup>19</sup> That is, this man (who was a monk) accepted it *as fact* that Origen’s Hexapla and subsequent revisions were written 200 B.C.—*which they were NOT*.

When the scholars say that Sinaiticus contains the “complete New Testament,” they tell you a lie. What they mean is, “It contains all of the New Testament except John 5:4, 8:1–11; Matthew 16:2–3; Romans 16:24; Mark 16:9–20; 1 John 5:7; Acts 8:37 and a dozen other verses.” Sinaiticus, as Vaticanus, has survived the storms of the centuries because it was in a monastery; and who in the world in a Greek Orthodox or Roman monastery ever used the Bible for soul winning and personal work? (Patrick [389–461], Columban [543–615], and Martin Luther [1483–1546] did; but they used the Old Latin and the Greek of Erasmus, *not the revised Latin of Jerome and the Greek of Origen*.)<sup>20</sup> Origen’s “Septuagint” doesn’t seem to produce any *results* in the lives of those who study, buy, and sell it.<sup>21</sup>

Very often Sinaiticus will agree with the readings of the AV 1611 against the readings of Vaticanus, but on the whole, the scribe has relied heavily on North African scholarship for the correct text<sup>22</sup> and has paid very little attention to the Holy Spirit or the Holy Bible.<sup>23</sup>

The third uncial manuscript to take note of is “Alexandrinus” (noted in the critical markings as “A”). It is written on 773 leaves of vellum of about 10<sup>3</sup>/<sub>8</sub> inches by 12<sup>5</sup>/<sub>8</sub> inches, with two columns of Scriptures running forty-one lines to the page.<sup>24</sup> It omits John 6:50 through 8:52; 2 Corinthians 4:13 through 12:6; 1 Kings 12:20 through 14:9; Matthew 1:1 through 25:6; Genesis 15:1–5; Genesis 14:14–17; and Genesis chapters 16–19. It contains the remnants of the two epistles of Clement (supposedly A.D. 95 and A.D. 100).<sup>25</sup>

Manuscript “A” (written in the fifth century) bears a strong resemblance to the Byzantine text of the AV 1611, and it must never be forgotten that any set of

manuscripts (genuine or counterfeit) must contain 90 percent of the AV 1611 text in order to pass off as “Bibles.”

There are other uncial manuscripts, but these need only the briefest mention, for the majority of uncial manuscripts will bear witness to the AV 1611 text time and time again, and even “B,” Aleph, and “A” must go along to keep up with the pack.

There is “C” (Codex Ephreimi Rescriptus), a fifth century “twice written” manuscript which was brought to Italy in the sixteenth century.<sup>26</sup> There is Codex “D” (Bezae Cantabrigiensis), a fifth century uncial manuscript now at Cambridge.<sup>27</sup> There is “W” (Codex Washingtoniensis), a fourth century manuscript which bears a strong witness to the AV 1611 readings. In addition to these will be found “E,” “F,” “G,” “H,” “K,” etc., and right on down the line, manuscripts written in block capital Greek letters. A list can be found in any edition of Nestle’s after 1952.<sup>28</sup> Uncial manuscripts are found in the tenth and eleventh centuries (“H” Seidelianus II, “K” Cyprius, “X” Freerianus, “H” Mutinensis, etc.).

The uncial manuscripts run from A through Z with the omission of any manuscript “J,” “R,” or “Z.” Nine Greek letters have been adopted for manuscripts from the sixth to the tenth century: G, D, Q, L, X, P, S, F, and Y.

There are many other uncial fragments which are seldom cited because they agree with the Receptus so many times that it is embarrassing for the advocates of the Westcott and Hort theory to list them. They are usually listed by numbers such as 046, 047, 048, 049, 050, 051, etc., up to numbers as high as 0250.

## **II. The Greek Cursives.**

These are manuscripts using lower case letters which make up the texts; they are referred to as “minuscules” in distinction from “majuscles” (uncials).<sup>29</sup> These number about 2,429 manuscripts<sup>30</sup> dating from the ninth to the sixteenth century. In Nestle’s critical apparatus they are listed by thin, slanting numbers.<sup>31</sup> They make up the vast majority of New Testament manuscripts and bear witness (99 percent of the time) to the text of the AV 1611. The cursive style is the style adopted by all of the critical Greek editions (Nestle, 1898; Alford, 1849; Westcott and Hort, 1881; Tischendorf, 1869; Tregelles, 1857, etc.), and it is the style found in the Greek textbooks used to teach Greek grammar.

The Greek minuscules (cursives) which are usually cited are cited only if they differ from the Byzantine text; they are outnumbered three to one by the minuscules which agree with the Byzantine Textus Receptus.

### III. The Lectionaries.

There are about 1,678 of them available for use which contain extracts from the New Testament. They are indicated in the critical apparatus of Nestle's as "lect."

### IV. The Church Fathers.

There are the "Western Fathers"—Irenaeus (180), Tertullian (150), Cyprian (200), Jerome (345), Augustine (354); the "Alexandrian Fathers"—Clement (200), Origen (184–254, approx.), Didymus (313), Athanasius (297), and Cyril (380); and the "Antiochan Fathers"—Ignatius (35–107), Polycarp (69–155), Lucian (250–312), Diodorus (died 394), Chrysostom (345–407), and Theodoret (397–457). The "Cappadocian Fathers" should be added to these, as connected with the church of Asia Minor and Greece.<sup>32</sup>

It does not take a genius to see at a glance what is going to happen to the New Testament following its inception. The Church Fathers make up three groups which match the three families of manuscripts suggested by Griesbach in 1796.

No matter how subtle the refinements and "overlaps" and syntheses and conflating and interpolating of future scribes, three things are evident at once to anyone who knows *church history*.

1. The Alexandrian group is going to be a group of dead Orthodox Bible revisers. Athanasius is present to insure Orthodoxy of *profession*.<sup>33</sup> Clement is present to insure *Greek education*,<sup>34</sup> and Origen is present to produce one version *per church*. Any system of determining the "purity," "value," or "quality" of manuscripts from Alexandria, Egypt, that doesn't take the above into account is an impotent system.

The Alexandrian group is going to approach the Bible exactly as the revision committees of 1901 and 1884 approached it; and any man in the group could be transported bodily into the Episcopal or Presbyterian church of 1970 and adjust himself to the "worship service" in five minutes.

2. The Roman group (Western Fathers) is going to be a group of Catholics who worship traditions and look to an authoritative hierarchy instead of an authoritative Bible. Irenaeus (130–202) is there with his baby sprinkling<sup>35</sup> to insure that members of the family won't leave the church. Cyprian (200–258) is present to make the bishop into a god,<sup>36</sup> and Augustine (354–430) is there to teach that the sacraments are the "means of Salvation."<sup>37</sup>

The Western group is going to approach the Bible exactly as the College of

Cardinals approaches it today; and any man in the group (with the exception of Tertullian [160–220])<sup>38</sup> could walk into St. Peter’s and get a “blessing” from the service.

3. The Syrian group (Antiochan Fathers) is plainly a group of Bible-believing, Bible-preaching people who were first called “Christians” at Antioch<sup>39</sup> and were the first to send out missionaries with the gospel (Acts 13:1–5). Any “neutral approach” which refuses to give precedence to THIS type of text (in order to appear scholarly) must ignore *the facts of church history* while searching for the “original manuscripts.”

Thus, to be really “neutral” one must *reject evidence*. Church history turns out to be a demonstration of the effectiveness of the Syrian type text, connected with Antioch and Asia Minor, and the ineffectiveness of the Alexandrian type text, connected with Italy and North Africa. Only by isolating the Bible from history can one arrive at the conclusions arrived at by Westcott and Hort. They evidently knew nothing about the history of the Christian church, or if they did, they rejected it as having any connection with the manuscripts which professed to be the “treasure” of the true Christian.<sup>40</sup>

An ASV (1901) would match the Alexandrian Fathers; an RSV with the Apocrypha would match the Western Fathers; and an AV 1611 would go with the Antiochan Fathers like gravy goes with rice.

### **V. The Early Translations.**

The first of these would be the Syrian and Latin translations.

The history of these translations parallels that of the Greek text. There were scores of Latin and Syriac New Testaments circulating all over Asia Minor, Africa, and Palestine, and these Bibles were revised by Jerome (382–470) and Bishop Rabulla (411–435).<sup>41</sup> Where Rabulla and Jerome followed the corrupt Hesychian (Alexandrian) scholarship of Origen, nearly two centuries before, they mutilated the New Testament text.<sup>42</sup> Errors in the *Peshitta* and the *Vulgate* can be traced to the Vatican manuscript and its ancestors.<sup>43</sup>

The Old Latin manuscripts date from the second century,<sup>44</sup> and those used by the Waldensians (1170–1600) do not contain the Apocrypha.<sup>45</sup> The Apocrypha was added to many Old Latin manuscripts by admirers of Origen and Augustine.<sup>46</sup> Tertullian speaks of a complete Latin Bible which was circulating all over North Africa as far back as 190, and this Bible was from manuscripts far superior to anything Rome had in A.D. 350.<sup>47</sup> This “Old Latin” was constantly

being brought back into European Bibles and used instead of Jerome, and Cassiodorus (540) had it revised to bring it in line with the corrupt “LXX” of Origen.<sup>48</sup>

As the “original Greek Bible” is judged by Origen’s Hexapla in Vaticanus, so the “majority of scholars” judge the first Latin Bible by Jerome’s *Vulgate* where it went by Vaticanus.<sup>49</sup> Thus, Origen has a hand in corrupting all three Bibles—the Old Testament Hebrew, the New Testament Greek, and the Latin Vulgate.<sup>50</sup>

The first Latin version was circulating before A.D. 210 and it (as the Byzantine Greek Receptus) was the work of the spontaneous efforts of African Christians.<sup>51</sup> Jerome’s version is an official revision of this text, exactly as the ASV and RSV are official revisions of the Received Greek text. The real “Bible” was copied by hand from A.D. 100–400 by common ordinary Christians who recognize at sight the corrupt Bibles when they saw one. The Albigenses continued to use this “Old Latin” long after Jerome’s Vulgate came out,<sup>52</sup> and their preservation of this text is attributed (according to Burkitt) to the fact that they were “heretics”!<sup>53</sup>

There are thirty-eight codices which comprise the Latin manuscripts for these Latin versions. A great deal of argument has arisen over the European and African types found among them; and there has been considerable discussion as to whether or not the “Itala,” the Old Latin, and the *Vulgate* are the same families.

Jerome’s attitude toward the Old Latin is quite clear.<sup>54</sup> He brags about exclusive “vellum scrolls” which the “scholars” have that are “far superior to the Bibles used by the common people,” etc., and carries on like any professor in Union Theological Seminary.<sup>55</sup> Augustine agrees with Jerome that the common people don’t know what they are doing and need a little help with the “archaic words,” etc.<sup>56</sup> In his letters, Jerome (as the “majority of scholars”) refers not only to the “original Greek” but also to the “*Greek original*,” and he tells us that he will use this “Greek original” to correct the unskillful scribes!<sup>57</sup> What Greek “original” did he have outside of Origen’s Hexapla?

The Latin versions are referred to on page 71 of Nestle’s introductory notes, and the manuscripts are enumerated by the small, slanting, lower case letters a,b,c,d,e,k, etc. They bear witness to the Syrian type text of the Receptus (where the scholars of Alexandria have not “messed” with them), and they bear witness

to Origen's Hexapla (commonly miscalled "The Septuagint"), where Alexandrian scribes got their hands on them. Both Augustine (354–430) and Tertullian (160–220) testify that the scribes in Africa couldn't keep their hands off Bible manuscripts and everybody there messed with them constantly.<sup>58</sup> This explains satisfactorily the confused condition of the "Itala" and the "Old Latin" by the time of Jerome. It also indicates who the real "revisers" and "conflaters" of the originals were—they were certainly not the disciples called "Christians" at Antioch (Acts 11:26).

The Syrian versions are far more interesting than the Latin versions for two reasons.

1. The majority of autographs of the original New Testament writers were in Asia Minor and Syria.<sup>59</sup> (To this, all agree.)
2. Since this was in the closest proximity to Syria, the early Syrian manuscripts may have been copied from the originals themselves.<sup>60</sup>

The standard approach toward this text is to judge the early Syrian manuscripts by the *Peshitta*.<sup>61</sup> The word "Peshitta" means "simple" (easy to be understood).<sup>62</sup> In its original form, it contained the Old Testament as it stands in the AV 1611 and the New Testament as it stands in the AV 1611.<sup>63</sup> Corruption's did not enter the text until the middle of the third century, at the time when Origen moved from Alexandria to Caesarea (bringing his publishing company with him).<sup>64</sup> From then on, and especially during the time of Eusebius and Pamphilus (260–340), the *Peshitta* disintegrated into its present condition and into the types known today as the Philoxenian (485–519), the Harclean (616), and the Jerusalem Syriac (a lectionary of the Gospels, date unknown).

The keenest analysis of the *Peshitta* problem and its relation to the Byzantine Receptus has been given by Dr. Edward Hills in his notable work on that subject.<sup>65</sup> Dr. Hills adroitly disassembles the Westcott and Hort theory on the *Peshitta* and proves conclusively (using the works of Burkitt, Mingana, Voobus, M. Black, and A. C. Clark) that the Syrian text which bears witness to the AV readings is older by 100 years than either Vaticanus or Sinaiticus.<sup>66</sup>

"Tatian's Diatessaron," by Tatian of Assyria (110–172), still survives in the publications of Zahn (1881), Ciasca (1888), and Mosinger's introduction (Ephraem's Com. Venet. 1876). Theodoret (390–458) found more than 200 copies of it circulating in Asia Minor, and they were there before A.D. 160.<sup>67</sup> Readers will be surprised to find that Tatian reads with the *King James Bible* on

Luke 2:33 and John 9:35, upholding the Deity of Christ and the Virgin Birth. This gives a definite Syrian witness to the *AV* readings *200 years older than Vaticanus or Sinaiticus*.

The “Curetonian Syriac” consists of fragments of the gospels brought in 1842 from the Nitrain Desert in Egypt that are now in the British Museum. The fragments are from the second to the fifth century A.D.<sup>68</sup>

The Sinaitic Syriac was found in 1892 as a text of the four Gospels. It was found in the monastery of St. Catherine, where Tischendorf found the Sinaiticus manuscript.<sup>69</sup>

Syriac translations are indicated in Nestle’s apparatus by “sy,” followed by other designations which indicate whether they are Curetonian, Philoxenian, Sinaitic, Jerusalem, Harclean, or Peshitta.<sup>70</sup>

Besides the early Latin and Syrian translations are the Egyptian translations—the Sahidic and Bohairic. These are called “Coptic” translations and represent the Southern translation—Sahidic, and the Northern—Bohairic. The Sahidic has about five manuscripts for purposes of reconstruction and the Bohairic has about eighty manuscripts.<sup>71</sup> Being closer to Alexandria than the Syrian translations (or even the Latin, as some Latin becomes European), the Coptic usually agrees with Origen’s corrupt “LXX.”

Other than the Coptic versions, the Latin versions, and the Syriac versions, the most important one was the one produced by the “little word” (Ulfilas), a missionary bishop to the Goths.<sup>72</sup> This Bible was in circulation before *Vaticanus* was written (A.D. 350), and according to Kenyon, the text in it is for the most part that which is found in the *Textus Receptus* of the *AV* 1611.<sup>73</sup>

The Coptic translations from the third to the sixth century (in addition to the Sahidic and Bohairic) are the Fayyumic, the Achmimic, and the Sub-Achmimic.

In addition to these basic ancient versions, one might include three Ethiopic versions from the sixth century, the Georgian version from the fifth century, the Nubian from the sixth century, and the Arabic, Old High German, Persian, Provencal (old French), and Old Slavonic.

Any study of the ancient versions will reveal a pattern that is unmistakable. The Latin, Syriac, Coptic, and Gothic versions were originally true and trustworthy copies of the original New Testament documents. Then in “the tunneling period” (i.e., during the Roman persecutions), someone (or some group of people) convinced certain Christians that these translations were “archaic,” “corrupt,” and not based on the “best manuscript evidence.” Whoever



proposed these suggestions was kin to the gentleman of Genesis 3:1. The only basis for “correcting” could have been a pre-Christian text, and the only *pre-Christian* text was *the Old Testament*, and the only Latin, Syrian, Coptic, and Gothic Old Testaments available were *available in Hebrew, unless...!* Unless some scholar who represented a great “cultural center of scientific exegesis” professed to have a *Greek Old Testament superior to the Hebrew!*<sup>74</sup> Since no such Greek Testament appears anywhere before A.D. 120, it is absolutely certain that the corruption’s found in the ancient translations are due to incorporation’s from Origen’s Hexapla or the Apocrypha, written between 200 B.C. and the time of Christ.<sup>75</sup> Since the fifth column of Origen’s Hexapla is substantially Vaticanus, *which includes the Apocrypha*, there is no longer any doubt about errors in the ancient versions.

The identical phenomenon can be seen today. A Martian from outer space, rummaging around through the ruins of a bombed out earth, would find AV 1611 Bibles, RV Bibles, ASV Bibles, RSV Bibles, *Amplified Bibles*, Moffatt, Weymouth, Goodspeed, etc., and in attempting a reconstruction of text, he would assume that the AV 1611 was a “conflation” of the other Bibles.<sup>76</sup>

The fact that the *Amplified Version* was obviously a “conflation” of the AV, ASV, and RSV would not bother him in the least! (It didn’t bother Wescott and Hort in the least!) The “man from Mars” would assume that a brand-new copy of the RV (which was left on a library shelf from 1881–1990) was a “pure and neutral text.” He would then assume that the worn and torn AV 1611 of Billy Sunday (with notes scribbled all over it) was a “scribal corruption” of the original with a “doctrinal bias” that made it “untrustworthy.”<sup>77</sup> Going by the dictum that the “shorter reading” is the best one, the Martian would assume that the RSV text was the original, although, in actuality, *it was 340 years later than the AV 1611!* What the Martian would do with the Apocrypha in the Catholic RSV is something else, for if the “shorter reading” is the best one, then Vaticanus and Sinaiticus should both be scratched at the start of the investigation; they both contain half a dozen books that have been *added* to the Scriptures.

Is it not more reasonable to suppose that the AV 1611 represents a purified text which has at last “cleaned up” from the corruption of thirteen centuries? At least England is an “island,” which might fit into Westcott and Hort’s remarkable statement that the purest manuscripts were preserved “on the island of neutrality.”

In all the ancient versions we see corrupting influence operating between

A.D. 150 and A.D. 400. What survives this period is two sets of manuscripts.<sup>78</sup> One of these contains the Book of Revelation, omits the Apocrypha (as part of the Old testament), and upholds the Deity of Jesus Christ.<sup>79</sup> The other set often omits the Book of Revelation, includes the Apocrypha as part of the Old Testament, and attacks the Deity of Jesus Christ. (See Acts 20:28; John 1:18; Luke 2:33; 1 Tim. 3:16; Mark 1:1; Luke 23:42; Matt. 24:36; Rom. 14:10; Col. 2:9–10; John 3:13; and John 9:35.) Variations in the fifth-century Peshitta (from the Greek Receptus of the AV 1611) can easily be accounted for in this fashion.<sup>80</sup> As a matter of fact, the corrupting influence of Origen and the mythological LXX can be seen down through the centuries surviving occasionally even in the Byzantine readings.<sup>81</sup> Were it not for the providential preservation of the word by the Holy Spirit of God, Greek scholars would have destroyed the Christian's New Testament seventeen centuries ago!

#### **VI. The Papyrus Fragments.**

The papyrus is obviously the source for our word “paper.” Herodotus (484–425) B.C.) calls the papyrus “parchment.”<sup>82</sup> It was made from the byblos plant and constituted a cheap paper similar to modern day “newsprint.” It was the “poor man’s” writing material and before it was used in codex form (like a modern book), it was used as a roll, written on both sides.<sup>83</sup>

It is highly probable that the codex was invented by soul-winning personal workers who carried New Testaments with them.<sup>84</sup> It is certain that no real second-century Christian would have been caught dead with “vellum scrolls” on him or the high-class “revised versions” put out by Alexandria. Rather, the first and second century Bible-believing people used papyrus rolls and codices which they copied by hand from one another.<sup>85</sup> This explains why few papyrus copies of the Receptus survived the first three centuries of Roman persecution. The majority of papyrus fragments which survived were fragments like P66 and P75, which Christians refused to copy because they recognized Origen’s handwriting when they saw it.

However, as any other set of manuscripts, many readings in the papyrus from the second and third centuries agree with the readings of the AV 1611 (much to the consternation of Westcott and Hort, who insisted that the readings of the AV 1611 had to be *late readings*).<sup>86</sup>

The papyri were numbered 1 through 19 at the time of Kenyon’s list, published in 1912 (*The Handbook of the Textual Criticism of the New*

*Testament*).<sup>87</sup> Most of them were found at Oxyrhynchus, 120 miles south of Cairo in the Libyan Desert. The average roll was 30 inches long and 9 to 10 inches wide.<sup>88</sup>

P1 has portions of Matthew chapter 1 from the third century.

P2 has portions of John chapters 12 and Luke, chapter 7 in Sahidic and Greek from the fifth and sixth centuries.

P3 has parts of Luke chapters 7 and 10 from the sixth century.

P4 has parts of Luke chapters 1, 5, and 6 from the fourth century. It was found joined to a manuscript *written by Philo!*

P5 has parts of John chapters 1 and 20 from the third century.

P6 has John 11:45

P7 has Luke 4:1–2

P8 has portions of Acts chapters 4–6 from the fourth century.

P9 has portions of 1 John chapter 4 from the fourth and fifth century.

P10 has part of Romans chapter 1 from the fourth century.

P11 has parts of 1 Corinthians chapters 1, 6, and 7 from the fifth century.

P12 has Hebrews 1:1 from the third or fourth century.

P13 has parts of Hebrews chapters 2, 5, 10, 11, and 12 from the fourth century.

P14 has portions of 1 Corinthians chapters 1–3 from the fifth century.

P15 has parts of 1 Corinthians chapter 7, Philippians chapters 3 and 4 from the fourth century.

P16 has Romans 12:3–8 from the sixth and seventh centuries.

P17 has Titus 1:11–15 and 2:3–8 from the third century.

P18 has Hebrews 9:12–19 from the fourth century.

P19 has Revelation 1:4–7 from the third century.

(An interesting thing about these papyri is that they indicate that the Alexandrian scholars perverted the original Receptus from the papyri in order to manufacture the Vatican text.<sup>89</sup> This is proved by Porter's study on the readings of Papyrus 75, which was carried further by Edward Hills [1967] in his work on *Believing Bible Study*. Comparisons of P66, Aleph [Sinaiticus], P75, and "D" [representing the Western family of manuscripts] show that the Alexandrian scribes took papyrus Bibles [used by common, ordinary Christians] and manufactured the "official Alexandrian" text which survives today in the ASV [1901] and the RSV [1952].)<sup>90</sup>

In addition to this collection, we have the Chester Beatty fragments,

published in 1933–37, and the Bodmer papyri, published in 1956–62. With the Bodmer papyri, the Beatty papyri, and the Rylands papyri, a considerable number of Biblical fragments have been assembled. They are listed in the critical apparatus of Nestle’s with the letter “P” followed by a small raised number.

There are about 54 papyrus fragments now available and they are numbered from 1 up to 75. Only 23 were published by 1939, but since then the number has increased.<sup>91</sup>

A complete list of the Biblical papyri from No. 1 through 76 can be found on pages xi-xiii of the Greek New Testament (1966), published by the “United Bible Societies.” Some of them—P74, P68, and P41—run as late as the seventh and eighth centuries A.D. Many of the other papyri which have been discovered are NOT Biblical. They contain everything from Homer to grocery lists, and the Bible believer must not be deceived into thinking that just because someone hollers, “papyrus!” that this means he is going to get “the original Greek.”<sup>92</sup>

The student will observe, further, that very often in the critical apparatus of Nestle’s New Testament the testimony of early papyri is rejected *because it agrees with the AV 1611 readings*. This will be gone into in detail in the next chapter, but the young minister who has been brainwashed into thinking that the ASV and RSV texts always use “the best manuscripts” or “the oldest manuscripts” should observe that where the “oldest manuscripts” *reinforce the AV 1611 text, they are often rejected*. (See, for example, Matt. 22:30, 27:46, 27:49–50; Rev. 11:11, 12:5; Rom. 13:9, etc.) Even with these few examples, the alert and attentive student can see that the “scientific text” created by Nestle and Westcott and Hort and others is filled with inconsistencies and arbitrary judgments which are based on *an irrational prejudice* against one family of manuscripts—the Syrian (or Byzantine) type.<sup>93</sup>

Neither Westcott and Hort, Weiss, nor Nestle will retain their favorite manuscripts every time where they support the AV 1611. There are scores of places where even “Vaticanus” is junked because it agrees with the Textus Receptus of Antioch and Syria.<sup>94</sup> It would seem, from a thorough study of the critical apparatus in most Greek editions, that the purpose of the editor is to place *as many AV 1611 readings in the margin or footnotes as possible, and any stratagem* is legal in order to accomplish this. The real scholar will not accept such nonsense as “modern scholars” accept and put out *without checking it carefully*. The briefest “check” will reveal papyri, Aleph, “B,” and “A” (Alexandrinus) pitched into the footnotes time and time again where they

support the readings of the 1611 Authorized Holy Bible.

The most interesting thing about the papyri is the fact that several of them have texts on Revelation—P47 for example. This brings up a very interesting question. How is it that “Vaticanus” (written in A.D. 350) doesn’t have the book of Revelation in it, while the AV 1611 (written 1230 years later) *does*?

Can one explain how Erasmus’ “late manuscripts” contained *a whole book* missing in the “pure, neutral, Vatican text.”!

How does one explain the AV 1611 containing the text of a third-century Greek papyrus manuscript, while the *fourth century Vaticanus is lacking it*? Didn’t the writer of Vaticanus have access to the book? Didn’t he have access to P47?

How did Erasmus know the book of Revelation should be in the canon when the “best manuscript” (according to Westcott and Hort *doesn’t even have it*?

(A man conjectures) “Well, it was *lost*.” But isn’t this a little farfetched? How could it have *gotten lost* when it was written on *a thick, tanned, animal hide* which to this day is called “the best preserved text” available? P46, written even earlier, has survived with a complete text of 1 Corinthians! How is it that the carefully guarded and well-preserved text, written on imperishable material, could not preserve the book which speaks of, **“Mystery, Babylon the Great...The seven heads are seven mountains, on which the woman sitteth...And the woman is that great city, which reigneth over the kings of the earth”** (Rev. 17). Convenient omission, eh what?

Isn’t that the most expedient thing you ever saw for a Vatican manuscript kept in the Vatican?

## **VII. The Conjectures of Scholars.**

Those referred to most often are either the Church Fathers or the editors of the critical editions themselves; these would include Alford (1810–1871), Weiss (1913), Von Soden (1852–1914), Origen (184–254), Irenaeus (130–202), Westcott and Hort (1884), etc. A “conjecture” is a “guess.” It is called a “theory” or “hypothesis” in scientific circles to give it prestige, but it is still a guess.

## **VIII. The Sermons of Early Preachers.**

These are valuable as they usually contain dozens of quotations from the New Testament. The “Church Fathers” (listed under IV) are the ones whose sermons are usually referred to when an effort is being made to establish a text. This is not entirely satisfactory as it leads the investigator into the booby trap of what might be called “The Pauline Obsession.” This is a peculiar obsession which affects *writers*. Briefly, it may be stated as that feeling that the “great

men” of Christian history are the *writers* or men who left *written works*. The psychology behind this is the fact that *men wrote the Bible*; therefore, a certain prestige surrounds that branch of Christendom which *writes*. But this is a false lead. Anyone familiar with church history is aware of the thousands upon thousands of Christian men and women who lived, loved God, stood by his Word, and suffered and died for it *without putting anything on paper*.<sup>95</sup> To judge true Christianity (or the text of a true Bible) by the writings of men whose *motives for writing may be mixed is an error*. This is why Martin Luther referred to the “Church Fathers” as the “Church babies” and thundered, **“What saith the Scriptures?!”**

The Pauline obsession is most manifest in the way by which writers after Paul’s time like to classify dead Orthodox theologians and apologists with him.<sup>96</sup> It is assumed because Paul *wrote and defended* the Christian faith that this puts him in brackets with Calvin, Augustine, Cyprian, Origen, Aquinas, Irenaeus, Jerome, Westcott and Hort, and Berkhof; but this assumption is a lying presumption. Paul was a *street preacher* who was thrown in jail for preaching 1 Corinthians 15:1–4. He did not hammer out his apologetics in an air-conditioned office with a coke machine down the hallway, and he would quote from heathen poets<sup>97</sup> before he would mention Ecclesiasticus, Bel and the Dragon, the Wisdom of Ben Sirach, Tobit, or Judith.<sup>98</sup> Scholars and church historians are highly mistaken when they swallow *the writings* of Cyprian (200–258), Clement (30–100), Irenaeus (130–202), Augustine (354–430), and Origen (184–254) as true representatives of Biblical Christianity.

The **sermons**, therefore, of the early preachers may help somewhat to establish an early text, but if that text does not *turn out to be the text* of John Huss (1369–1415), Martin Luther (1483–1546), Tyndale (1494–1536), the Waldensians, the Huguenots, the Albigenses, and the martyrs and missionaries of the ages, it is *a counterfeit* which God will not honor.

Now, all of the materials discussed beforehand have been lumped into “families.” This idea came from Griesbach (1796), who was seeking to elevate his own critical edition to the preeminent place.<sup>99</sup> The “Emphatic Diaglot” which he published (1774, 1796, 1806) gave the Pope’s manuscript the first place. From this time on, the Vatican manuscript was given all the publicity it needed (much like the inferior painting of da Vinci!), and Griesbach was hailed as the “saviour from corrupt Bibles,” *such as the Bibles of the Reformation!*<sup>100</sup>

In order to magnify the Vatican manuscript and make it appear to be more

authentic than the Receptus, Griesbach hit upon the novel idea of dividing the manuscripts into three families—Western, Syrian, and Alexandrian.<sup>101</sup> Having done this, he assigned *all the early manuscripts to the Alexandrian family (!)* leaving the Syrian text standing like a cold cat in the snow with nothing but *late manuscripts to support it*. Thus, the gullible twentieth-century student is faced with the formidable array of “Aleph,” A, B, and C, as opposed to the AV 1611, and even “D” (Western) in the lineup against it!<sup>102</sup> A formidable amount of “evidence” if you ever saw it! Who could hold out with E, F, G, and H, against A, B, C, and D!?

From the day that Griesbach invented this arbitrary classification to this day, the “majority of scholars” think that A, B, C, etc., are *one family* and that E, F, G, etc., are *another*. Has anyone noticed that Aleph, B, A, and C *are 90 percent the text of the AV 1611*? What made them different from the Receptus Greek manuscripts was not a “family difference.” The difference was that the Receptus manuscripts exalted Jesus Christ in about ten passages and the “Alexandrian family” of manuscripts low rated Him! The total doctrinal corruption’s are about 152 out of 8000 verses, otherwise the ASV and the RSV have copied the AV 1611 90 percent of the time.

The criteria for the “family” setup is “The type of text which built up in a certain area.” This may be true, but it cannot alter the fact that one true text could have existed from A.D. 50 to A.D. 1519 with different localities altering certain verses in line with Origen’s corrupt Hexapla. This may be seen immediately when one examines “A” (Alexandrinus). Whereas, it has been classified as an “Alexandrian type” manuscript (Hesychian or Egyptian), it plainly bears witness to the Reformation Bibles over and over again.<sup>103</sup> The same is true of “C” (Ephraemi Rescriptus), and the same is true of “Aleph” (Sinaiticus).<sup>104</sup> (These statements will be proven beyond any shadow of a doubt in the next chapter.)

The families of manuscripts are said to be constructed on the basis of:

1. “Are a manuscript’s readings characteristic of that family?”
2. “Do manuscripts from that area (Western, Alexandrian, Syrian) contain the same readings?”

Without going into a long thing here, let the Bible-believing Christian observe that the *characteristic readings* of the Alexandrian family are that they “Characteristically” *low rate the Lord Jesus Christ*.

From the “family” idea, Westcott and Hort (1884) agreed with Griesbach

(1796) that “B” (Vaticanus) was a “remarkably pure text” written somewhere in the West. (Some scholars today have abandoned that theory—as we remarked before—but all the Greek faculty members of the Conservative schools still believe it as much as Catholics believe that birth control will cut down church membership).

By diverting everyone’s attention to the “families,” Griesbach and Westcott and Hort were able to focus attention on the corrupt fifth column of Origen’s Hexapla.<sup>105</sup> When this was done, the arguments in the seminaries (Liberal and Conservative alike) no longer revolved around the Syrian text at all, but were continually revolving around Western or Alexandrian authority. Clark (1926) said that the Western type was first and the Alexandrian scholars copied it, omitting some of the Western readings.<sup>106</sup> Ropes (1926) said that the Alexandrian type was first and that the Western copied it and *added* to it.<sup>107</sup> Here the scholars seem to have run out of ideas.

There is a third theory, propounded in 1881 by Dean Burgon of Chichester (1813–1888), which evidently no one remembers.<sup>108</sup> This theory, which matches *all the facts of history, all the evidence of the papyri, all the evidence found in the unicals, all the evidences of soul winning and revival, and all the evidences of common sense and reason, is that the SYRIAN TEXT was FIRST and the Alexandrian scribes SUBTRACTED FROM IT (ASV, RSV) and the Roman scribes ADDED TO IT (Vulgate, Douay-Rheims)*. This theory, supported by Scrivener, Burgon, Miller, and Hills, tallies perfectly with *everything*.

While Rome and Alexandria were arguing about textual criticism and manuscript evidence, God was using His Holy Bible all over Africa and Asia, *and is still doing it*.<sup>109</sup> Why would any “authoritative” text come from *Rome or Alexandria*? What does the Bible say about Rome and Egypt? Is this the proper place to bring the matter up? If not, since when did a *Christian* scholar abandon *what the Bible SAID about Egypt and Rome when examining the “Bibles” that came from these places?*

Is not the Bible more authoritative *than any of the men who revised it?*

Having briefly listed the materials with which the researcher can construct a Greek text, let us now turn our attention to how these materials were used (and misused) in constructing the new Roman Catholic Bible, commonly miscalled “the Westcott and Hort Greek text.”



## CHAPTER SEVEN

### The Great Juggling Act

Having listed the materials with which the critics work as they seek to destroy the Reformation Bibles, we now turn to the manner in which these materials have been employed since 1881.

First, we shall examine those places where the “modern scholars” go back on their word and reject the evidence of their own manuscripts where they agree with the Receptus or the AV 1611. Secondly, we shall examine the pro-Catholic readings of the ASV and RSV where they return to Jerome’s Vulgate (340–420), via the corrupt Greek manuscripts of Alexandria. Thirdly, we shall examine those places in the Catholic Bible which are truer to the word of God than the “new” Bibles. Fourthly, we shall examine the disputed passages in the AV 1611—I John 5:7; John 5:3–4, 7:53–8:11; and Mark 16:9–20.

#### **I. Places where Westcott and Hort (and Nestle) refuse to abide by their own criteria of judgment.**

A. John 14:7. At the close of the verse, the word “αὐτον” has been omitted. However, “αὐτον” is not only in the Receptus of the AV 1611, it is found also in P66 (second century, representing the papyrus), Aleph, A (fourth and fifth century, representing the Hesychian texts), D (fifth century, representing the Western texts), Theta (ninth century, representing a family sometimes designated as “Caesarean”), the Vulgate, and the majority of the remaining witnesses. This preponderant evidence is nullified by *two manuscripts (which contain the Apocrypha!)*—“B” (fourth century) and “C” (from the fifth century).

One can see at a glance that “B” has been given a value equivalent to *four families of manuscripts*, where one manuscript is as old as itself and *one is 100 years OLDER!*

B. John 8:38. Near the end of the verse the reader will see that “εωρακατε” has been deleted and “ηκουσατε” inserted. The reading (AV 1611) is upheld by P66 (second century), Aleph (fourth century), D (fifth century), the Receptus manuscripts, and the Syriac palimpsest of the fourth century. Nestle gives no documentation for the reading of his text and leaves us to assume that “B” and “A” have the reading “ηκουσατε.” Since Aleph can cancel “B” in antiquity, and D can cancel “A” in antiquity, we are left with the Receptus manuscripts (which make up the bulk of any set of manuscripts) and a second-century papyrus reading which reads as the AV 1611. (Those were some “late manuscripts”

Erasmus used, weren't they!?)

C. John 10:40. There is a disagreement over the spelling of **“He remained.”** The *King James Bible*, with its Receptus (Syrian family) manuscripts, spelled the verb “εμεινεν”. Opposing this spelling (in Nestle's) is the spelling “εμενεν.” The Vatican manuscript takes Nestle's side against the AV 1611. By so doing, it must buck P45, P66, P75, Aleph, A, C, D, Theta, and the majority of the remaining witnesses. Here, Nestle (in keeping with his note on p. 68 of the preface) has made the Vatican manuscript (fourth century) superior to Aleph (fourth century), A (fifth century), C (fifth century), D (fifth century), Theta (ninth century), P45 (*third century!*), P66 (*second century!!*), and P57 (third century). That is, when a “modern scholar” tells you that the AV readings are from “late manuscripts” and the ASV and RSV are from “older manuscripts,” *he lies*.

Here, the AV 1611 has used Greek manuscripts (unknowingly!) which are 100–200 years earlier than Vaticanus, on which all the “new” Bibles are based.

D. John 12:3. There is another disagreement in spelling. Backing the AV 1611 is the spelling of the Receptus “μαρια.” Reinforcing this Greek text is P66, Aleph, A, C, D, Theta, the Vulgate, and the majority of manuscripts. Offering “μαριαμ” instead of “μαρια” the Vaticanus stands along with a few minuscules. We are to assume that one Vatican reading (in the fourth century) is more authoritative than any other one in the same century supported by earlier readings, plus the majority of manuscripts.

E. Luke 24:6. Here, Westcott and Hort have put in double brackets as a doubtful reading, “ουκ εστιν ωδε αλλα ηγερθη.” Nestle calls this a “Western omission,” which is “fudging,” for all Western readings have it except “D” and one or two Old Latin manuscripts. The RSV has consigned the reading to the footnote, and yet, lo and behold, the reading is found in P75 (third century)! How do we account for the fact that the Receptus, used by Martin Luther and the *King James* translators, had access to a third-century manuscript which Westcott and Hort considered to be “doubtful”? Furthermore, this identical phenomenon is found in Luke 22:19, 24:3, 12, 36, 40, and 52!

1. “το υπερ υμων διδομενον” (Luke 22:19).

2. “του κυριου Ιησου” (Luke 24:3)

3. “Ο δε Πετρος αναστας εδραμεν επι το μνημειον και παρακυψας βλεπει τα οθονια κειμενα, και απηλθεν προς αυτον θαυμαζων το γεγονος” (Luke 24:12).

On this last reading (Luke 24:12), the whole scholastic farce is suddenly manifested where the freshman student can see it. The reading given above is the

reading of the AV 1611. (It is omitted in the RSV of 1952; it is also omitted in Nestle's Greek Text.)

*But what have we here?!*

The reading is supported by Vaticanus! Not only does "B" (Vaticanus) support the AV 1611 reading, but this time P75, Aleph, A, C, Theta, the Old Latin, and Old Syriac all contain the reading!

*What have we here?!*

How did this AV 1611 reading get omitted in a "new" Bible based on "older manuscripts"? What is this "older manuscript" that is more authoritative than A, B, C, Aleph, Theta, and P75? Why bless my soul, it is "D" (Bezae Cantabrigiensis) *from the fifth century*.

What could have possessed Nestle and the RSV to suddenly reverse field and accept *one Western manuscript* as a higher authority than four Alexandrian manuscripts *which included Vaticanus?!*

"Scientific exegesis?"

"Grammatico-historico methods of interpretation?"

"Recent discoveries of *more authentic* manuscripts?"

No. The truth of the matter is the verse had to be deleted to sustain and maintain the theory of Westcott and Hort that the Syrian type text (AV 1611) was a "conflation" of Western and Alexandrian readings. The lengths to which these "scholars" will go to bolster this incompetent and ridiculous theory is now demonstrated in Luke 24:12.

If the reading is allowed to remain in the text, it overthrows the whole basis of textual reconstruction used by revision committees since 1881. For if the Textus Receptus had copied Alexandria, they would have omitted all the Alexandrian omissions that are *also missing* in the Western group; and if they copied the Western group they would have included all the Western readings which Alexandria *omits*—Luke 23:48, 3:22, 23:53; Matthew 3:16, 20:28, etc. Isn't it remarkable how the Syrian text knew when to *keep a reading* which was lacking in the Western group, *and when to reject a reading* which was found in the Western group, *and at the same time knew when to retain readings omitted in the Alexandrian group?* In the case before us an additional phenomenon is observed: the Syrian text also knows how to retain an Alexandrian reading when it is correct!

If the Alexandrian family had copied the Western (Clark), where did they get the readings of Luke 22:19, 24:3, 12, 40, and 52? *They got them from the Syrian text WHICH STILL HAS THEM.*

If the Western family had copied the Alexandrian (Ropes), where did it get the readings that are missing in the Alexandrian family (Acts 8:37; Luke 9:55–56, etc.)? *They got them from the Syrian text, WHICH STILL HAS THEM.*

The man who “deleted” Luke 24:12 from the Holy Bible was Marcion “the Heretic” (120–160). (See Vol. 47, p. 426, 427, of the *Corpus Scriptorum Ecclesiasticorum Latinorum*, Academia Litterarum Vindebonensis.) E. Nestle is in *agreement* with Marcion, and he does not fail to let you know that he is—p. 226, *Novum Testamentum Graece*, 1898–1963.

Continuing in this list of “Western omissions,” we find:

4. “καὶ λέγει αὐτοῖς εἰρήνη ὑμῖν” (Luke 24:36).

5. “καὶ τοῦτου εἰπὼν ἐδείξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς ποδας” (Luke 24:40). Again, we have Marcion “the Heretic” to thank for the omission of these Bible verses from Nestle’s New Testament and the RSV. P75 has the reading of the AV 1611, which makes the AV 1611 at least 200 years older than the RSV in its choice of Greek manuscript evidence. P75 is a third-century reading, and the “D” of the RSV is a fifth-century reading. Review now the remarks in Chapter Two on the “Revival of Third Century Superstitions”!)

6. “προσκυνήσαντες αὐτόν” (Luke 24:52).

The AV 1611, plus P75, A, B, C, Theta, Aleph, and the Vulgate, now stands against the RSV (1952), Marcion, “D,” and a few old Syriac and Latin readings.

7. “καὶ ἀνεφέρετο εἰς τὸν οὐρανὸν” (Luke 24:51).

The AV 1611, plus P75, A, B, C, Theta, Vulgate, and the vast majority of manuscripts, now reads contrary to the RSV (1952), D, Aleph, and *Marcion the Heretic*.

A truly nonpartisan, unprejudiced, unbiased, “neutral” critic can see at once that the RSV, Marcion, and Nestle’s Testament have more in common than Capone, Clyde Barrow, Starkweather, and Oswald. They all have a doctrinal prejudice against the Deity of Christ and *the humanity of Christ*, and they are no more “neutral” than a Jesuit priest at an inquisition. This is the “scholarship” which is recommended by the faculties of the Fundamental Bible schools in America today! While these faculties would holler bloody murder about an RSV, they would *without reservation* recommend to their ministerial students the manuscripts from which it came. These manuscripts are the same ones that Dr. Schaff and Dr. Green used in *making the ASV* (1901).

We have only presented “B” in another light here to show you how inconsistent the scholars are in applying their dictums. Here, “B” has been given the footnote seven times in a row to allow “D” (written 200 years later!) to have

the limelight as a champion against the inspired words of the Holy Bible.

F. First Corinthians 3:16. Here, the AV 1611 has used the Receptus manuscript's reading "οικει εν υμιν." This is not the order of the Vatican manuscript, which reads "εν υμιν οικει". The "evidence" for this inversion is "P" (sixth century) and two minuscules!

Reading with the Receptus is P46 (third century), Aleph (fourth century), A (fifth century), D (fifth century), all the Old Latin, and the Receptus uncials from the sixth century to Erasmus. "B" has suddenly *regained* its prestige after playing second fiddle to "D" for eight verses (see above)! Would some enlightened scholar please tell us *how* and *when* "B" suddenly got so valuable again after losing out to manuscripts written 200 years later?

G. First Corinthians 5:4 exhibits the great "juggling act" in full swing. At the beginning of the verse the word "Christ," "Χριστος," has been omitted by weighing A, B, and D (two fifth century manuscripts and one fourth century manuscript) against P46, Aleph, G, Receptus, and the Old Latin and Old Syriac (one third-century manuscript, one fourth-century manuscript, one tenth-century manuscript, a dozen third–fifth-century versions, and the majority of the uncial manuscripts that remain).

But all of this is only the overture to the show. (Step inside the big top, ladies and gentlemen, and see the "greatest show on earth:"!)

"ημων" has been omitted before "Ιησους." This time, Aleph replaces B as an authority, "A" stays where it is, and "B" jumps over on the side of the Receptus; and once this is done, Nestle cannot tolerate the reading! Therefore, "ημων" has been stuck in the footnote, in spite of the fact that P46 and "B" (Vaticanus) *support it!* (You see, where the Vatican manuscript gets too friendly with the *King James Bible*, it is *junked!*)

H. Mark 6:23. This is exactly what happens again, here. Nestle has dumped "B" in the footnote again (after saying that it should be given "precedence") because it agreed with the Receptus, P45, A, D, and Theta. All of these readings back up the AV 1611 with "οτι ο εαν με αιτησης." The "με" is omitted in Aleph alone. But "B" got too close to the Receptus so it had to drop out and give Aleph the honors! Is this the "neutral approach"?

I. First Corinthians 13:3. But the best is for the last, and the three-ring circus now enters town; clowns and all. In this text, Westcott and Hort, the ASV, RSV, Nestle, and the Vaticanus got into a snarl that they never got out of, and never will. Westcott and Hort, here, accepted the Vatican reading, which Nestle would not dare accept, and this time Nestle abandoned not only Vaticanus, but P46,

Sinaiticus (Aleph), and A (Alexandrinus)! Hoping to salvage some of his pride in the wreck of 1 Corinthians 13:3, the redoubtable scholar has grabbed at an incorrect spelling, which no freshman studying Greek grammar would have ever picked up.

The sideshow in the verse is the word “καυθισωμαι,” **“in order that I might be burned.”** This is the reading of the Receptus; however, none of the Hesychian (Alexandrian) manuscripts will back up the reading. According to Westcott and Hort, therefore, this reading should be *rejected*. By the dictum of “Vaticanus first” (Nestle’s dictum) it should be rejected. Only “D,” G, and L (late manuscripts) back up the Receptus “καυθισωμαι”. It is true that “C” has the reading and it is true that Griesbach ) in an effort to rob the Receptus of as many manuscripts as possible—see Chapter Six) classified “C” as Hesychian, but a palimpsest (twice-written) manuscript from the fifth century will hardly serve to override “B” (Vaticanus), the darling of the seminaries!

The Hesychian texts (Aleph, A, and B) read “καυχισωμαι” “In order that I might boast.” The reader of the apparatus will not fail to notice *that this is Origen’s reading for the fifth column of the Hexapla*. Pressed beyond measure, Nestle cannot put the Vatican reading into the text *because it doesn’t make sense!* Rather than admit defeat and yield to the obvious truth that the Receptus is an older reading than the Hesychian, Nestle grabs frantically at C” and writes “καυθισωμαι” in the text. But “καυθισωμαι” is the wrong spelling, for the word “καυθισωμαι” goes with “ινα” which, as any freshman student in Greek knows, is the subjunctive! Wrong ending! “καυθισωμαι” is the correct spelling; it stands in the Receptus as opposed to A, Aleph, B, C, E, F, Tertullian, Origen, and Nestle! When in doubt, throw the “new” Bibles out!

We shall now examine the pro-Catholic readings of the ASV and RSV as they return to the Latin Vulgate, via the Westcott and Hort “Greek” text.

## **II. Pro-Catholic Readings in the ASV (1901) and the RSV (1952).**

One of the dictums used by Westcott and Hort for altering the Reformation text was that “doctrinal passages are suspect.” In plain, crude, honest English this simply means that “any passage which clearly teaches correct Christian doctrine must have been interpolated by an Orthodox Christian for the purpose of getting the point across.” (Such is the approach of the “neutral critic”!) This obligates him to erase such passages to prove that he (as any Agnostic, Infidel, or Atheist) is “neutral.” But no Agnostic, Infidel, or Atheist is “neutral,” and the Christian who assumes that God is *neutral* and would write a book which takes the *neutral point of view towards His Son(!)* is a Christian who is either as blind

as a bat backing in backwards or he is in a wretched spiritual condition that would make Simon Peter's denial sound like an evangelistic invitation. Ignoramus or reprobate—either designation will fit the Westcott and Hort method of treating “doctrinal passages.”

*Rome is not “neutral” on “doctrinal passages.”*

Anyone who has studied the Catholic literature extensively knows the approach, attitude, motives, methods, and point of view taken by the hierarchy. We may excuse Westcott and Hort on the ground of ignorance, but we cannot excuse ourselves or John Huss (1369–1415) or Ian Paisley (Contemp.) or Savonarola (1452–1498) or Latimer (1485–1555) or Ridley (1500–1555) or the pitiful handful of Bible believers who have tried to preach the gospel in Spain since the Fascist Dictator Franco seized possession in 1939, with the blessing of Pope Pius XII.

The Bible is a book of *doctrine*. As a matter of fact, that is the *first thing for which the Scriptures were inspired* (2 Tim. 3:16), and the young man entering the ministry is warned to pay attention to *doctrine* over and over and over again (1 Tim. 1:10, 6:1, 4:6, 6:3, 5:17; Titus 1:9). If “doctrinal passages” are “suspect,” then *the whole Bible is “suspect.”* The Westcott and Hort theory approaches the problem of “restoration of text” from the point of view of a detective who is suspicious of everyone in the house who might be guilty of murder, except Origen, Eusebius, etc.

In this case, the Bible (written by the Holy Spirit and preserved by that Spirit) is the culprit, and the “detective” is a man who accepts Origen's fifth column as the “purest text.”

A “detective” who attempts to alter “doctrinal passages” so that they become *neutral passages* is playing right into the hands of the greatest enemy of religious liberty that ever existed.<sup>1</sup> For try as he may, the “detective” cannot alter some of the passages any other way than to make them fit the Roman system. This is perfectly apparent in what follows.

A. James 5:16. This is the passage used by the Catholic priest to prove that the confessional is a “Christian” institution. The Receptus didn't seem too pleased with this interpretation and was, therefore, careful to write “παράπτωματα” in the passage, instead of “τάς αμαρτίας.” That is, “faults,” not “sins.” But what did the ASV (1901) do to the passage as its committee followed the “neutral” text of “purity”? they rewrote it as “τάς αμαρτίας,” exactly as the Vatican desired it to be written and read! *Is this the “neutral” point of view?*

You say, “What is the manuscript evidence?” The evidence is not listed. In

the footnotes (on p. 582 of Nestle's) you will find Aleph, B, and A *listed every time they appear anywhere in James 5:11–20, but they are NOT cited for James 5:16!* “τας αμαρτίας” is a Roman Catholic interpolation adopted by the ASV (1901) and the RSV (1952) to help the ecumenical movement along, and the ASV is just as corrupt as its cousin in this reading.

B. Matthew 23:14. There is no such thing as Matthew 23:14 in an ASV (recommended by the Bible faculties of Bob Jones, Dallas, Moody, Fort Worth, BIOLA, and Tennessee Temple schools). The ASV (1901), following the corrupt Westcott and Hort text, has omitted the whole verse. (Nestle omits it, also.) The ASV committee flippantly dismissed the verse with, “Some authorities insert...verse 14.” “Some” is correct; *the majority insert it*. However, the verse is not found in the Vulgate of Jerome, which followed Origen's fifth column. Was this passage “doctrinally suspect”? If so, who would have wanted it OUT?

Look at the verse!

**“Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation.”**

Now reverse the field. Who could have wanted that verse *deleted*? (If you are truly “neutral” you always examine BOTH sides—right? If verses have been *added* because of doctrinal views, could they not also have *been taken out* because of doctrinal views?)

What we have here is someone protecting someone else from a Bible revelation that *contradicts their false doctrine*. Who in the world would be making “long prayers” for a “widow” and thereby getting her property? (You understand, of course, that the direct context, written by the Holy Ghost, is *a religious leader called “Father,” do you not?* See Matthew 23:9. You do see it, don't you?) Now, how neutral can you be from here on?

The omission of Matthew 23:14 from the text of God's Holy word is neither an accident, nor the result of “scientific investigation,” nor the result of an “objective approach.” It is an Italian (Old Latin) and Roman (Vulgate) omission that is supported by the apostate Greek Scholars at Alexandria, Egypt. It was omitted for the same reason Acts 8:37 was omitted—it *was an offense to the Roman Catholic ecclesiastical system*.

C. Matthew 6:7. In their zeal to produce a “neutral” text, Westcott and Hort now have to shut their eyes and ears from every fact of church history before, and during, the time in which they constructed their text. Here is a verse which reads, “Προσευχομενοι δε μη βατταλογησητε ωσπερ οι εθνικοι.”



The AV 1611 translates correctly, **“When ye pray, use not vain repetitions, as the heathen.”** The word “βατταλογησητε” means, basically, “to stammer” or “to repeat” the same thing over and over again. But my, how “doctrinally suspect” this reading is! How offensive to a “Christian” who stammered the same thing over and over again when he prayed! *Now who would object to “repetitions”?* Billy Sunday? Dwight Moody? General William Booth? George Muller? W.B. Riely?

Whoever it is, they need not fear a rebuke from the Bible for their sins if they will just buy a *Catholic Bible* (any edition) or an RSV (1952). The RSV (based on the Westcott and Hort text) translates “βατταλογησητε” as “heap up empty phrases”! With such a “Bible,” who would ever get convicted for saying, “Hail Mary” or “Our Father” twenty times apiece while twiddling their beads?

D. Matthew 1:25. Here, the AV 1611 (reading with the vast majority of manuscripts) has stated: “και ουκ εγινωσκεν αυτην εως ου ετεκεν τον πρωτοτοκον υιον.” The last two words are the catch. In the AV, this is “her firstborn son.” The next to the last word—“πρωτοτοκον”—plainly being a combination of “proto” (first) and “teknon” (born). But the passages must be “doctrinally suspect” because the senile ASV (1901) along with the RSV (1952), has *removed the word “firstborn,”* in keeping with the Alexandrian manuscripts.

But why the removal? Does not good old “D” (formerly used to offset A, Aleph, and B—see I., E., 3!) confirm the AV 1611 reading? Why the switch? Why was “πρωτοτοκον” removed?

It was removed from the ASV (1901) for the same reason it was removed from the Catholic Bibles; the word implies that Mary had other children *after* Jesus Christ (Mark 6:3), and Rome has always taught that Mary was a perpetual virgin (which means *that Joseph had to be a perpetual virgin, unless he stepped out on his wife!*).

The “neutral text,” created by Westcott and Hort, is, therefore, a text which removes verses on the Deity of Christ because they are “doctrinally suspect,” *in line with Orthodoxy*, and then turns right around and removes verses which are offensive to Rome *because they expose her false teachings!*

E. Matthew 6:13. All of the ending has been removed in the ASV (1901) so it will match the Roman Catholic Latin Bibles. Jerome removed **“For thine is the kingdom, and the power, and the glory, for ever...”** for the simple reason that this was a Jewish prayer given to Jews who were under the Law *before the Crucifixion*. Jerome (as Origen and Augustine) was Postmillennialist. (That simply means that he thought the world would get better and better till

everybody became a Roman “Christian.”) But in Postmillennialism you are taught to spiritualize Revelation 11:15 and omit the **“now”** from John 18:36 (see the *Amplified Version*, here) and change the tense of **“reign”** (Rev. 5:10), Such a theology will not allow for a restoration of Israel or for the Kingdom returning to the **“king of the Jews”** seated on the **“throne of David”** to **“reign over the house of Jacob”** (Matt. 19:28; Luke 1:30–33). Therefore, Matthew 6:13 must be altered so the “Kingdom” does not *return to Israel*.

With this “neutral approach” (of a man who has spiritualized 500 verses in the Old Testament dealing with the restoration of Israel—see Rom. 11:25), Origen, Jerome, Augustine, Eusebius, Calvin, and Westcott and Hort (and the ASV, 1901) tore the ending off of the prayer and “saved the day” for Postmillennial theology (remaining “neutral,” of course!).

F. Matthew 19:17. This is the “stale crumb of Greek philosophy” mentioned in Chapter Five. The ASV (1901), along with its sister translation (the RSV, 1952), preserves Origen’s third-century Gnostic depravation for all to behold —“τι με ερωτας περι του αγαθου,” “Why askest thou me concerning the good?” The correct reading is obviously “τι με λεγεις αγαθον,” **“Why callest thou me good?”**

But when Origen hit the text, he lost his “neutral approach,” for the text is one of the greatest in the New Testament on the depravity of man and the Deity of Jesus Christ. These are two “doctrinal subjects” which cannot be learned in any university or college. They are subjects of revelation by the Spirit of God; consequently, in no place in the Scripture is the spiritual ignorance of the ASV and RSV committees revealed any clearer than here. They bit at Origen’s bait and in so doing they ignored ten fundamental facts of history and Christian doctrine.

1. No Orthodox Jewish “ruler” would waste five minutes discussing the “summum bonum” of the Greek philosophers.
2. The question in the text was about ETERNAL LIFE, not the “summum bonum!”
3. Any Jew who read his Scriptures knew what the “supreme good” was and would never have doubted this absolute standard for a moment.
4. Not even the questions of the Sadducees and Pharisees were philosophical questions—they were all questions about religious authority and fidelity to the Mosaic Law.
5. The young man is asking, **“What good thing shall I do?”** Not, “*What is THE GOOD?*”

6. The answer Jesus gives is a rebuke to the ruler's adjective in describing him (Jesus), **"Why callest thou me good?"**
7. What follows is a statement to the effect that, "If I am not *good* I am not God, and if I am not God I am not good!" Note: **"There is none good but one, that is, God."**
8. But oh! How this hurts the pride of an Alexandrian Greek scholar *who has castrated himself and gone barefoot to earn Heavenly merits!!* And oh! How this crucifies the pride of the men working on the ASV and RSV committees! **"There is none good but one, that is, God!"**
9. *No man can remain neutral when dealing with the word of God* (Matt. 12:25, 30; Rev. 3:15–16). And it is only the egotistical conceit of men with linguistic ability that makes them think they have achieved this impossibility. *None of them attain it.*
10. What Westcott and Hort sold to the unregenerate world of Bible denying Liberals (and the regenerate world of dead Orthodox "Christians") was the corrupt fifth column of an apostate Christian Gnostic who never believed for a minute that he was handling *God's words*.

The text of the ASV (1901) and the "New" ASV is this text.

Returning to the pro-Catholic readings, where the ASV and RSV have adjusted themselves to Jerome's Latin Vulgate (using the Greek manuscripts as a pretense for so doing), the careful student should check the following (all match the readings in the *Challoner-Rheims Version*, 1941, Confraternity of Christian Doctrine):

- G. Matthew 16:3.
- H. Matthew 20:22.
- I. Mark 6:11.
- J. Mark 13:14.
- K. Luke 4:8.
- L. John 17:12.
- M. Acts 2:30.
- N. Acts 7:30.
- O. Acts 17:26.
- P. Acts 23:9.
- Q. Romans 11:5,6.
- R. Romans 13:9.
- S. 1 Corinthians 10:28.
- T. 1 Corinthians 11:24.

U. 1 Corinthians 11:29.

V. 1 Corinthians 15:47.

W. Galatians 3:1.

X. 1 Peter 4:14.

Y. 2 Peter 2:17.

Z. Revelation 14:5.

The omissions found here will match the Catholic versions. The ASV and the RSV both follow the Roman Catholic line right down to the letter. They are *Roman Catholic Bibles*, and as such, they represent a reactionary and retrograde movement *backwards* into history, as education, science, religion, etc., profess to move *forwards*.

There are some places where Jerome went by the Textus Receptus of Antioch (where he had his vision warning him to abandon the Classic Greek grammarians).<sup>2</sup> In these places his text is more Orthodox than the “new Bibles,” and when we say “new Bibles,” we include (this time) the entire bookshelf of “Bibles” from 1881 to the present.

If the student would like to spend an interesting evening studying textual corruption as it appears in the English language, he should borrow (not buy!) a copy of Williams, Lamsa, Godbey, Phillips, Goodspeed, Moffatt, Young, Berkeley, Montgomery, *New English Bible*, etc., and then sit down and compare the passages. This will not “give you a better understanding of God’s word,” etc., (that’s the party line, you know) nor will it enable you to “get a clearer grasp of the meaning of the original, etc.,” but it will surely give you an insight into what has *happened to America and the English-speaking people* since the British Foreign Bible Society abandoned the AV 1611 Receptus for the Westcott and Hort text of the RV (1881–1885). (See the chart of comparisons in Chapter Ten.)

In the next set of passages, the Roman Catholic Bible is usually truer to the Christian doctrine than the Protestant Bibles. In their efforts to sell books to “neutral” people, the “neutralists” have at last “neutralized” the God-breathed words of Divine Authority until there is nothing left but the man-breathed words of humanistic claptrap.

1. Luke 1:34. Here, the Greek text reads as the AV 1611 and the Latin Vulgate: “πῶς ἐστὶ τοῦτο ἐπεὶ ἀνδρᾶ οὐ γινώσκω,” **“How shall this be, seeing I know not a man?”** But marvel of marvels, here comes the RSV with “*Seeing I have no husband*”!

What does this mean?

Are we to suppose that neither Mary nor Gabriel had enough sense to realize that a “single” woman could have a child?

What does a “husband” have to do with *bearing a child*?

Don’t 30,000 women (or more) per year have children without having *husbands*?

What is the manuscript authority for this quaint and archaic reading? *There is no manuscript authority*. Every unical or cursive manuscript which has the reading has it as found in the AV 1611. The Catholic Bible retains this correct reading, in spite of the fact that they would be tempted to drop it since it agrees with the Reformation text.

2. Luke 2:33. The God-honored text says: “καὶ τὴν Ἰωσήφ καὶ ἡ μητέρα αὐτοῦ,” “**And Joseph and his mother.**” But someone wanted you to think that a medical physician (Dr. Luke) believed that Joseph was the real father of Jesus Christ! So the author of the fifth column of the Hexapla set the verse up for Eusebius to copy as “καὶ τὴν ὁ πατήρ αὐτοῦ καὶ ἡ μητέρα.” This time the Catholics bit at the bait when they should not have and accepted the heretical reading of the ASV (1901) which is recommended by the faculty members of the Conservative and Fundamental schools in the United States.

“*His father and his mother*” would not be the opinion of someone trying to protect someone else—as Luke 2:48 *plainly* is; it would have to be the Holy Spirit guiding the pen of the author of Luke’s gospel. The reading is inexcusable, and a man who would adopt it is no more “neutral” than a rabbi shopping for groceries on the Passover. No Christian would have thought for a moment that Luke would recognize Joseph as the “father” of Jesus Christ, and a truly objective observer would have read Luke’s account of Luke 1:29–35 and considered it when approaching a choice of manuscripts for the reading of Luke 2:33.

3. Acts 20:28. Here, again, the Roman reading is more Orthodox than the Protestant “Bibles.” Where Rome has followed the Receptus of the AV, 1611 Bible, they have read: “τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιέποιησατο διὰ τοῦ ἰδίου αἵματος.” But this reading is going to be hard for a neutralized, synthesized, objective, ecumenical integrator to stomach. For it states plainly:

(1) God has blood.

(2) He shed this blood for sinners.

(3) Saved sinners who make up His body were bought or purchased with this Divine Blood.

Now how can you reconcile a Universalist, Unitarian, Atheist, Liberal,

Agnostic, Jehovah's Witness, or Buddhist (or Westcott and Hort) to *that*?

You can't. So the ASV (1901), following the lead of Westcott and Hort, changes "**God**" to "Lord" in the passage, and the other versions run riot in trying to avoid the nonneutral implications of the verse. Instead of the correct reading, "**The church of God, which he hath purchased with his own blood,**" we find in the new versions, "Blood of his own," "Church of Jesus," "Blood of Jesus," etc. *anything except "God's blood"!*

On this verse (Acts 20:28), the Roman Bibles remain true to the truth, but then in Colossians 1:14 and Acts 17:26 they get "cold feet" again, as the passage in Colossians says, "**through his blood,**" and they would rather that it said "*through the mass.*"

Acts 17:26 is obviously a block to integration, so the word "blood" has been removed from it, exactly as you will find it *removed in the ASV (1901)* and the "New" ASV (and the "brand, spanking, new, novel, up-to-date, latest ASV," and any other "ASV").

4. John 9:35. The Catholic Bible has maintained the truth here as it is found in the AV 1611. The corrupt ASV (1901), however, has followed the reading of Origen's fifth column (incorrectly referred to as the "Septuagint"—see Chapter Four).

The reading is "συ πιστευεις εις τον υιον θεου." "**Dost thou believe on the son of God?**" By some peculiar reasoning known only to a "neutral scholar," the verse has been altered to "συ πιστευεις εις τον υιον ανθρωπου." But what does THAT mean? The only places in the Bible where Jesus Christ ever asked men to *believe on Him* were placed where He professed to be God's Son! (Note John 3:16, 3:36, 5:24, 3:17, 3:35, 6:40, 8:36, 11:4, 17:1, etc.) One of the great critical dictums for correcting the AV 1611 Greek manuscripts is that "one should always choose the language and expressions most characteristic of the author." Well, what in the world would possess a man who was acquainted with John's style (in the Gospels) to suddenly write "Son of MAN" where Jesus is dealing with a sinner on matters of *doctrinal belief*? *Is this characteristic of John*? It isn't in any twenty passages anywhere in the Gospel of John! "**The Son of God**" is the correct reading and the ASV, RV, RSV and all the new "Bibles" are greatly in error, "**not knowing the Scriptures, nor the power of God.**"

5. John 3:16. The Latin Vulgate has at least retained "a form of godliness" in the verse, which has been abandoned by the RSV and many of the new translations. The word here is "μονογενη." Anyone can see at a glance that this is a compound word "mono" (one, only, or unique) and "gene" (generated,

born). Yet, somehow, the RSV resents this compound word, so it divides the word in half and refuses to translate the second half of the word! Thus, God's "**only begotten**" is reduced to "only." Someone resents God begetting a Son!

But it is no problem to find out who this "someone" is. For when the manuscript evidence is gathered, one will find that P66, P75, Vaticanus, and Sinaiticus (four manuscripts belonging to the same family!) have struck out the word "αυτου" in John 3:16, thus producing, "*God so loved the world that he gave only son,*" instead of, "**God so loved the world, that he have HIS only begotten son.**" Since Griesbach's classification of manuscripts is set up on the theory that families have readings "characteristic of each other," the student should observe that *it is characteristic of the Alexandrian manuscripts to attack the Deity of Jesus Christ.*

6. Mark 15:28. In spite of the ASV's overtures to Rome, the Catholic Bibles, up until 1950, still retain this verse (unless, of course, they are RSV's). The ASV (1901) strikes out the entire verse. The theory behind this is that Luke copied from Mark (and someone else), and Matthew copied from Mark (and someone else), and someone took Luke 22:37 out and stuck it back in Mark after Mark was finished. (This Liberal theory is based on the idea that no two writers in the Bible can agree in wording *unless they copied each other.*)

The reading is found in the majority of uncials and cursives and it was deleted from Mark by someone who wanted to be a "Christian" *without being "numbered with the transgressors."* (See I., F., above.)

7. Luke 9:55–56. Here the corrupt ASV (1901) follows Westcott and Hort "all the way," so to speak, and deletes twenty-eight words from the text. Over half of verse 55 and over half of verse 56 are subtracted from the Bible, leaving two short verses so ridiculously short that no one who read Luke would think that he wrote them. The following Bible verses in the English, "**But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village,**" have been reduced to a Greek text reading, "στραφεις δε επιτιμησεν αυτοις. και επορευθησαν εις ετεραν κωμην," "*But turning he rebuked them, and they departed into another village.*"

But who would believe such a thing when he read the context? Look at verses 49, 50, 51, 52, 53, and 54. When Jesus rebuked the disciples in verse 50, did He not *SAY something* to them? Look at verses 57, 58, 59, 60, 61, and 62! Where are the verses that run only five words apiece? The ASV reading, as the readings of all the "new" Bibles, is obviously a dud. The Catholic Bibles (up to

1950) retain the true reading.

8. Luke 23:42. This is the most damaging evidence against the ASV (1901)—recommended by “Fundamentalists”—for in this reading the ancient Monarchian teaching is preserved which theorizes that the “Divine Christ” abandoned the “man-Jesus” when He was on the Cross. The Catholic Bibles from 500–1950 retain the correct reading which is the AV 1611 reading, “καὶ εἶπεν τῷ Ἰησοῦ μνησθητί μου κυριε σταν.” **“And he said unto Jesus, Lord, remember me when.”** This has been altered to “καὶ εἶπεν Ἰησοῦ μνησθητί μου σταν” in the ASV (1901), exactly as the Monarchian scribe altered the first copy he got his hands on between A.D. 150–300. *“And he said, Jesus, remember me when....”*

This remarkable corruption of text still stands in the “New” ASV, to the shame and disgrace of the “Conservatives” who made the translation. The verse is so obviously an attempt to strip Jesus Christ of His Lordship that it is amazing that *any* Christian would have bought a copy of the ASV when it came out.

Not even the Roman Catholic versions (which changed the next verse into a reading that would deny “instantaneous salvation”) took His Lordship from him in Luke 23:42. The RSV and the ASV both do this without apologies to anyone, and we certainly owe them no apologies here for their treatment of the Holy Bible.

The honest student should observe further that the deletion was not based on any manuscript evidence. There are *no manuscripts* which contain the ASV (1901) reading of Nestle and Westcott and Hort. The aborted text they present is arrived at by dropping the article “τῷ” in “καὶ εἶπεν τῷ Ἰησοῦ,” thus leaving “and he said” instead of **“And he said unto Jesus.”** This allows the Alexandrian and ASV textual critics (called “revisers”) to make the word “Jesus” *part of the quotation*. Hence, “And he said, Jesus....” This Monarchian corruption is arrived at by taking the dative case of “Ἰησοῦ” and reading it as vocative. Since both endings “ου” are used in the vocative and the dative for the name Jesus (Machen, *New Testament Greek for Beginners*, p. 141), the stunt is pulled off without a hitch. However, one critic did find the hitch. In the *Expositor’s Greek Testament* (Nicoll, Eerdmans, Grand Rapids, Michigan, 1961), Alexander Bruce, from Glasgow, Scotland, spotted the corruption and noted (on page 641) that the reading of Aleph, B, and C (the “Big Three!”) was produced by a “mistaken interpretation”! That is, where Aleph, B, and C contradict the AV 1611, someone has been *rewriting the Greek New Testament in the light of their own private interpretations of it*.

This is a faithful saying and worthy of all acceptance.



These are a few brief samplings of comparisons of the Vulgate (*Rheims, Challoner*, etc.) texts with the “new Bibles.” On the whole, the Latin Vulgate was comparatively Orthodox when laid alongside the RSV, ASV, or “*New English Bible*,” Still, it is true that the *Challoner Rheims* edition of 1941 (Patterson, New Jersey) follows the readings of the ASV and RSV in Romans 8:1; Luke 2:14; Acts 1:3; John 3:13; Acts 8:37; John 18:36, 4:24; Revelation 22:19; Colossians 1:14, 2:12; I Timothy 6:20, 3:16; and Romans 13:9.

The most obvious corruption in the Catholic Bibles is the transposition of a comma in Hebrews 10:12 from after “forever” to a place after “sins.” This “harmless change of punctuation,” which could “not affect the text” (since anyone knows that the original manuscripts “were not punctuated,” etc), leaves Jesus Christ sitting down *and never able to get up again!*

*“After he had offered one sacrifice for sins, sat down forever at the right hand of God.”*

But the reading is preposterous! The same Catholics who read this ridiculous alteration recite the “Apostle’s Creed” in the same breath, which states that Jesus will *get up from His seat* and come again **“to judge the quick and the dead”!** Either their creed or their Bible is hot air.

It is obvious that their Bible is the hot air, at least on this reading, for the comma was changed to protect the Roman Catholic mass! If the words were left standing as they are, the passage says, **“After he had offered one sacrifice for sins for ever,”** but this is not good *Roman* doctrine.

In recent years, the Roman Church has adopted the RSV as their official Bible, plus (of course) the Apocrypha of Origen’s fifth column. This makes the present Roman Bible nearly the original Vaticanus as Eusebius and Pamphilus copied it out for Constantine. This is the Bible that was discarded by the Apostolic Christians as a Satanic counterfeit. Its *history* is the history of dead Orthodox and Roman Christianity, which have probably done more to hinder the gospel than any other two factors combined in the history of mankind. Its course is Alexandria, Caesarea, Rome, London, Chicago, and New York. Its *clientele* are Origen, Marcion, Valentinus, Jerome, Eusebius, Pamphilus, Augustine, Constantine, Pope Leo, Pope Gregory, Griesbach, Lachmann, Tischendorf, Westcott and Hort, Philip Schaff, the College of Cardinals, Dean Luther Weigle, Eugene Carson Blake, Bishop Pike, and Eberhard Nestle. Its *fruits* are confusion, criticism, dead Orthodox profession, ritualism, sacramentalism, self-righteousness, pride, and apostasy; and not once in 1,900 years of church history has any revival, soul-winning effort, reformation, or revelation ever been

connected with it. It is the Bible of the cloister, the council room, the theologian's study, the locked door, the clay urn, the mummy wrappings, and the secret conclave—it is not the living word of the living God, freely given to a fallen race. It never has been *and never will be*.

For the young man entering the ministry (see Chapter One), we highly recommend that if he decides to adopt this Bible, that he take up (with it) “sensitivity experiments,” LSD trips, hypnotism, karate, ESP exercises, Yoga, ballet dancing, drum lessons, and scuba diving for he certainly will have nothing to *preach*.

## CHAPTER EIGHT

### Correcting the Greek With the English

No one needs a lecture on the AV 1611. It is by far the most famous of all books and is hated and envied by Fundamental scholars exactly as it is hated and feared by “Popish persons.”<sup>1</sup> There are scores of books available on the series of events which led to its publication, and there are scores of books to the effect that the “beauty of its Elizabethan English” justifies its popularity “with the common people,” etc. For 100 years scholars have been trying to replace it with Origen’s “Septuagint,” and now (with TV and *Life* and *Look* to aid them) they have just about put across the Madison Avenue campaign. To do it, however, they had to violate Paul’s admonition in 2 Timothy 2:15, and none of them probably ever saw that huge sign in the locker room of a professional ball club which read: “*If you don’t win fair, you don’t win at all.*”

In order to rid themselves of the hated “Authorized” Version, the modern scholars had to:

1. Lie about the Septuagint.
2. Lie about the Hexapla.
3. Lie about the quality of Vaticanus (B).
4. Omit the Apocrypha in the first three printings of Vaticanus: RV (1885), ASV (1901), and RSV (1952).
5. Omit the two spurious New Testament books stuck on to Vaticanus and Sinaiticus.<sup>2</sup>
6. Change “AV” in Christian literature to “KJV.”
7. Print AV’s with dirty pictures in them.<sup>3</sup>
8. Put “Holy Bible” on their own versions when none of them believed they were “Holy” to start with.
9. Return to flexible black covers because the stiff red ones wouldn’t sell.<sup>4</sup>
10. Spend literally millions of dollars in advertising campaigns ahead of time to get buyers.<sup>5</sup>
11. Still retain the profession of printing a King James Text, while they altered 500 words in the text.<sup>6</sup>
12. Use official church groups to promote their Bibles in opposition to the AV 1611.

With such a blast of activity, it is a miracle that anyone in America can still

even purchase an AV 1611! The remarkable thing is that the great old Book hasn't been obliterated with this opposition. It is still with us! In spite of the crabbing about "let" and "prevent" and "suffer" and Ahaziah's age<sup>7</sup> and "sith" for since and "wot" for know, the good and great old Book of the Protestant Reformation is still with us, and it will take more than the NCCC and the RCC to get rid of it; they will have to get some help from the Conservatives and Fundamentalists before they can finish it off!

In this chapter, we shall see why the AV 1611 English text is superior to the Westcott and Hort GREEK text. Our commendation of the AV 1611 does not lie within the field of "literary beauty" or "graceful prose" or "poetic structure," but rather in the field of textual criticism: i.e., the English readings are superior to the Greek readings, which is born out by the comparison of one verse with another.

1. Mark 1:2–3. Using Origen's corrupt "Septuagint," Eusebius, Augustine, and Jerome conjectured that the quotation which followed was from Isaiah the prophet.<sup>8</sup> Having made this conjecture, *without reading Malachi*, all of them changed the verse from "Καθως γεγραπται εν τοις προφηταις" to "Καθως γεγραπται εν τω Ησαια τω προφητη

." The reader will find this Bible "boner" preserved in the RV, ASV, RSV, Catholic Bible (any edition), and 95 percent of all the "new" Bibles.

Here, the AV is helpful in correcting the Greek scholarship of Jerome, Eusebius, Origen, Westcott and Hort, and company. Where the counterfeits read, "*As it has been written in Isaiah the prophet*," the Holy Spirit has written (and preserved), "**As it is written in the prophets.**" The AV 1611 has "***prophets***," not "Isaiah the prophet."

Which is correct?

Well, if you are a conceited linguist who thinks that you can sit in judgment on the Scripture, you will go to books written by Trench, Driver, Gesenius, Delitzsch, A. T. Robertson, Casper Gregory, Deissmann, Nestle, Westcott, and Hort. If you are a Bible-believing Christian, you will turn to the Book.

Whom is Mark quoting in Mark 1:2–3?

It is perfectly apparent that verse 3 is a quotation from Isaiah 40, but what is verse 2? Verse 2, by any man's standards (who isn't half out of his mind), is a quotation from Malachi 3:1. The verses, then, are citations from Malachi and Isaiah—"prophets." Not "Isaiah the prophet," but "**prophets.**" The citation in Mark 1:2, which immediately follows "*as it is written*," is NOT Isaiah at all; it is *Malachi*!

This sets another precedent. Wherever the “Greek” of Westcott and Hort says one thing and the English of the AV 1611 says another, put Westcott and Hort in the Hexapla where they belong. *Neither man could read.*

Where did everyone get off? How is it that the greatest and most brilliant linguists of sixteen centuries—Origen to Hort—cannot even *read* the Bible? Couldn’t any man have found Malachi 3:1 (even if he was “neutral”)?

But the problem lies much deeper. The first neutral critic (Origen) who approached Mark 1:2–3 saw immediately what he was getting into, for the cross-reference in Malachi was to the Lord God Jehovah of the Old Testament, saying: **“My messenger...before ME!”** If this was the right reference, then Jesus Christ *was Jehovah God manifested in the flesh?* So, the “neutral” critic took the “doctrinally suspect” passage and altered it! He made it refer to Isaiah only, instead of **“the prophets.”** The “majority of scholars” for the next thirteen centuries accepted his perversion of the truth as a “neutral” text!

2. John 4:24. The new translations make much about the presence or absence of the article. (One notable Greek teacher has gone so far as to point out that “We have A mind of Christ” in 1 Cor. 2:16, instead of **“the mind of Christ.”** Exactly what this “nugget” teaches is a little obscure. If we have “A” mind of Christ, I suppose He has thirty or forty more around somewhere, and how He divides them up is a little confusing. Strangely enough, this worthy doctor left the “THE” in the first part of the verse, producing the novel reading, **“Who hath known THE mind of the Lord...we have A mind of Christ.”** *The article is not in the Greek in either place.*)

In John 4:24 the AV says **“God is a spirit.”** The “new Bibles” going by the “original Greek” (!) say *“God is spirit.”* This is sticking to the reading “πνεῦμα ο θεος”. Since there is no article before the word “spirit” (pneuma), the verse has been translated *“God is spirit.”* But is this the right reading?

*The devil is “spirit”* (Eph. 2:2).

*Angels are spirit* (Heb. 1:14).

*Demons are spirit* (1 Tim. 4:1–2).

That is, a translation which ignores the rest of the body of revelation is inaccurate. This time, the criteria for judging the translation is not found in the grammars published by Machen, Robertson, Davis, Moulton, or Milligan. The translation has already been judged by the other Bible verses. It is a false translation, for God is not “spirit.” God is A spirit, *in distinction from other spirits.*

The AV 1611 reading, here, is superior to *any* Greek text.

For the gnat-strainers who worry about Greek “articles,” the Lord has placed the definite “o” before the name of Jesus about forty times (Matt. 19:1, 18:22, 19:14, 19:18, 19:23, 20:17, etc.). Not *one of the new translations* translates it.

(If the new “Bibles” cannot practice what they preach and abide by their own rules, they have no business commenting on ANY Bible, least of all the Protestant Bible of the Reformation!)

3. John 1:18. If “doctrinal passages are suspect,” then John 1:18 should be removed out of every Greek text extant, for here Origen has written “μονογενης θεος ο ων εις τον κολπον του πατρος,” “*the only begotten GOD which is in the bosom of the father.*”

But this is a doctrinal statement on Arianism, the heresy that Orthodox Christians were supposed to have defeated at the Council of Nicaea (A.D. 325).<sup>9</sup> Is it not very “archaic” to teach in the twentieth century a doctrine which was thrown out by the Body of Christ more than 1600 years ago?

The AV 1611 corrects this phony Greek reading, which is obviously Origen’s own opinion about Jesus Christ, preserved in Vaticanus, Sinaiticus, and “C” (the Alexandrian family of manuscripts!). Tertullian (150), Athanasius (325), and Chrysostom (345) did not accept Origen’s reading here, but Westcott and Hort, A. T. Robertson, Warfield, Schaff, and Machen are still teaching the young ministers (through their books) that this reading is in the “best and oldest manuscript”!

The teaching that Jesus Christ is a “god” begotten in eternity (or sometime before Genesis 1:1) is the official theology of the Jehovah’s Witnesses. In their “Bible,” one will find that Jesus (the word) was a “god” in John 1:1— not God, but “a god.”<sup>10</sup> Servetus (1511–1553) was burned at the stake for refusing to believe that the “begatting” was *eternal*; he thought the “begatting” took place when Jesus Christ was born of Mary—exactly as it appears in the context! (See Heb. 1:6!)

4. Luke 2:14. According to Socrates (471–399 B.C.), Plato (422–347 B.C.), and Aristotle (384–322 B.C), having a “good will” was the main thing in approaching life. One Greek philosopher emphasized it more than another; some considered it to be the “supreme good” (summum bonum). Proverbs 14:12 shows a man can have the best will and intentions and still land flat in Hell. *But the Greek philosophers didn’t believe that* There is something so irrational about “Higher Education” that it seems to prevent a man from seeing obvious truths. Treblinka and Auschwitz (1938–1945) are proof that you can have the best will and intentions (while undressing to take a “shower”) and still wind up in a

crematorium after your life has been gassed out of you. “Good will” doesn’t solve one-fifth of the world’s problems. You can be certain that most assassins did what they did sincerely, believing that it would benefit the most people. You can be doubly certain that “the road to Hell is paved with good intentions.” But when Origen and company hit Luke 2:14, they couldn’t help but put the pagan Greek philosophy of 200–400 B.C. back into the Bible. The correct reading, **“on earth peace, and good will toward men,”** has been altered to the fantastic philosophical homily. “καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας,” “*and upon earth, peace among men of good will.*”

The alert Bible student will observe that this is the Roman Catholic reading of Jerome (who used the “LXX” of Origen for the text), which is quoted by the *American Presidents every Christmas!* Furthermore, when the quotation is made, as it was made by Eisenhower, Kennedy, Johnson, Pope John, and Pope Paul, the speaker also always omits **“glory to God in the highest”** from the quotation.

Again, the AV 1611 is necessary to recover the original text and straighten out the corrupt Greek. The supporters of this philosophical speculation are Irenaeus (A.D. 130–202) who taught baby sprinkling, Augustine (A.D. 354–430), who taught that the sacraments controlled predestination and election, and Origen (184–254), who has already received enough publicity in this publication to last a millennium!

Dr. Hills has discussed this corrupt Origenistic insertion<sup>11</sup> at length and his deductions are as sound as the AV text itself. The “new” reading spoils the three-fold meter of the verse, and “men of good will” is left without any qualifying genitive. It is obviously a Westcott and Hort bamboozle.

5. Acts 1:3. This time the “new” Bibles have taken advantage of the fact that the average reader will not look at ANY Greek text for a checkup for this time, the word which describes the post-Resurrection appearances of Jesus Christ is the same *in all the manuscripts*, yet the “new” Bibles refuse to translate it!

The text reads, **“To whom also he shewed himself alive after his passion by many infallible proofs.”** But one can see at a glance that the word **“infallible”** is a little too strong for scholars who believe only in “relative truths” and who reject “absolute truths.” Therefore, something must be done quickly. The Greek word translated as **“infallible”** in the AV 1611, is “τεκμηριοις.” But all the translators of the “new” Bibles (who think so much of Greek philosophy) suddenly abandon the Greek philosophers! Plato, in his writings translates “τεκμηριοις” as “convincing proofs”; Aristotle in his works, translates it as “demonstrative proofs,”<sup>12</sup> and Lysias, in his “Oration Against

Eratosthenes,” translates it as “certain proofs.”<sup>13</sup>

With the English AV and the Greek philosophers in agreement, you can certainly guess what will happen! *The philosophers will have to be “grounded”!* (See the same shenanigans in Chapter Seven, I.,E.,3.) Out goes the Greek, out go the philosophers, out goes the AV and in comes “*many proofs*”! This is the ASV (1901) reading recommended by Fundamental and Conservative schools!! It is a hypothetical conjecture based on a *doctrinal prejudice* against the appearances of Jesus Christ after the resurrection.

Ninety-five percent of the “new” Bibles will strike out the “**infallible**” of the AV 1611 and will fabricate a word according to their opinions about the matter. “Τεκμηριοις” means “a sure token” in any lexicon<sup>14</sup> you pick up; but where the lexicons support the AV 1611, *they stay on the shelf!* (A more “neutral” approach, if you ever heard of one!)

6. John 3:13. Here, the scribe who made Jesus into a “begotten god” (in John 1:18) now limits His presence to the earth, in fear that people will identify Him with God the Father. The entire last half of the verse is missing from Origen’s fifth column and, subsequently, is missing from Vaticanus and Sinaiticus (the copies which were made from it). The correct reading is in the Authorized Version, “**And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.**” The last five words of the English text, “ο ων εν τω ουρανω” (Greek), have all been omitted by Westcott and Hort, the RV, the RSV, and similar Alexandrian counterfeits.

Exactly why Westcott and Hort and Origen could not grasp the verse is a little foggy, for the verse is applied to every born-again child of God in Ephesians 2:17! We are IN Christ and He is IN Heaven, and we are seated with Him “**in heavenly places.**”

How did Origen and Westcott and Hort miss this truth? Were *they* “seated with Him in heavenly places”? If so, why did they not recognize the truth of John 3:13? (Where the Greek says one thing—Westcott and Hort’s “Greek”—and the English Bible says another, *throw out the Greek text!*)

7. Mark 9:44. The corrupt ASV (1901), following the text of Westcott and Hort and Origen, has omitted the entire verse. The Greek text of Westcott and Hort (and Nestle’s) omits “οπου ο σκωληξ αυτων ου τελευτα και το πυρ ου σβεννυται,” “**Where their worm dieth not, and the fire is not quenched.**” As a matter of fact, the Greek philosophers and scholars found this verse so objectionable that they erased it *again in Mark 9:46*. Readers of the “new” Bibles don’t have to worry about the “unquenchable fire” and the deathless



worm, thanks to Westcott and Hort!

Here, as in all cases, the spurious manuscripts of Origen and Eusebius need the emendations of the AV 1611 English. The scholars seem to have forgotten that the source of the quotation is the last chapter of Isaiah.

The context of Isaiah 66:24 is the “new heavens and new earth” (Isa. 66:22).

In view of the fact that the Bible has sixty-six books (with a division between thirty-nine and forty), and Isaiah has sixty-six chapters (with a division between thirty-nine and forty), and the end of Isaiah and the end of the Bible deal with the new heavens and earth, why would Jesus not emphasize the “unquenchable fire” and the “undying worm”? If the book of Isaiah ends on a negative note (Isa. 66:24) to sinners under the law, and Jesus comes “made under the law” to warn the nation of Israel (Mal. 4:6), why would He mention Isaiah 66:24 only *once* in its complete statements? Isn’t this an *underemphasis*? Would God be guilty of emphasizing the wrong thing and underemphasizing the right thing as the gnat-strainers of textual criticism do?

No, the English text is correct as it stands in A, D, K, X, Theta, Pi, and the majority of Receptus Greek manuscripts.

8. Mark 11:10. Here the AV 1611 preserves the original reading **“in the name of the Lord.”** The verse has been omitted in the Greek texts of Westcott and Hort, Nestle, Weiss, etc.

The expression was taken out of the Alexandrian manuscripts at an early date because, being very poor students of the Bible, the Greek faculty could not reconcile it with Matthew 23:39. Wherever the faculty at Alexandria could not reconcile a verse or passage, *they simply threw it out.* ( See Chapter Five, 3.)

Again, the reason for the omission is the doctrinal bias of Origen, Jerome, Eusebius, and Westcott and Hort which presumes that Israel will never be restored. The statement is to Jews: **“For I say unto you, Ye shall not see me henceforth, till ye...”** (Matt. 23:39.) This implies they *will* when they say the text of Mark 11:10. Since they had already proclaimed this in Mark 11:10 at the triumphal entry, Matthew 23:39 is clearly a reference to a future restoration. But Origen and Eusebius (as Augustine, Calvin, Westcott and Hort, Dabney, Kuyper, Hodge, Warfield, Pope John, Machen, Berkhof, Cardinal Spellman, Strong, A. T. Robertson, and the Knights of Columbus)<sup>15</sup> believed *that the church had replaced Israel*; therefore, they did not like to be reminded of a future restoration which will match Mark 11:10. Since *all* the manuscripts contained the reading in Matthew 21:9, it was impossible to erase it completely. But by going back to the old “Mark copied from X, and Luke from X and Matthew, and Matthew from

Mark and Q routine, etc.” (and Westcott and Hort from Eusebius, and Eusebius from Origen, and Origen from Lucifer, etc.), they threw Mark 11:10 out of the Alexandrian manuscripts on the grounds that someone interpolated it from Matthew. Strangely enough, they decided that the **“hosanna”** was an accidental coincidence with Matthew, and the **“hosanna in the highest”** was an accidental coincidence; but **“the name of the Lord”**? Never!

(Since “doctrinal passages are suspect,” we may suspect with good reason that the **“name of the Lord”** was deleted by someone who didn’t care too much for the Bibles in 2 Tim. 4:22; 1 Cor. 16:22; Gal. 6:15; Eph. 3:19, 3:14; Col. 1:2, and numerous other places.)

9. Second Peter 2:17. The context is on false prophets and teachers (2 Pet. 2:1–2), especially those who use “great swelling words” and deny the Blood Atonement. If a false prophet or teacher got a hold of the passage, you can be certain he would not relish the thought of *eternal* darkness as a retribution for his own activities in “putting the blinder” on people. Hence, the word **“for ever”** has been removed from 2 Peter 2:17 so that the “false prophet” may have some hope of future recovery. Since Origen believed in the final restitution of false prophets (and the devil!), one would expect his hand in the Westcott and Hort Greek text. (See Chapter Five, footnote 5.) The AV 1611 text is to be preferred over any Greek text, as it tells *the truth of the matter*, which is apparent by Jude 13. *Notice how the English text corrects the errors in the Greek text.*

10. Revelation 21:24. The correct reading of the AV 1611 says that **“the nations of them which are saved”** will walk in the light of New Jerusalem. Westcott and Hort are much more liberal with Salvation and have stricken **“of them which are saved”** out of the text.

This is fine Unity and Unitarian doctrine; however, it is not very good Christian doctrine in view of the other 31,000 plus verses in the Book we are supposed to be trying to “restore.” Since all the nations are obviously *not* saved, according to Jesus Christ (Matt. 25:32, 41) and according to Zechariah (Zech. 14:2) and according to Zephaniah (Zeph. 3:8), there is something wrong with a Greek text which intimates that they *are saved*.

The confusion arises from the fact that Origen and Eusebius (as Augustine, Pope Paul, Jerome, Calvin, Pope John, A. T. Robertson, Warfield, Cardinal Spellman, DeGaulle, Castro, Hitler, and Machen)<sup>16</sup> were taught *that God was all through with Israel* and there would be no literal, physical, visible reign of Christ on this earth for 1,000 years. Origen and Augustine were violently opposed to Premillennialism, and their attitude toward altering the Hebrew Old

Testament into a “Septuagint” is quite typical of this attitude.

The “**nations**” of Revelation 21:24 are clearly “nations” which came out of Daniel’s Seventieth Week and the Millennium, *not out of the church age*. But since none of the Westcott and Hort family knew anything about *either of these periods of time*, further comment is useless.

The AV 1611 text is correct; the Greek texts are wrong.

11. Acts 19:37. Here, the expression “**robbers of churches**” (AV) should be “robbers of TEMPLES” (ASV), the Greek word being “ιεροσυλους” instead of “εκκλησιας.” (This type of correction comes under the heading of: “church” should have been translated “assembly,” and “baptism” should have been translated “immersion,” etc.)

But the careful student of the Scripture, through long familiarity with the AV text, has been surprised more than once by the marvelous undersigned “coincidences” which God the Holy Spirit has inserted in the Bible without the awareness of the translating committee. (See the phenomena of numbers in the publication, *The Bible Babel*, 1964.)

The context of Acts chapter 19 is heathen idolatry with the use of images as “an aid to worship” (Acts 19:24); specifically, this is the worship of the Queen of Heaven (Acts 19:35). (See publication *The Mark of the Beast*, 1960.) Real students of the Bible who take their Bible study conscientiously, *instead of critically*, recognize the context of Acts chapter 19 immediately where it is related to prophecy. The events are dealing with the “second man from Heaven” who is NOT “the Lord.” (This explains why “**the Lord**” has been deleted from 1 Cor. 15:47 in the “new” Bibles.)

The elements present are Jupiter (verse 35), an image from Jupiter (verse 35), “craftsmen” (verse 24) and worship of a female (verse 27) who is a “goddess” (verse 37). No serious student of Daniel or Revelation could fail to miss the import. Since the “majority of Scholars” (i.e., textual critics) were never “serious students” of either Book, they could not possibly “grab” the significance of “**churches**” for “temples” in Acts 19:37. If it is left as “temples,” all *future application* is nullified, for the pagan temples of Diana disappeared with the pagan idolatry of pagan Rome, but...! But, *if Rome were to exchange Diana for Mary, and icons for images, and “CHURCHES” for temples, then the Reformation text would clearly point a finger in the right direction, a direction that the Greek text is unable to indicate.*

Moral: *Mistakes in the AV 1611 are advanced revelation!”*

Having presented twelve representative readings, we rest our case with more

evidence than produced by Westcott and Hort. Unable to produce more than eight verses to prove their “conflate theory” of the superiority of Vaticanus to the Receptus, Westcott and Hort stood on ground so shaky and flimsy that only the support and sympathy of Catholics and Liberals could sustain their argument. It would not stand the test of reason, manuscript evidence, mathematical probability, statistic, common sense, divine revelation, or historical fact.

Readers desiring to see additional places where the AV 1611 text is superior to the Greek should investigate Matthew 5:44, 6:33, 8:29, 13:51, 16:3, 17:21, 18:11, 21:44, 25:13; Mark 1:14, 9:49, 15:28, 16:9–20; Luke 1:28, 22:20, 24:12, 21:4, and scores and scores of others.

A short handbook such as this will not permit an exhaustive account of the marvelous undesigned “coincidences” which have slipped through the AV 1611 committees, unawares to them, and which give advanced light and advanced revelation beyond the investigations of the greatest Bible students 300 years later. (The reader is referred to two works in the “Bible Believer’s Commentary series,” the Commentary on Genesis, 1969, and the Commentary on Revelation, 1970, by the same author. In these will be found the “light” *from the AV text* that Keil, Delitzsch, Rosenmuller, Hengstenberh, Gesenius, Trench, Alford, Wuest, Weiss, Gregory, Von Soden, Tregelles, Tischendorf, A. T. Robertson, Deissmann, Moulton, Milligan, Origen, Westcott, Hort, Lange, Clarke, and Bullinger were unable to find.)

Lastly, we should look at the very few places where there is really any question about the authority of the AV 1611 text. The most questionable of any of these is the Johannine Comma (1 John 5:7), and outside of it, the other three are comparatively simple. The best discussion of these texts will be found in the works of Dean Burgon and Dr. Edward Hills.<sup>17</sup> Both of these men postulate questions as difficult to explain as any postulated by the AV’s critics, and both men (Burgon and Hills) manifest a thorough knowledge and acquaintance with all the textual problems involved in the readings. The arguments of either man (one in the nineteenth century and one in the twentieth century) are much more logical than those presented by Westcott and Hort, and they are only ignored because the “majority of scholars” have been wrong since the days of Noah; and if the Bible standards are correct (Matt. 7:14; 1 Cor. 1:26), they will be wrong at any age, at any given time.

A. First John 5:7. There is little evidence in the Greek manuscripts for the reading. It is cited by Cyprian in A.D. 255, which shows *that it existed* at that time. It is cited again by writers in A.D. 380, 385, 439, and 534. Cassiodorus

(A.D. 480) mentions the reading, and since he was engaged in translating, he must have been aware of it.<sup>18</sup> Erasmus omitted it in his first edition (1516) but put in the edition of 1522 since it was found in two Greek codices (61 and 629).<sup>19</sup> Since these manuscripts were “late” (fourteenth and fifteenth century), it is assumed by all that the readings are corrupt. *But we have heard this song before!*

Who can forget the corrupt reading of the RSV in Romans 5:1, “*Let us have peace,*” which is based on Alexandrian (Aleph, A, B, and C) readings and Western (D) readings? While sneering at the “late manuscripts” used for “**we have peace**” (AV 1611), up popped the Wyman papyrus, the earliest known witness to Romans 4–5, with (guess what!) “**we have peace.**” The reading of the AV 1611 was 150 years older than the archaic RSV reading.<sup>20</sup>

And again, who can forget Westcott and Hort’s monumental “boo-boo” in Matthew 27:34 when they amended this text to read “*wine mingled with gall,*” while the AV 1611 said “**vinegar to drink mingled with gall.**” This is substituting “οινον” for “οξος.” Doing their best to maintain a “neutral” position (upon behalf of the wine-drinking part of Christianity!), Westcott and Hort inserted the word “wine” into the text without even making a note of it in the appendix or apparatus of their edition (translation!). But no sooner had the text been invented than Dean Burgon (1896) produced a quotation of the text from Westcott and Hort’s favorite “scholar”—Origen! Origen (bless his heart!) quoted the text (Matt. 27:34) from the Receptus he was mutilating, and not yet grasping the significance of the verse for wine drinkers (he was an abstainer), he let it stand as he quoted it in A.D. 230. The reading, 100 years *before* Eusebius and Pamphilus wrote Vaticanus, was “**vinegar...mingled with gall,**”<sup>21</sup> *exactly as it stands in the AV 1611!*

So don’t get radically disturbed about fourteenth- and fifteenth-century manuscripts which contain the Johannine Comma.

Furthermore, we have seen the AV 1611 correct errors of Greek manuscripts from the third and fourth centuries even in matters of canon. As a matter of fact, it is the *second edition* of the AV 1611 which drops the Apocrypha out altogether, not even including it in the space *between* the Testaments. If the providential preservation of the true canon has been connected with the AV 1611, why would it not be connected with a verse in that correct canon?

(But these thoughts are not convincing to the Bible-rejecting “neutralist.” He wants evidence on the text.)

The evidence that shows the passage should be there (if it was ever omitted) lies in the fact that *when the Johannine Comma is removed* (part of verses 7 and 8), we get the following reading, which is grammatically impossible. “οτι τρεις εισιν οι μαρτυρουντες, το πνευμα και το υδωρ και το αιμα, και οι τρεις εις το εν εισιν.”

But Origen and Westcott and Hort never hesitated to violate the rules of freshman Greek grammar if it afforded an opportunity to destroy the despised Reformation text! (Note, for example, the ASV, 1901, translation of 1 Tim. 3:16 on the Deity of Christ!)

The three words in verse 8 *retained by the new “Bibles”* are “*The spirit, and the water, and the blood.*” But here, the Holy Spirit has pulled a neat trick on the grammarians, for all three of these words are listed as *neuter words* in first-year elementary Greek grammar books. (Greek, as German, Spanish, and other languages, has “gender” in its noun endings.) Neuter nouns require neuter articles, normally. But the article in verse 8, *retained by the new “Bibles,”* is *masculine*. Thus, the “new Bibles” read, “*Because there are three (neuter) which bear witness...the spirit (neuter) the water (neuter), and blood (neuter) and these three (masculine!!) are in one.*”

Why would any man who professed to have passed Greek Grammar I maintain that such a reading was a “pure and neutral text”??

Something is missing from the text and the scholar!

This is what is missing; the only way that we can account for the *masculine* use of three neuters in verse 8, is the fact that here *they have been “personalized.”* (That is, since all refer directly or indirectly to Jesus Christ Himself, they can be used as the “it” is used in Gen. 3:15 which see.) But the only way they could be “personalized” would be by retaining the reading of the AV 1611, where all three words are *direct references to the Trinity* (verse 7).

The surest proof that there is no other way to look at the problem is by the fact that 1 John 5:8 has been taught as a reference to *water baptism* by the Romanists, Reformers, and Campbellites ever since they were old enough to read. Missing the connection entirely between 1 John 5:8 and 5:1, 4 and the water birth of John 3:4 which is *NOT baptism*), the entire body of “Orthodox” scholarship has taught that the “water” of 1 John 5:8 was *baptism*. Then, when they desired to revise the Bible in line with Alexandrian scholarship, they were confronted with the problem of the Johannine Comma (1881). They solved this problem by eliminating the “comma” and making the *water* of 1 John 5:8 *personalized WATER!*

If so, where is the “person”?

“The Person” *is in verse 7 of the AV 1611.*

Moral: In exceptional cases, where the *majority of Greek manuscripts stand against the AV 1611, put them in file 13.*

B. Mark 16:9–20. The passage has caused untold agony among those who have attempted to use it to teach Christian doctrines. Unable to “rightly divide” the passage (2 Tim. 2:15), Origen, Eusebius, and Westcott and Hort, etc., finally gave it up as a bad job and decided it never should have been in the Bible in the first place.

The Baptist reads it to verse 15, the Cambellite ventures to verse 16, the Holiness people launch out into verses 17 and 18, and then, in verse 20, the whole “cotton-pickin’ thing” falls apart. You can’t find an Apostle with the “signs” (2 Cor. 12:12) from Paul to Pope Paul—not even in the Mormon church!

The definite work on Mark 16:9–20 was written in 1871 by Dean Burgon, *The Last Twelve Verses of the Gospel According to S. Mark*<sup>22</sup> —and Westcott and Hort could not answer *any of the arguments* presented in it, so they ridiculed the good Dean and used “buffoonery” instead of logic to maintain their position.

Where most of the “new Bibles” dare not drop the entire passage, they at least put it in brackets or footnotes, and some of them drop it altogether.

As Dr. Hills has pointed out, the only thing that the critics agree on is that Mark 16:9–20 is not in Vaticanus and Sinaiticus. *How* it was omitted, *why* it was omitted, what *should have been there*, and why *what now stands there* (in the AV) is wrong is something they don’t seem to be able to talk about. (This is quite typical of the people who quote, “Judge not lest ye be judged,” and deride a “negative” approach to Christianity. In a test case *which involves the word of God*, they are the most destructive and negative people in the world. Why tear it down if you can’t offer something better?)

Some say that Mark ended his gospel intentionally at verse 8. But when does the New Testament “good news” end on a negative note? It doesn’t in Matthew, Luke, or John. It doesn’t in Acts, Romans, Corinthians, or Ephesians. It doesn’t in Galatians, Philippians, Colossians, or 2 Timothy. It doesn’t in 1 Thessalonians, 2 Thessalonians, or Revelation. Why would anyone think that the first writer (most of the naturalistic critics say that Mark wrote first) ended with **“for they were afraid”** (verse 8.)? Isn’t this rather stupid?

Others say that Mark intended to finish his work but died at verse 8 and couldn’t finish it. But Papias (A.D. 150), Clement of Alexandria (A.D. 200), and “good old Eusebius” and Origen say that Mark lived to publish it! (It’s too late

for Westcott and Hort to dump Origen and Eusebius now!)

The third theory is that Mark 16:9–20 vanished into thin air. It was lost. It was torn out. It was burned. It was snipped out with a pair of scissors, etc. But as Creed (1930)<sup>23</sup> pointed out, how in the world did the “snip snapper” manage to tear the last twelve verses off 200 copies of Mark’s gospel which were circulating all over Asia Minor, Italy, and Palestine? Not even Origen, with his fourteen stenographers and copyists, could have done that —although he probably tried!

But the evidence that the AV 1611 is the authentic reading is tremendous. As a matter of truth, it is so overpowering that one may disregard the Scofield note on Mark 16:8–9 without second thought.<sup>24</sup>

The correct reading is found in every Greek manuscript in the world that contains Mark except Vaticanus and Sinaiticus. This ratio is better than 100 to 1. When any scholar says that “the better manuscripts” omit the passage, or “the oldest manuscripts” omit the passage, or “the verses from 9 on ‘are not in the Greek,’” he is telling you that two manuscripts, *containing the Apocrypha* (with Apocryphal books in the *New Testament*), are more authoritative than 200 Greek manuscripts which read as the AV 1611!

In addition to this evidence are all the Syriac versions with the exception of the Sinaitic Syriac, all the Old Latin manuscripts except “k” (a close kin to Origen), and the verses are quoted by Hippolytus (200), Irenaeus (180), Tatian (175), and Justin Martyr (150). (The “k” manuscript has a spurious ending which would fool no one— not even Westcott and Hort. It reads, “And all things whatsoever that had been commanded they explained briefly to those who were with Peter; after these things also Jesus Himself appeared and from the east unto the west sent out through them the holy and uncorrupted preaching of eternal salvation. Amen.” This Latin innovation is the work of a papist trying to put Matthew 24:27 into the *past* and trying to promote the primacy of Peter over Paul.)

The AV reading is the correct one, as usual.

C. John 7:53–8:11. The entire passage is knocked out of Nestle’s text and Westcott and Hort rejected it as inspired literature. The RV and ASV put it in brackets; the RSV puts it in footnotes, and the *New English Bible* tacks it on the end of John’s gospel like a postscript.<sup>25</sup>

Augustine did not like the passage, although he quotes it. Augustine chose the text of Origen’s Hexapla, which excluded it.<sup>26</sup> Here, Jerome and Augustine



had a falling-out; but this was due (as we have said before) to the fact that Augustine thought that “LXX” of A.D. 200 was the inspired product of someone, somewhere, around 250 B.C. Jerome (although he swallowed the legend of the mythological LXX) was leery of an “inspired” Greek Old Testament since he knew—as anyone should know—that the Old Testament was written in Hebrew. For this reason Jerome used the Hebrew text extensively in translating the canonical books. In Augustine’s “Bible” there was a blank space between John 7:53 and John 8:11. True, it did make ridiculous reading; “...*art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet. Then spake Jesus again unto them, saying....*”

That is, John must have been misled by the Holy Spirit, or the Holy Spirit got lost in the writing somewhere because in John 7:52 the scene is a discussion between Nicodemus and the Pharisees with the officers, and Jesus is *nowhere in the vicinity* (note 7:32, 45). In John 8:12, Jesus is discoursing to the multitude in the presence of the Pharisees *in the treasury* (8:20).

Origen’s “Bible” reads rather stupidly, but it will not offend anyone who is worried about religious leaders committing adultery (!), for notice John 8:4—*where was the man?* The Levitical law does not require the adulteress to be stoned it requires the adulteress *and the adulterer to be stoned* (Lev. 20:10)! If the *man* in this case (John 8:7) was “caught in the act” (8:4), who could he have been *but a Pharisee?* (See Luke 16:14–18, and notice the context.)

I am afraid the passage is “doctrinally suspect.” Jerome says the reading was in many Greek and Latin manuscripts *before 415*,<sup>27</sup> and in the “Didache” (third century) and the Apostolic Constitutions (fourth century)<sup>28</sup> are found quotations from the AV 1611 passage. Eusebius (324), in his **Ecclesiastical History**, gives extracts from a treatise by Papias (150) and notes that Papias recognized the story of the woman “accused before the Lord of many sins” as part of the Bible.<sup>29</sup> Pacian (370) cites the passage, and the Montanists (second century) were aware of the passage and used John 7:53 in making additions to Acts 5:18.<sup>30</sup>

The RSV and the *New English Bible* have some very misleading notes in regard to this passage of Scripture, and they are well refuted by the work of Von Soden (1902). The misleading notes are based on the shallow and defunct observations of Westcott and Hort (Introduction, 1881) and Metzger (1964), which as usual, ignore the facts of church history.<sup>31</sup> Dr. Edward Hills goes into great length on the background of this verse and why it is missing from B,

Aleph, L, W, P66, and P75. No decision made about John 7:53–8:11 could be an objective or “neutral” decision unless Dr. Hills’ evidence<sup>32</sup> is given consideration; his findings are a considerable advancement over the hundred-year old theory of Westcott and Hort.

(Two of the three remaining “disputed passages” are the ending on the Disciple’s Prayer, commonly miscalled “The Lord’s Prayer,” and Matt. 19:17–19. We have already analyzed and discussed these in Chapter Seven, which see. The last passage remaining follows.)

D. John 5:3b–4. Everything from **“waiting for the moving of the water”** (verse 3) to **“whole of whatsoever disease he had”** (verse 4) has been omitted in the “new” Bibles. The Alexandrian scribes (or scribe) deleted these verses, and their adulterations are visible in Aleph, B, and C manuscripts, plus the Sahidic, the Curetonian Syriac (corrupted by Origen during his stay in Caesarea),<sup>33</sup> and a few Old Latin manuscripts.

In spite of scholarship’s opposition to the passage, R. Steck (1893), Henstsenberg (1875), and Hilgenfeld (1875) insist that the AV reading is correct.<sup>34</sup>

The reading is cited by Tertullian (A.D. 200) and Didymus (379) and Chrysostom (390), and is included in Tatian’s Diatessaron, which was written *200 years before the Vatican manuscript was written*.<sup>35</sup> It is plain that the Alexandrian scribes, according to their usual habit, messed with the text, for “A” (as well as “L”) has omitted half of verse 3 but *did not omit verse 4*. “D” and “W” omitted verse 4 but *left the last part of verse 3 as it is found in the Receptus!* In spite of this obvious meddling, the passage has been preserved intact in the AV 1611, and virtually intact in the vast majority of Greek manuscripts.

There are no other “highly doubtful” readings in the AV 1611. Furthermore, the “highly doubtful” ones are not connected with the Deity of Christ. The verses studied here out of John chapter 5; John chapter 7; 1 John chapter 5; Matthew chapter 6; Matthew chapter 19; and Mark chapter 16 are quite unlike the “highly doubtful verses” of the Alexandrian manuscripts. The Alexandrian corruption’s deal with the Deity of Jesus Christ and His Lordship, the infallibility of the Scriptures, the prophecies of the Second Coming and the truths of New Testament Salvation—1 Timothy 3:16; 2 Timothy 3:16; Luke 2:33; Acts 20:28, etc., etc.

The reader should observe that the outstanding “characteristic” of the

“neutral text” is a Gnostic tendency to strip Jesus Christ of His Deity and the word of God of its authority. Study carefully the following references and note how the Alexandrian manuscripts *and the Bodmer III papyrus* attack the Bible concept of Jesus Christ— John 5:33, 18:37, 8:34, 16:8, 16:10, 6:69, 1:34; Colossians 2:9–10; Romans 14:10; Mark 1:1; and Matthew 24:36. In all these readings, one will find that Aleph and B (and occasionally “C” and “D” ) take sides against any thought of magnifying Jesus Christ and giving Him the preeminent place (Col. 1:18), *which the entire Bible gives to Him*. They are “neutral” only in that they seek to *neutralize the person and work of the Lord Jesus Christ*.

For this reason the AV 1611 is a much better standard by which to judge the Greek text of Westcott and Hort than vice versa. Where the AV says “**Jesus**” for Joshua (Acts 7:45; Heb. 4:8), it is pointing out that the book of Joshua is an accurate type of the Second Advent. (This is far above the “scientific exegesis” of Westcott and Hort or Origen or anyone like them in any century.) Where the AV says “**be ye followers**” instead of “*be ye imitators*” (Eph. 5:1), it is correcting the error of the ASV (1901), for the translators of the ASV (1901) like Thomas A. Kempis and Sheldon believed that “imitating God” was “being a Christian.” The Holy Spirit, knowing that the greatest “imitator” of God was Satan (See 2 Cor. 4:3–4, 11:10–14; Rev. 6:12, etc.), wrote, “**be ye followers.**” If this is *not* the Greek text, *the Greek text is wrong*.

If the Greek text makes the mistake of writing the singular “KINGDOM” in Revelation 11:15 so that a Post-millennial fanatic could spiritualize it and say that Revelation 11:15 took place at the Ascension, the AV 1611 irons out the problem with “**the kingdoms of this world**” so the reader can find the cross-reference to Luke 4:5 and Daniel 2:44 and get his eschatology straightened out!

If the Greek text has failed to put the word “**God**” in Matthew 6:33 *where it belongs*, it will show up in the AV so the common layman can grasp the truth without the help of Greek scholarship. (The ASV reading here is Cyprian’s and Eusebius’ anyway!) If the Greek text has made the mistake of writing a word in Acts 4:27 which could be translated “servant” or “child,” the Holy Spirit will resolve the ambiguity with “**thy holy child Jesus,**” giving Him the preeminent place as God’s Son, *not* “servant” (as in the corrupt ASV, 1901).

If, perchance, the Greek text fails to convey the truth that men have the same blood (Acts 17:26) and presents the “integrationist’s” text<sup>36</sup> by omitting the word “blood,” the Holy Spirit is careful to preserve the scientific truth of the matter with “**and hath made of one blood**” (Acts 17:26). This is the reading of

the AV 1611, which can be used to critique the contaminated Greek manuscripts.

If, by chance, the Greek allows a scholar to exempt himself from the charge of Romans 1:18 on the grounds that he is not “hindering” the truth or “preventing the spread of the truth,” the AV 1611 puts the accent in the right place and states that the wrath of God is revealed from Heaven against **“men, who hold the truth in unrighteousness.”** Since all textual critics and revisers *hold the truth* when they mutilate it, the shoe fits: wear it.

If the polluted Greek manuscripts forget to finish Romans 8:1 and it is removed in the ASV and similar polluted “Bibles,” the Holy Spirit will preserve it in the AV 1611, since it matches verse 4 and verse 13 anyway in the context. There IS condemnation for a Christian who “walks in the flesh,” and this is apparent from Romans 8:13. There is no *eternal* condemnation, but Romans 8:1–13 is not dealing with eternal condemnation and any simpleton can see that without a high school education.

If the Greek doesn’t have enough sense to include **“thou shalt not bear false witness”** in Romans 13:9, the AV 1611 will insert it where it belongs, and those who *bore false witness* (when they left this out in the ASV, 1901) can bear their own judgment. Where the Greek says one thing and the AV says another, throw out the Greek.

If any Greek manuscript should make the mistake of putting **“we shall reign”** into the third person, plural, present indicative active, the AV 1611 will correct it, exactly as it did the private interpretation of the verse found in the ASV (1901), “they reign.” This is a Postmillennium addendum and it is derived from a doctrinal bias which accepts Augustine’s “*City of God*” as Bible doctrine.<sup>37</sup>

If the Greek text implies, “Abstain from every form of evil” (1 Thes. 5:22), the AV 1611 narrows the meaning of the exact warning, **“Abstain from all appearance of evil.”** You can abstain from all *forms* without abstaining from the “appearance,” and this is apparent to any Christian. Whoever changed the verse in the ASV (1901) undoubtedly had a motive for doing it; and they did the same thing in 1 Timothy 6:10 when they claimed that the love of money was not **“the root of all evil,”** but only “*a root of all kinds of evil.*” One can see at a glance that the AV has been a **“discerner of the thoughts and intents of the heart”** (Heb. 4:12) of the ASV committee, and it has flushed the covey! What scholars do *with* the AV text *reveals how they feel about being rebuked for their sins.*

Where the perverse Greek reads one way and the AV reads the other, rest assured that God will judge you at the Judgment on what you know. Since you

don't know the Greek (and those who knew it altered it to suit themselves), you'd better go by the AV 1611 text.

1. The Greek texts are *not* the originals.
2. *You* are not a Greek, and if you were you couldn't find "the originals."
3. God showed Larkin, Scofield, and Bullinger more from an English text than he did Westcott and Hort, A. T. Robertson, and Nestle from a Greek text.
4. If you *had* "an accurate translation" of the Greek, it wouldn't make any kind of reading in English, due to differences in idiom, sentence construction, and grammar.
5. The "modern" versions in the "common language" are *not* from the originals, or even from the God-honored Greek text.
6. If anyone led you to believe any differently, *he is after your pocketbook or your billfold.*

## CHAPTER NINE

### Bamboozling the Elect

In Matthew 24:4, 11, 24, the Lord Jesus Christ gives some warnings, and although we understand that these warnings were given primarily to Israel in the Tribulation, there are so many references like them *aimed at the Christian* that we may well observe those of Matthew chapter 24 as signposts on the highway home to glory.<sup>1</sup>

These Biblical “red lights” are set in the Scripture for a purpose. Whether or not the textual critics, Bible revisers, manuscript “detectives,” etc., pay any attention to them is immaterial. The Christian *must pay attention to them* or suffer the consequences. The three most outstanding warnings given to the Body of Christ by the Apostle to the Gentiles—who was given the revelation of the Mystery of the Body—are in 1 Timothy 6:20 and Colossians 2:8. These three warnings are found in “prison epistles” written near the end of Paul’s life. They warn the Christian to look out for three things mainly; but Augustine, Jerome, Origen, Eusebius, Westcott and Hort, Scofield, Warfield, Machen, and Robertson paid no more attention to these warnings than if they had never been written.

The three salient enemies (in addition to “the rudiments of this world”—Col. 2:8) for which the Christian is to be on guard against are:

1. SCIENCE.
2. PHILOSOPHY.
3. TRADITIONS OF MEN.

Here the Holy Spirit has guarded His own work from being destroyed, for these three “false gods” are the bedrock foundation of the Westcott and Hort Greek text. Defending Satan on these grounds, the dead Orthodox Christian replies:

1. The word “science” really means “knowledge,” and knowledge is good; the only thing forbidden is “false knowledge.” (An anti-Communist “crusader” who operates out of New Jersey recently made the statement, “*God and science are ONE!*” This was made over a national hookup of more than 100 stations.)

To all of this hogwash it may be replied: There is correct knowledge which *does no good at all*,<sup>2</sup> and there is a wisdom which is Satanic.<sup>3</sup> The word “science” today is a word that really can be applied only to knowledge *that deals*

with phenomena in the physical realm.<sup>4</sup> Further, the words “Gnostic” and “Gnosis” are the Greek words for “science,” and this clearly places the first century warning in the lap of the *college at Alexandria*.<sup>5</sup>

2. The word “philosophy” simply means “some man’s individual philosophy” or “outlook on life,” not the *subject* itself.

To which it may be replied: No Greek manuscript (uncial or cursive, Alexandrian, Western, or Syrian) has the reading “*HIS philosophy*” in it; this reading is, therefore, an invention of a philosopher who wanted to retain his idol. A “lover of wisdom” (Greek—“φιλοσοφία”) is not always a *lover of God*, for there are *two kinds of wisdom*<sup>6</sup> pointed out in a King James Bible. The outstanding mark of the wrong kind<sup>7</sup> is a lack of the “fear of God”<sup>8</sup> and a desire to seek “wisdom” *instead of Bible truth*.<sup>9</sup>

3. The word “traditions” is not to be “crucified,” for did not Paul ask the Christians to remember them in 2 Thessalonians 2:15?

To which it may be replied: The traditions of 2 Thessalonians 2:15 are those of 2 Thessalonians 3:6–14 (in the context!) and are not in the least to be connected with the traditions of Westcott and Hort or the Roman Catholic Popes, i.e., a Septuagint written in Alexandria that was a “Christian’s Bible,” a rescission of the “original” at Antioch by Lucian, Herod’s *daughter* doing a belly dance (instead of his *wife’s daughter*), Vaticanus being a neutral text, the dying thief saying “Jesus” instead of “Lord,” Mary’s immaculate conception, her Assumption, Papal infallibility, transubstantiation, mass, “sacraments,” and all the other depraved Babylonian nonsense.

In short, the dead Orthodox Christian always takes a cheerful, optimistic view about *negative warnings* which deal with him and his fellow man. This is the standard Liberal view, and many “Orthodox” Christians who believe in the “fundamentals of the faith” are *Liberal in their approach to the Scriptures from whence the fundamentals are derived*.

It is certain (independent of anyone’s opinion or authority) that Satan is interested in the *spoken and written* word of God (Gen. 3, Luke 4) and that neither time nor circumstance has changed his attitude *or approach* toward the Scriptures.<sup>10</sup>

With this in mind, the consistent Bible-believing Christian will study carefully the *methods and motives* involved in the 20th century attack on the Authorized Version and will certainly not be so gullible or so naive as to think that he is dealing with honest and impartial men simply because they profess to

be “neutral” where the Deity of Christ and the inspiration of the Scriptures are concerned.<sup>11</sup>

The modern reviser is located, identified, described, judged, and condemned in the following passages which were preserved in a text that revisers would not have thought to meddle with until *after* it was declared canonical and fixed—the Old Testament in Hebrew!

These passages declare that there ARE “revision committees” (if the shoe fits, wear it!) who:

1. Are composed of men who are afraid of the results of street preaching (Jer. 36:10, 16; John 11:47–48). And—
2. They resent the fact that the spoken word is for the common “man in the street” (Jer. 36:6, 10, Acts 5:28, 40).
3. They worried about the political consequences of a message that destroys “unity” (Jer. 38:4; John 11:47–48).
4. They are usually high up in the political world and have “mixed motives” in regard to Bible translations (Jer. 38:4–5, 36:16, 20).
5. They have access to the true Scriptures, as anyone else does (Jer. 36:11, 13; Isa. 45:19).
6. They do NOT fear and tremble at the reading of the true word of God (Jer. 36:24), whereas, a real believer will every time (2 Chron. 34:26–27).
7. They are noted for “shorter readings” which are arrived at by *cutting the verses out* (Jer. 36:23)!
8. They have an affinity *for Egypt* and trust Egyptian scholarship and military power (Jer. 41:17, 42:1–4; 43:1–4).
9. They are optimistic about world peace (Jer. 23:16–17) and speak of it frequently (Ezek. 13:7, 16).
10. They are DEISTS in their approach to translating. They assume that all similarities in verses are due to copying and that there is no such thing as a book written under inspiration without a reference to some other book (Jer. 43:2–3). To them, God is “out of the question” when it comes to *preservation*, and they feel free to handle His writings as they see fit (Ezek. 8:12).
11. They can be spotted in any generation by a smooth, slick, scholarly vocabulary, and the adoption and use of words that are not in the Bible vocabulary but are in “university vocabularies” of the day and age in which they live (Rom. 16:18; Jude 16).
12. Their revisions are attempts to rid the world of the word under the



hypocritical pretense of “seeking to restore the originals” (note Jer. 36:17)!

The last point brings us to the point of this chapter. In view of all the nonscholarly, nonobjective, nonneutral phenomena described in the last two chapters, what exactly *is the reason* for changing the AV 1611? We know the reasons *given for changing it*, but what are the reasons actually? (The reasons *given* are given so as to allow a loophole for anyone wishing to alter the Bible text.)

The first reason which will allow the reviser to change the AV 1611 is: “The version is archaic; it needs to be brought up-to-date.” But where the “new Bibles” confuse a passage and mess it up<sup>12</sup> (to where you can *not* understand it as well as it appears in the AV 1611), *then the “reason” switches!* Now it is, “This reading is *more accurate* than the AV 1611!”

With this double standard (a convenient expedient for the double-tongued if you ever saw one!), the RV, ASV, RSV, *New English Bible*, Mickey Mouse, *Amplified*, Weymouth, Charlie Brown, Goodspeed, Berkeley, Phillips, Dick Tracy, Montgomery, etc., go sailing off through the word of God tearing it to pieces.

If it is plain, *change* it and make it more “accurate.” If it is accurate, *change* it and make it “plainer.”

If it is plain, **“God was manifest in the flesh,”** make it more “accurate”—*“He who was manifest in the flesh.”* If it is accurate, **“To whom he showed himself alive after his passion by many infallible proofs,”** then make it “plainer”—*“many convincing demonstrations.”* But who is trying to kid who? Jeremiah told us all about these people who pervert **“the words of the living God”** (Jer. 23:36) under the guise of “liberating the Bible from its ancient clothing of archaic English,” etc. What happened when Eisenhower “liberated” Arkansas? What happened when Hitler “liberated” Czechoslovakia? What happened when Russia “liberated” Hungary? What happened when Castro “liberated” Cuba? What happened to France when she became “liberated” from the Bible and the truth?

First, we present for the reader’s indulgence a few samples of the need for “revision” of the AV. Following this we offer a few samples of the “better substitutes” that have been proposed for the AV. Then, as exhibit C, we will give a list showing how 24 versions have been deceived into adopting the reading of the Latin Vulgate (A.D. 405!) instead of the “original” Greek of the *Authorized Version* (A.D. 1611).

## **I. Archaic words (or mistaken words) that need “updating.”**

Among these are included “aforetime,” “howbeit,” “peradventure,” “thee,” and “thou.”<sup>13</sup> These are to be replaced.

What happens? The RSV replaces “thee” and “thou” with YOU where it refers to Jesus Christ, but retains “thee” and “thou” where it refers to the Roman Whore of Revelation chapter 17! This is all done with the most cherubic demeanor, while stating that the terms “thee” and “thou” have been “reserved for Deity”!<sup>14</sup> If this is the type of thing that occurs when “archaic words” are removed or replaced, it can just as well be dispensed with. Perhaps the RSV committee worships the WHORE on the Seven Mountains, but the Bible-believing Christian does NOT.

It is pointed out that “communicate” meant “to share” in the days of the AV 1611, not “to talk.”<sup>15</sup> The reader will find the AV uses the word *both ways*—see Galatians 6:6 and Luke 24:17.

It is pointed out that “let” means to “hinder,”<sup>16</sup> but this is stupidity on the part of the objector. Nowhere in the AV in 1 Corinthians 6:17; 1 Corinthians 14:39–40; Ephesians 5:3; Philippians 4:5; Colossians 2:16; or 2 Thessalonians 2:3 does it ever mean “hinder.” It means “hinder” in Isaiah 43:13; Romans 1:13; and 2 Thessalonians 2:7. The AV uses the word *both ways*, and the context will determine the meaning. Not only this, but the biggest objectors to “let” are the Fundamentalists who didn’t like it standing in 2 Thessalonians 2:7. What is the point of correcting it in the “new” Bibles when all the new Bibles are put out by *Post-millennialists and Amillennialists who never believed the passage in 2 Thessalonians literally to start with!* What is the point?<sup>17</sup>

It is called to our attention that the “which” of Philippians 4:13 should be translated “who.” But no sooner do the “liberating-up-to-daters” get to work on the “which” than they *take the word “Christ” clean out of the passage!* What advantage is gained by translating “which” as “who” and then taking the “who” slap out of the verse?! Do you think everyone is as stupid as YOU are?

It is objected that “Areopagus” and “Mars Hill” (Acts 17:19, 22) are the same word and, therefore, it should not have two translations. If it should not have two translations, why is it “Mars Hill” in Alford’s translation<sup>18</sup> and “the City Auditorium” (!) in William’s translation?<sup>19</sup> Isn’t “Chicago” translated “Chi” and the “Windy City”? Isn’t New York “Gotham”? *What is the problem?*

## **II. Mistakes in translating.**

The AV has mistranslated 1 Corinthians 4:6. It should have been “*Learn by us to live according to Scripture*” (RSV). But what man who can read sixth-grade English would have any trouble with the verse! Because the scholars could not find “what was written” (AV, “**Above that which is written**”), they altered the verse to mean “keep within the rules” (*New English Bible*) and other readings which would indicate that Paul had suddenly quit discussing the problem of “personalities” and had switched to “rules for Christian living.” But these “new” readings are private interpretations divorced from context, for the subject of 1 Corinthians 4:6 is “judging ministers by their appearance and reputation” (verses 1, 3–5). All Paul said, in effect, was, “I am including myself with everybody else until the Judgment Seat of Christ, and that goes for Apollos, too. Don’t look on us as ‘big shots’ because what is written (*the Scriptures on Judgment, naturally! verse 5*) includes all men as sinners.” (*How’s that for a “new English translation”?*) The AV 1611 is just about twice as clear as either the RSV or the “New” *English Bible*.

Further objections: The “numbers” are wrong in the AV. For example, 1 Kings 9:28 says 420, but 2 Chronicles 8:18 says 450! On this basis, we are asked to put our AV’s in the wastebasket (where the RSV already is!). How do you know there weren’t two *different trips*? Was Ophir so far off that Solomon only got one boat load in 40 years? *He reigned 40 years*. He had a “navy.” Why did all the gold have to be on *one boat*? Why not 420 on one and 450 on another? If the chronicler of Kings is the main chronicler for Israel, and the chronicler of Chronicles is the main one for Judah, couldn’t they have received a different report? Would not 450 *include* 420? Isn’t this the same problem as the inscriptions on the cross? And if it isn’t, why is the *Authorized Version* never given the benefit of a doubt that is given to Septuagints, “LXX’s,” Hexaplas, and Westcott and Hort texts?

More objection: The AV fails to preserve the gender of nouns and the tense of verbs. One would think that the “them” of Matthew 28:19 was *nations* instead of *individuals* because the syntax of αὐτοῖς has not been preserved—it is masculine and “nations” is neuter. The “commit” of I John 3:9 should have been “continually practices” (Greek: ποιεῖ) and without this present, indicative active (linear), the verse will be “misinterpreted,” etc.

But is the case really that “tough”?

Has anyone ever seen a “nation” that wasn’t a group of individuals? How would one “baptize a nation” without baptizing individuals? Not even the Pope would try that one, and he would baptize bells, fishing boats, dog houses, and

bathrooms! (They sprinkle them just like they do babies!)

If the Greek syntax was preserved according to the scholars wish, what would you do with this? “Προ δε της εορτης του πασχα ειδως ο Ιησους οτι ηλθεν αυτου η ωρα ινα,” “*Before but of the feast of the passover, having known the Jesus that He came of him the hour in order that*” (John 13:1). What would God do with a translation like that but put it in the garbage can with the twentieth-century translations?

And does the “linear tense” solve the problem of 1 John 3:9? (Kenneth Wuest got hung up on this kick in his writings and wound up having to put the “linear” tense in every time. He wound up with salvation conditioned on “keep on practicing righteousness” (1 John 3:10), and anyone was given the leeway of breaking the law once, as long as they didn’t “continually transgress the law” (1 John 3:4). No, the answer to 1 John 3:9 is *in the English of John 3:6*. The text is dealing with the part of a man that is born again, not on the conduct of a Christian who sins occasionally but not habitually. (A little English will clear up the obscurities of any Greek text.)

It is objected that the word “suffer” should be “allow.” Should it really? Would any man *now* say, “ALLOW the little children to come unto me” (Matt. 19:14)? Would he not say, “LET the little children....”? But if Jesus had said, “Let,” in the AV 1611, the critics would have said it means “prevent”! (*They just said it.*)<sup>20</sup>

The RSV puts “let” in this passage (Matt. 19:14) and then *inserts Origen’s Gnostic depravation two verses later!* This is the price the Bible believer is asked to pay to get “allow” or “let” instead of “suffer.” (You are a fool if you are willing to pay it.)

“Suffer” implies that it will *cost you something* and you will have to “put up” with some privation to allow certain things to come to pass. It is a good word, and if the price of dropping it is a Socratic dialogue in the middle of the New Testament, the Socratic dialogue can go home to Hell with the ASV that reproduced it.

It is objected that “Hell” (for “Hades” and “Gehenna”) is improper. To correct this “error,” the new Bibles read “Hades” for “hell” in a dozen places,<sup>21</sup> and the guileless Christian is told this a better “translation.”<sup>22</sup> But Hades (αδης) is not a *translation*, it is a *TRANSLITERATION*. By the use of this transliteration, the word “Hell” has been all but taken out of the Bible, much to the delight of Christ-rejecting, self-righteous “Christians.” If the revisers had

been honest men, would they not have transliterated “Heaven” as well and called it “Ouranos” (Greek: οὐρανός) instead of “Heaven”? Again, if they wanted to put the Bible “in the language of twentieth-century people,” why did they not invent a NEW word for “Hades”? *Hades is NOT an English word.*

It is objected that the word “Jeremiah” has been transliterated three different ways in the AV 1611 (Matt. 27:9, 16:14, and 2:17). This is “confusing to the reader.” It didn’t confuse Moody, Torrey, Finney, Sunday, Spurgeon, Scofield, Carey, Goforth, Livingstone, DeHaan, Fuller, Ironside, Rice, or anyone wise who believed the Bible and *put it into practice. WHOM DID IT “CONFUSE”*? If the new Bibles are going to clear up these “inconsistent practices,” how is it that they have translated the word “Alma” (Hebrew) three different ways, while spelling Jeremiah the same way every time?<sup>23</sup> Are we supposed to be so stupid as to imagine that the word for “Virgin” (Alma), referring to the Virgin Birth of Jesus Christ, is of *less importance* than the transliteration of a proper name given to a prophet?

Why did not Westcott and Hort preserve the correct spelling of Nebuchadnezzar?<sup>24</sup> It is found in the book of Daniel, and the book of Daniel is found extracted from the “LXX” (A.D. 150–370) and placed in Vaticanus! Didn’t Westcott and Hort observe *in their favorite manuscript* that the name had to be transliterated *six different ways*? Someone is a little deficient in “accredited scholarship.”

It is objected that in Mark 6:20 the reading should be “kept him safe,” instead of “**observed him.**” Out come the pens,<sup>25</sup> and the scribes of Jeremiah chapter 36 begin to tear up the word. (Being ignorant of the two main problems of the text, they produce a tangled knot of nonsense that a saltwater fisherman could not untie.)

In the first place, “kept him safe” is NOT twentieth-century English, or even nineteenth-century English. You haven’t heard anyone use that expression in speech for 200 years, *and you know it.* There is “cool him off,” “keep him out of trouble,” “put him away,” “put him in the lockup,” etc. (See *Bible Believer’s Commentary on Genesis*, Gen. 39–40), but “kept him safe” implies protection, not *incarceration.*

In the second place, the word “**observe**” matches “**...and when he heard him, he did many things, and heard him gladly**” (Mark 6:20). To prove to the “revisers” that they don’t know what they are doing, the Lord turns them loose and they come up with this mess, “*So he protected John,*”<sup>26</sup> “*So he kept him in*

custody.”<sup>27</sup> Well, did he do ONE or *both*? If he did *both*, are they not both found in the AV 1611 text, in verses 17, 19, and 20? **“And bound him in prison...and would have killed him; but she could not: for Herod feared John....”** What did the new “updating” do for the text that God hadn’t already done for it 350 years ago?

The word “prevent” should be “to go ahead of” (or as one writer objects, **“prevented him”** in Matthew 17:25 should be, “spoke first to him”). Well, what does the word “prevent” mean as it stands? PRE-EVENT. Is God responsible for English people forgetting what their words mean after He has given them a book in “the King’s English”? When did “*pre-event*” mean anything but something that happened before something else?

Couldn’t you have gotten this if you had looked at the word?

*Did you look at the word?*

Should it really be changed to “spoke first to him”? If so, what in the ever-lovin’-blue-eyed-world is *this reading*? “When Jesus reached home—he got there ahead of Simon—he asked him....”<sup>28</sup> Did Jesus “forestall” Peter, “anticipate” Peter, “speak ahead of” Peter, or just what? Does not the word “pre-event” cover *everyone of the possibilities*?<sup>29</sup>

But we are not through by any means. What is the price of changing “prevent” to “spoke first, anticipated, forestalled, got home ahead of, etc.”? (All of Satan’s apples have worms in them!) The price for these readings in Matthew 17:25 is that you *delete all of verse 21*.

Verse 21 is not found in Nestle’s, Westcott and Hort, or any of the “New” Bibles. (You see, you sell your birthright for a mess of pottage when you swap “prevent” for a “modern version.”)

### **III. The modern substitutes for the Authorized (1611) Version.**

When the RSV was published (after the tradition of Origen, Eusebius, Augustine, Jerome, and Pope Paul VI), it was given credit for having “more precise renderings,” and thus it “liberated the public from the archaisms of the AV 1611, etc.” These “precise renderings” (overlooking that fact that the committee *couldn’t read—see notes on Mark 1:1, Chapter Eight, note 1*) are: “delight in riches” for **“deceitfulness of riches”** (Mark 4:19), “after the Sabbath” for **“In the end of the Sabbath”** (Matt. 28:1), “only Son” for **“only begotten”** (John 1:14), “peddlers of God’s word” for **“corrupt the word of God”** (2 Cor. 2:17), “common wealth” for **“conversation”** (Phil. 3:20), etc., etc.

The price we are to pay for these “precise renderings” is, of course, a

double-barreled attack on the Deity of Christ (Luke 2:33; 1 Tim. 3:16; John 3:16; etc.).

The readings are not as “precise” as they look. For example, “delight in riches” (Mark 4:19) is obviously *not* the meaning of the text. The text is elaborated on by the Holy Spirit in 1 Timothy chapter 6. It is further defined in Proverbs 23:5. Riches are “deceitful” in that they ensnare the man who is trying to get them. “Delight” is not a question in point, and the *RSV* reading is a fatuity.

“After the Sabbath” (Matt. 28:1) is some more seminary silliness. If the Greek is really going to be used—and what new reviser, including Westcott and Hort, ever used the Greek where it agreed with the *AV*!—the Greek is plural, “σαββατων.” This is the reading of all the Greek manuscripts, uncials, and cursives of any family, and the *RSV* has simply lied in claiming “more precise readings.” We will not argue about altering the *AV* to match the Greek here, for again the price is too great, for not 17 verses later, *in the same chapter*, the “new Bibles” (*RSV* included) take “Him” out of the sentence. **“And when they saw him”** (Jesus) **“they worshipped him”** (Matt. 28:17). People who make much of the “original Greek” usually make very little of the “original Saviour.”

“*The only Son*” (John 1:14) in the *RSV* is a little stupid in view of the fact that they translate the word “*only begotten*” in John 1:18 four verses later and translate it “*begotten*” in Psalm 2:7. (Imagine a man saying that the *RSV* is “consistent” and the *AV* is inconsistent!)

Again, the “precise rendering” of “πολιτευμα” in Philippians 3:20 as “commonwealth” is about as “precise” as a watch made by Laurel and Hardy. The word for “commonwealth” is “πολιτειας,” as it appears in Ephesians 2:12. If the *RSV* is so “precise,” why can it not tell the difference between two Greek words with two meanings?<sup>30</sup> If a lexicographer cannot tell the difference between a “commonwealth” and the “ADMINISTRATION of a commonwealth,” who can help the poor translating committee that consults the lexicon in an effort to correct the *AV* 1611?

The change in 2 Corinthians 2:17 is too funny to call for comment. Who would be interested in changing **“many, which corrupt the word of God”** into *anything else* more than someone engaged in corrupting it?<sup>31</sup> If the word is altered to “peddlers of the word” (*RSV*), what does the rest of the verse mean which says, **“But as of sincerity, but as of God, in the sight of God speak we in Christ”**?

“Peddling the word” comes under the head of *mishandling the word*, and this is provided for in the *AV* 1611 (300 years before the *RSV*) in the same book—2

Corinthians 4:2. But “corrupting the word” (2 Cor. 2:17) has to do with changing the word of God *before you use it*. Note how precise the highly precise AV 1611 is in providing for *both* sins—corrupting and mishandling—without running to Vaticanus or Westcott and Hort for help.

It is further objected that “corn” should be “grain,” “astonied” should be “astonished,” “bewray” should be “betray,” “whorish” should be “lewd,” and that “bruit” “eschewed,” and “amerced” are definitely passé.

To “clear up these obscure passages,” etc., the reader must pay “cash on the valve head,” so to speak, for in return for their services in “modernizing” the AV, the new Bibles have done the following.

1. Erased a clear demarcation between the verses so they are harder to find.<sup>32</sup>
2. Then omitted the whole verses, trusting the reader could not find them!<sup>33</sup>
3. Altered the style from poetry to prose so the Bible would *be harder to memorize*.<sup>34</sup>
4. Attacked the Deity of Christ and the Virgin Birth in as many as 10 passages.
5. Returned to the antiquated readings of the Latin Vulgate, using Vaticanus and Sinaiticus as a pretext.<sup>35</sup>
6. Justified the whole operation on the theory that as long as “the message of the Bible is preserved,” the Bible itself is of no consequence!<sup>36</sup>

Having destroyed the authority of the word with the degenerate manuscripts of Origen, the “scientific exegetes” now offer the Christian the great new substitutes! Exhibit “A,” the *New English Bible*.

1. Deity of Christ attacked in Romans 9:5; 1 Timothy 3:16; 1 Corinthians 15:47; Matthew 9:2; Matthew 2:11 (note the removal of all “worship” in the last reference); Matthew 9:18, 14:32–33; Mark 5:6; Matthew 20:20 (“worship” has been removed again—though it is in ALL Greek manuscripts).

2. The Virgin Birth of Christ attacked in Luke 1:26–27, 2:33; Matthew 1:25.

3. The Sinlessness of Christ questioned in John 14:30; 2 Corinthians 5:21 (note the wording).

4. The Blood Atonement is denied in 1 John 2:2 and 1 John 4:10 (note substitution of “remedy” for “propitiation”), 1 Peter 4:1.

5. Resurrection and Ascension questioned in Luke 24:3, 6, 12, 51–52 (see these “Western omissions” under note E, Chapter Seven).

6. A return to the corrupt ASV of 1901 by mistranslating 2 Timothy 3:16 and



placing the verb in the wrong place. (They placed it in the *right place* in Rom. 7:12; 1 Cor. 11:30; 2 Cor. 10:10; and 1 Tim. 1:15, but they had a little “neutral trouble” in approaching 2 Tim. 3:16 “neutrally”).

7. The miracle at Calvary was an “eclipse” (Luke 23:44) which the Naval Observatory has never been able to locate!

8. The Roman reading of the *Douay Version* is found in Matthew 16:18 and John 1:42.

9. The director of the translating committee is C. H. Dodd.<sup>37</sup> He is about as Conservative as Elvis Presley.

But isn't the *New English Bible* “easier-to-read”? Well, it is not as easy as Lil' Abner or Pogo, but almost.

I wonder how “up-to-date” the RSV is? Shall we see?

“The Verdure is no more,” “slime of the purslane,” “Asherim,” “portent,” “Waheb in Suphah,” “their idols are like scarecrows,” “lest the whole yield be forfeited to the sanctuary,” “satraps and prefects,” “write it in common characters,” “Negeb,” “stadia,” “curds and honey,” “by Ashimah of Samaria”?????

Will any Bible believer trade in 1 Peter 2:2 for a translation that says unregenerate sinners can “*grow up to salvation*”?

Will any child of God who knows who the Author of Salvation is trade the AV for a funny book that say Jesus Christ was a “pioneer” in Christianity (Heb. 12:2)?

Would any believer trust a version that made Jesus Christ “A” Son of God (Matt. 27:54) when a man *believed on Him*, and then “THE” Son of God when someone was *ridiculing Him* (RSV) in the same passage! (See Matt. 27:40.)

Would any real Christian accept a Bible translated by a committee whose chairman stated that the footnotes in it were allied to the truth, and then placed Theodotian's (the sixth Column of the Hexapla!) reading in Matthew 1:16 in the footnote?<sup>38</sup> How could any man who *knew* the Resurrected Lord of the Bible think that Luke 24:6, 12, 40 was God's word because it was “*easier to read*”?

If it was “easier-to-read,” what could *that* mean?

**“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God...But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor. 2:11, 14).**

If the AV 1611 Bible was reduced to a comic strip, Westcott and Hort and

Luther Weigle would still believe that Milton Caniff copied from Al Capp and “Q,” and Al Capp copied from “X” and Bud Fisher.

Long ago the Holy Spirit said of His work:

**“All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge”** (Prov. 8:8–9). The trouble is heart trouble, not head trouble. The AV is the crystal clear, exact, precise reproduction of the originals, and it is so excruciatingly exact and dynamic and “living” that modern scholarship just simply *can’t stand it*. And neither can the secularized mass of American humanity who have been brainwashed for three decades on “TV Christianity.”

**“For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent...For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For...the Greeks seek after wisdom...But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty...That no flesh should glory in his presence”** (1 Cor. 1:19, 21, 22b, 27, 29).

The human writer of these words could speak, read, and write Hebrew and Greek in their Biblical forms. The “wisdom of this world” to which he refers is addressed to a church *in Greece*. There can be no doubt about the reference—1 Corinthians chapters 1–2 is for the benefit of men like Socrates, Plato, Aristotle, Ammonius Saccas, Pantaenus, Clement of Alexandria, Origen, Marcion, Valentinus, Philo, Josephus, Eusebius, Jerome, Augustine, Calvin, Westcott and Hort, Machen, Warfield, and the revision committees of every Bible since 1881.

Where science, philosophy, and tradition cross the AV 1611 text, delete them before you allow them to delete a word in the text.

For the ignorant or insincere scholar who still rejects the evidence, further studies should be made in Hebrews 11:21; Acts 1:3; John 4:24; Hebrews 10:12; Colossians 2:12; 1 Timothy 6:20, 3:16; Romans 13:9; Titus 2:13; Colossians 2:8; John 3:16; Luke 24:52; Romans 16:1; John 14:1; John 12:41; Mark 15:40; 2 Timothy 3:16; and Mark 15:28.

It is apparent to any honest person who is not prejudiced or brainwashed by a “Christian education” that all the new Bibles are the Roman Catholic Vulgate of Jerome restored *via Westcott and Hort*. Those not lining up with Rome are more heretical and radical than Jerome. This is why we say, *justifiably and*

correctly, that the ASV (1901) is a *Roman Catholic Bible*. Those of contrary opinion are either remarkably ignorant or remarkably crooked. Many of them are “Conservatives” or “Fundamentalists,” but correct profession of Orthodoxy (Calvin, Eusebius, Augustine, etc.) was never any immunization against dishonesty or lack of common sense.

We may feel sorry for these deluded people who believe everything they read *except the AV 1611*, but our duty is simply to give them the facts and pray for them. They will be judged at the Judgment Seat of Christ (Rom. 14:11—not “God,” as in the ASV and other Roman Catholic Bibles—see Chapter Ten) for their refusal to accept truth, their persistence in error, their bad example to the Body of Christ, their infidelity to the Reformation heroes who died for the AV Receptus, and their guilt in leading thousands of Christians astray from the truth of God. We can sympathize with them and we can pray for them, but imitate them we cannot, nor can we follow them with a clear conscience in view of the facts of history, the facts of translating and revising, and the facts of manuscript evidence. A man, Christian or otherwise, has to be blind as a bat backing in backwards to fail to see that *every Bible translated since 1880* is a Roman Catholic Bible or a *Communist Bible*.

Bible *translating* ceased in 1611, and since then the competitors of the AV 1611 have been engaged in the “book selling business.”

The consistent Bible-believing Christian should be acquainted with the facts listed in Chapter Ten. Since the Holy Spirit teaching is done by “comparing spiritual things with things spiritual” (1 Cor. 2:13), the best way to learn true Bible doctrine is by using a concordance. It stands to reason, then, that the best way to detect a Bible that is false is by comparing it with other “Bibles” The comparisons stated in Chapter Nine and the evidence produced in Chapter Seven and Chapter Eight clearly point out the following truths, *to which the Holy Spirit will bear witness*.

1. Copyrights on “Bibles” were invented to keep the Christian from printing publications which would compare the “Bibles with the Bible (AV 1611)
2. The AV does not fall under this classification, for the university printers were allowed to print ANY version of the English Bible along with the AV. The AV 1611 won its way to the top through the witness of the Holy Spirit.
3. This is recognized by all translators (consciously or unconsciously) and, consequently, all have a *double motive* for putting a “new translation” on the market.

4. Success of a “translation” is judged by *sales*, and consequently, all “new translators” look to *sales* as proof that the Holy Spirit is bearing fruit.
5. Since the Holy Spirit will not bear witness to *any of the new texts*; copyrights, publicity programs, and advertising are necessary to keep the “new Bibles” on the store counters.
6. When the NCCC bought the copyright of the ASV from Nelson (1929), it was an admission that God had ignored the text.
7. When the NCCC promoted the RSV through the press and radio to get it across, it was an admission that God had ignored it, also.
8. The present day rash of translations, including the *New Scofield Reference Bible*, is a *business* approach based on sales and income; it has *nothing to do with the things mentioned in the preface of the AV 1611*.
9. This is known (consciously or subconsciously) by all of the “new” translators. Consequently, all go to great length to identify their translations with the AV 1611 through the RV, ASV, and RSV.
10. This has been proved to be a hoax. Every Bible since 1880 is a translation of Origen’s fifth column, *preserved in Vaticanus*.
11. Hence, no matter to *what length* the new translators go to put their products over, they cannot get them across. Having found this out by experience, they have now seen that the only way to keep selling is to *believe Acts 17:21*. Since they are dealing with Greek Gnostics, like those who wrote Vaticanus and Sinaiticus, the only hope of SALES AND INCOME is one “new” one per year.
12. That is the “PEDDLING” which was quoted by the RSV in their reading of 2 Corinthians 1:17, and that is the business that the publishing companies are engaged in, according to Goodspeed, Montgomery, Rheims, Conybeare, Berkeley Version, and Beck. (See Vaughn, *The New Testament From 26 Translations*, Zondervan, 1967, pp. 799–800.)
13. The only hope, and last hope, of destroying the hated Bible forever lies in the NCCC and the RCC adopting the Hexapla as an “Authorized Version” and then forcing the churches, *through political ties*, to adopt it. *This will take place in the next 20 years*.

The consistent Christian’s course of action is quite clear. It is the course followed by Wycliffe, Tyndale, Luther, Cramner, Latimer, Ridley, Huss, Erasmus, Stephanus, Elzevir, Hoskier, Miller, Burgon, Moody, Sunday, Spurgeon, Goforth, Taylor, Mueller, Scrivener, and Hills—**“And take the helmet of salvation, and the sword of the Spirit, which is the word of**

**God...and having done all...stand therefore”** (Eph. 6:17, 13–14)!

Gird your sword on your thigh and prepare for action.

As David said of Goliath’s weapon, **“Give it me...there is none like that!”** Don’t go into the last half of the last century of the church age armed with butter knives, plastic penknives, toothpicks, fingernail files, and hair pins. (*RV, ASV, RSV, etc.*)!

Take out the old **“sword of the Spirit”** that makes hippies blush when it appears on a street corner, that makes college professors nervous when it is brought into a classroom, and that disturbed Westcott and Hort so badly that they devoted a lifetime to getting rid of it. Get that old battered Book that was corrupted by Origen, hated by Eusebius, despised by Constantine, ignored by Augustine and that was ridiculed by the ASV and RSV committees. Get that razor-sharp blade which pierced Mel Trotter, Adoniram Judson, Dwight L. Moody, and B. H. Carroll to the soul and made Christians out of them and which pierced Charles Darwin, Huxley, Hobbes, Hume, and Bernard Shaw to the soul and infuriated them. Get that word which was preached to the heathen in every corner of the earth, that word which has been used by the Spirit of God for nineteen centuries to make fools out of scientists, educators, and philosophers and which has been used to overthrow popes and kingdoms and to inspire men to die at the stake and in the arena. Get that infallible, everlasting BOOK which angels desire to look into, and before which devils tremble when they read their future; *and if you don’t know by now what Book this is we are talking about, you never will.*

It is NOT any English translation published since 1800.

## **CHAPTER TEN**

### **Final Considerations**

The fourth and final study (see previous chapter) we shall take up will be devoted to a simple listing which will illustrate better than reams of writing the true situation as it now exists in America.

First, we are listing the verse of Scripture to be examined, then some remarks are made on how the verse was altered or deleted by the Roman Catholic Bibles, and following this, we have listed 23 versions of the Scripture, which include:

1. The Catholic Confraternity Version (1941)
2. The Catholic Rheims Version of 1582.
3. The ASV (1901).
4. The RV (1881).
5. The RSV (1952).
6. Phillips (1958).
7. Tyndale (1525).
8. Weymouth (1903).
9. The New World Translation (1961).
10. The New English Bible (1961).
11. Living Letters (and Gospels) (1962–65).
12. Goodspeed (1923).
13. Berkeley (1959).
14. Moffatt (1913).
15. Montgomery (1924).
16. Twentieth Century New Testament (1902).
17. The Amplified Version (1958).
18. The Geneva Bible (1560).
19. The Bishops' Bible (1568)
20. Williams (1937).
21. Young (1863).
22. Good News for Modern Man (1966).
23. Wuest (1961).

[From here on, the number (1–23) will stand for its respective version.]

One glance at these listings will reveal that all Bibles printed since 1880 (with the possible exception of Young's) are Roman Catholic Bibles, or even less "Christian" than Roman Catholic Bibles. What "modern scholarship" has

done is to restore Jerome's Latin Vulgate, via GREEK MANUSCRIPTS, while it has thrown out the Reformation text on the grounds that it "came from Jerome's Vulgate"!!

**A CHART GIVEN TO DEMONSTRATE  
THE FACT THAT THE "NEW BIBLES"  
ARE PRO-CATHOLIC AND THAT THEY ARE  
PRE-REFORMATION, LATIN BIBLES.**

**1 Corinthians 10:28**

The Catholic Bible (*Rheims* edition), from Jerome, has omitted half of the verse. In agreement with this omission, one will find:

Versions 1, 3, 4, 5, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 20, 22, 23.

The correct reading of the AV 1611, which includes the latter half of the verse, is found in Tyndale's Bible the *Geneva Bible*, Phillip's Translation, and the *Bishops' Bible*. Three of these four Bibles were written BEFORE 1800.

**1 Corinthians 11:24**

The words "take, eat" are missing in the corrupt Roman Catholic manuscripts. In agreement with this deletion are:

Versions: 1, 2, 3, 4, 5, 8, 9, 10, 11, 12, 13, 14, 15, 16, 20, 22, 23.

The *Amplified Version* compromises the reading by putting the words in italics, yet retaining them. The inspired text, found in the AV 1611, is found also in Tyndale, the *Geneva Bible*, the *Bishops' Bible*, Phillips, and Young's Translation. Three of these last witnesses were written BEFORE 1800.

**1 Corinthians 15:47**

The corrupt Catholic Bible does not like the word "Lord" in the text. Siding with Rome against the Bible are:

Versions: 1, 2, 3, 4, 5, 6, 8, 9, 10, 12, 14, 15, 16, 20, 21, 22, 23.

The *Amplified* again takes the ecumenical position, trying to retain the *King James* reading along with the Catholic reading. Berkeley and *Living Letters* this time agree with the correct reading of the AV 1611, which is also found in Tyndale, the *Geneva Bible*, and the *Bishops' Bible*.

**Galatians 3:1**

Here, one Roman Bible is more accurate than the "new Bibles," for here the *Rheims* (Catholic Version) has adopted the correct reading of the *King James*, 1611, AV. The "new Bibles" which change the verse are:

Versions 1, 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 20, 22, 23.

Again, Tyndale, the *Geneva Bible*, and the *Bishop's Bible* maintain the

correct text of the AV 1611. The only “new Bible” to maintain the correct reading is Young’s Translation (1863).

#### **1 Peter 4:14**

Here the corrupt Catholic Bibles—Jerome, *Rheims*, *Confraternity*, etc—have omitted the last half of the verse. Backing Rome up are:

Versions 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, 14, 15, 16, 22. Again, the lukewarm “Amplified” tries desperately to keep Rome and the Reformation together by keeping the reading, but *keeping it only in italics*. Young agrees with the inspired words preserved in Tyndale, the Geneva Bible, the Bishops’ Bible, and the AV 1611.

#### **Revelation 14:5**

The Corrupt Catholic Bible (*Confraternity*) alters its own sister translation (the *Rheims*) to read with:

Versions 3, 4, 5, 6, 8, 9, 10, 12, 13, 15, 16, 20, 22, 23. Tyndale, the *Geneva Bible*, Young, and the *Bishops’ Bible* preserve the correct reading of the AV 1611. *Living Letters* (at this date) has no Book of Revelation, and the *Amplified* (as usual) tried to meditate between Rome and righteousness by putting the words of the Holy Spirit in *italics*.

#### **Titus 2:13**

Here, one of the Catholic Bibles (*Rheims*) attempts to do away with the Rapture and force the Christian to look for a “thing” instead of a “person.” Agreeing with this ancient corruption are:

Versions 3, 4, 5, 8, 9, 11, 12, 14, 15, 16, 18, 20, 22, 23.

Phillip’s reading is neither Roman nor Reformed; it is a private interpolation. The *Amplified*, this time, agrees with the Reformation text of Tyndale, the *Bishops’ Bible*, Young, and the AV 1611. For a change, the Roman Bible, (*Confraternity* version) finally adopts the correct reading of 1611, after 1200 years of the wrong reading in Jerome and the *Rheims* version!

#### **Romans 16:1**

In order to justify “nuns,” the Catholic Bibles (*Rheims* and *Confraternity*) have here altered the word “**servant**” to “minister.” In keeping with this non-Christian teachings are the readings found in:

Versions 5, 6, 7, 9, 10, 14, 15, 16, 17, 19, 20, 21, 23.

On this unusual verse Tyndale has defected to the Roman position, although the *Geneva Bible* retains the correct reading of the AV 1611. Also agreeing with this correct text are some long absent friends: The RV 1881, the ASV 1901, *Living Letters*, Goodspeed, Berkeley, *Good News*, etc., and Weymouth. (This is



a prime example of the way in which the AV 1611 “*purified*” the Receptus manuscripts.)

### **Colossians 1:14**

Both of the Catholic Bibles (and all Catholic Bibles from A.D. 450–1970) resent the words “**through his blood**” in the text, so they simply remove the words. Following in their footsteps are:

Versions 3, 4, 5, 6, 8, 9, 10, 12, 13, 14, 15, 16, 20, 22, 23.

The correct reading is that of the AV 1611, found also in *Living Letters*, Young, Tyndale, the *Geneva Bible*, and the *Bishops’ Bible*. The *Amplified* goes into the tightrope act again and produces a Roman-Reformation text; they put “**through his blood**” in italics.

### **Mark 1:1–2**

This famous scholarly “boo-boo,” which we discussed in previous chapters, is well represented by the Catholic Bibles and their twentieth-century “friends.” All of the following have “Isaiah the prophet,” which, of course, is a nullity.

Versions 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, 15, 16, 17, 20, 22, 23.

Here, the only Bibles that maintain the correct reading (which a sixth-grade pupil could understand!) are Tyndale, Young, the *Geneva Bible*, the *Bishops’ Bible*, and the AV 1611.

### **Acts 1:3**

Here, the AV 1611 has made the proofs of the Resurrection “infallible.” Neither Rome nor the twentieth-century Conservatives care for this much “absolutism” in miracles. The word is altered to “many ways,” “convincing proofs,” “tokens,” “certain proofs,” “abundant proofs,” “abundant arguments,” etc. *Anything except the truth*. Rome leads the way, as usual.

Versions 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 19, 20, 21, 22, 23.

One will observe that even Tyndale and the *Bishops’ Bible* (1568) had pre-1611 readings in line with Rome. The AV 1611 straightens this mess out, and the nineteenth- and twentieth-century translations go *right back across it into the Dark Ages and restore the original corruption’s*.

### **Matthew 27:4**

Rome has always wanted to put as much emphasis on the “nonbloody” mass as the “blood.” Hence, we find the article “**the**” omitted from the passage on Christ’s blood in Matthew 27:4. Obeying the Roman lead, these follow:

Versions 1, 2, 3, 4, 5, 6\*, 8, 9, 10\*, 11, 12\*, 13\*, 14, 16, 17, 20, 21, 22\*.

Those marked with asterisks not only omit “**the**,” but invent readings which have nothing to do with any Greek text. As usual, Tyndale, *Geneva*, and the

*Bishops' Bible* bear witness to the God-honoring text of the AV 1611.

### **Matthew 16:3**

Since Roman Catholic theology is Postmillennial, Catholics strongly resent this remark where it touches those who try to “tell the future.” It is omitted in the *Rheims* (1582) and the *Confraternity* (1941) and also in:

Versions 3, 4, 5, 6, 9, 10, 11, 13, 14, 15, 16, 17, 22.

This time Goodspeed (for a change) sides with Young, and both of these include the correct reading as it is found in Tyndale, *Geneva*, the *Bishops' Bible*, and the AV 1611. Weymouth and Williams also take sides against the Catholic Bibles, for a change.

### **Matthew 20:22**

The *Rheims* and *Confraternity* (following Jerome's lead) both omit half of the verse. Falling into goose step we find:

Versions 3, 4, 5, 6, 8, 9, 10, 11, 13, 14, 15, 16, 20, 22.

The *Amplified* straddles the fence again by putting the words of the Holy Spirit in italics. Young, again, agrees with Tyndale, *Geneva*, and the *Bishops' Bible* in the correct reading of the AV 1611. Goodspeed (usually pro-Catholic) has enough sense this time to retain the reading.

### **Mark 6:11**

Half of the verse was taken out by Origen and Eusebius and this corruption was preserved (in Vaticanus) for Jerome and subsequent Roman Bibles. In agreement with the Dark Age reading of *Rheims* and *Confraternity* are:

Versions 3, 4, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 20, 22, 23.

Disagreeing with these ancient Alexandrian corruption's are the AV 1611, Tyndale, the *Bishops' Bible*, Young, and the *Geneva Bible*. The *Amplified*, still trying to get the Protestants back to the Vatican without hurting anyone's feelings, has placed the missing words in italics.

### **Matthew 6:13**

The verse was discussed at some length in previous chapters. Agreeing with the two Roman corruption's (*Rheims* and *Confraternity*) are:

Versions 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, 14, 15, 16, 20, 22, 23.

Young, Tyndale, *Geneva*, and the *Bishops' Bible* agree with the AV 1611 in retaining this ending on the “Lord's prayer.” (Note that this is *one version [1863] out of five versions, four of them being written before 1800.*) The *Amplified*, as usual, is still playing “pussy in the corner” and retains the words, but italicizes them so they won't offend “modern scholarship.”

### **Mark 13:14**

The words **“spoken of by Daniel the prophet”** have been deleted in the Roman translations. Agreeing with this deletion are:

Versions 3, 4, 5, 6, 9, 10, 11, 12, 13, 14, 15, 16, 20, 22.

This time Weymouth defects from Rome, along with Young, and goes by the AV reading of Geneva, Tyndale, and the *Bishops’ Bible*. The *Amplified*, as usual, acts as mediator and inserts the missing words in italics.

#### **Acts 17:26**

The verse, as it stands in the AV 1611, will not support racial or religious integration, so the word **“blood”** had been taken out of the Catholic Bibles (Jerome, *Rheims*, *Confraternity*, and all others) to make the reader think that all men “should be one.” Agreeing with this communistic private interpretation are the usual flunkies:

Versions 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, 14, 15, 16, 20, 22, 23.

Young, again, sides with the AV 1611 and its attendant Bibles—the *Geneva*, the *Bishops’*, and Tyndale’s translation. The *Amplified* does “you-know-what” with the text. (It should have been called “The Chameleon version.”)

#### **John 17:12**

The words **“in the world”** have been omitted in the *Confraternity* and *Rheims’* versions. Following suit are:

Versions 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 20, 22, 23.

Again, Young sides with the AV 1611, as does the *Geneva Bible*, Tyndale and the *Bishops’ Bible*.

#### **Acts 7:30**

The angel **“of the Lord”** is missing from the pagan Catholic editions. He is also erased from the Bible by:

Versions 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 20, 22, 23.

Only Young—written *before* 1880—stands by the *Bishops’ Bible*, Tyndale, and the *Geneva Bible*, which all contain the Reformation text of the AV 1611. This time the *Amplified* sides with Rome, and Wuest does also.

#### **Romans 8:1**

Half of the verse is omitted in the Roman corruption’s (*Rheims* and *Confraternity*), and so it is also missing from:

Versions 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, 14, 16, 20, 23.

The *Amplified* straddles the fence again, but Tyndale, *Geneva*, and the *Bishops’ Bible* contain the infallible text of the AV 1611.

#### **Romans 13:9**

The Catholic Bible of 1582 has the AV 1611 reading in it, however, the

modern Catholic Bibles (*Confraternity*, 1941) have omitted “**thou shalt not bear false witness,**” in keeping with Origen’s original revision of the truth. Following one of the “roads that lead to Rome,” our twentieth century blind guides lead the way:

Versions 3, 4, 5, 6, 8, 9, 10, 11, 12, 14, 16, 17, 20, 22, 23.

This time Montgomery and Young adopt this correct reading of the AV 1611, found also in *Geneva*, Tyndale, and the *Bishops’ Bible*.

#### **Acts 24:7**

Again, the “newer” Catholic versions alter the correct reading of the earlier versions. Part of verse 6, all of verse 7, and part of verse 8 are missing in the Catholic Bibles of the nineteenth and twentieth centuries, although the readings are found in the 1582 Rheims’ edition. Also deleting the passage are:

Versions 3, 4, 5, 8, 9, 10, 12, 13, 14, 15, 16, 20, 23.

This time *Good News for Modern Man* does a banana split (along with the *Amplified*) and maintains the reading in brackets; the *Amplified* maintains it in italics. Young and *Living Gospels* agree with Tyndale and the *Geneva Bible*, which also agree with the *Bishops’ Bible* and the AV 1611.

Having produced twenty-three proof texts that the “new Bibles” are Roman Catholic, the student may now pursue these same twenty-three versions into other readings which will demonstrate that the majority of the new Bibles are even more non-Christian *than the Roman Bibles*. These references are as follows:

1. John 9:35
2. Acts 20:28
3. Colossians 2:8
4. John 3:16
5. Luke 24:52
6. Mark 15:28
7. Acts 9:5–6
8. John 14:2
9. Luke 23:42
10. Luke 9:55
11. Matthew 23:14
12. Romans 14:10
13. 1 Corinthians 9:4–5
14. 1 Corinthians 10:13
15. Luke 1:34

16. Luke 2:14
17. Acts 8:37
18. John 3:13
19. Revelation 13:8
20. 1 Timothy 6:20
21. 2 Peter 2:17
22. Luke 4:4
23. 1 Corinthians 11:29
24. John 18:36
25. 2 Timothy 2:15
26. Acts 28:20
27. Acts 2:30
28. Luke 4:8

The student should observe that not only has there been a transference of text (replacing the Reformation text with the Roman Catholic text), but there has been an interpolating of liberal theology into the passages.

Having produced fifty-one verses to prove our thesis, we are in 600 percent better shape than Westcott and Hort, who could only produce eight verses to prove that the Byzantine text of the Receptus was a “late text.” Until a later date in the future, when the Conservative and Fundamental critics of the AV 1611 are able to produce more evidence than they have in the past, the born-again, God-called minister should waive “modern scholarship” aside exactly as he would turn down a plate of rotten eggs.

## **APPENDIX**

### **THE LINE OF CORRUPTION**

The Apocrypha (300–50 B.C.)  
Philo (20 B.C.–A.D. 50)  
Clement of Alexandria (150–215)  
Origen of Alexandria (184–254)  
Marcion the Heretic (120–160)  
Valentinus (125–160)  
Hesychius of Alexandria (250–300)  
Eusebius of Caesarea (260–340)  
Pamphilus (270–309?)  
Irenaeus (130–202)  
Augustine of Hippo (354–430)  
The Popes (Leo: 440–Paul: 1970)  
J. J. Griesbach (1774)  
Carl Lachmann (1842)  
Tregelles (1857)  
Casper Gregory (1881)  
Tischendorf (1869)  
Westcott and Hort (1881)  
Weiss (1901)  
Eberhard Nestle (1898)

### **THE MIDDLE OF THE ROADERS**

Demas (A.D. 70)  
Diotrophes (A.D. 90)  
Tatian (150)  
Clement of Rome (120)  
Papias (140)  
Lucian (300)  
Jerome (340–420)  
The Old Catholic Church (500–1900)  
Erasmus (1456–1536)  
Brian Walton (1657)  
John Bengel (1734)  
John Mill (1707)  
John Calvin (1509–1564)

J. J. Wetstein (1751)  
Von Soden (1852–1914)  
Benjamin Warfield (1851–1921)  
J. G. Machen (1881–1937)  
A. T. Robertson (1863–1934)  
Henry Alford (1849)  
E. Schuyler English (1968)

### **THE BIBLICAL LINE**

The Masoretic Text, Peter, James, John, Paul, etc. (A.D. 30–90)  
The Syrian manuscripts in Asia Minor (A.D. 100–200)  
The Old Latin and Old Syriac of the originals (A.D. 100–200)  
The papyrus readings of the Receptus (A.D. 150–400)  
The uncial readings of the Receptus (codices) (A.D. 500–1500)  
The Gothic Bible of Ulfilas (310)  
Martin Luther’s German Bible (1522–1534)  
The Latin Bibles of the Waldensians (1100–1300)  
The Latin Bibles of the Albigenses (1300–1500)  
The Latin Bibles of the Lollards (1382–1550)  
The Russian, French, Norwegian, Spanish, Italian, Bulgarian, Rumanian, Swiss, Swedish, Austrian, and Czech Bibles that came from Luther’s Version (1540–1900)  
The Receptus of 1516, Beza’s Receptus of 1565, Stephanus’ Receptus of 1550, Colinaeus’ Receptus of 1534, Elzevir’s Receptus of 1624.  
The *King James Authorized Version*, 1611  
The Chinese, Burmese, Malayan, Indian, Japanese, African, Persian, Arabic, Hebrew, American, and other Bibles that came from the AV 1611, preached through missionary translators in over 500 languages (1620–1940). The evangelistic preaching of Wesley, Whitefield, Finney, Spurgeon, Moody, Torrey, Sunday, Frank Norris, Bob Jones, Charles Fuller, Lee Roberson Harold Henniger, Dallas Billington, Jesse Hendley, E. J. Daniels, Hyman Appleman, Gipsy Smith, Oswald J. Smith, etc., for three centuries (1700–1900).  
[The reader will observe that the true line does not exhibit the scholarly “showmanship” of the first two lines—the compromisers and the corrupters. The Bible of the third group is the product of thousands of Christians preserving ONE BOOK through nineteen centuries, *in spite of Christian education and Greek scholarship*. Both of the other columns display the efforts of individual

men (who sat in judgment on the Bible) as they sought to replace it with their own private texts or private opinions.]

Moral: *Where any version or text contradicts the A.V. 1611, THROW IT OUT.*



## NOTES

### CHAPTER ONE

1. One Periodical, *Christianity Today*, published fortnightly, is devoted to nothing but discussions of this problem. The publisher is Wilbur Benedict and the editor is Carl Henry.

2. Typical view expressed by W.V. Grant in 12 pamphlets published by Grant's "Faith Clinic," Box 353, Dallas, Texas, and R.W. Culpepper (7 pamphlets), Box 4446, Dallas, Texas.

3. See Knights of Columbus' publication, No. 39, *The Reformation—Was it Reform—or Revolt?* Also, John O'Brien, *Finding Christ's Church* (Notre Dame, Ava Maria Press 1950).

4. See "Sound and Spirit of '67" at the National Cathedral (Episcopal Church), Washington, D.C., where the Watusi was danced in the sanctuary. February 24–26 AP releases, 1965, on "open house" for homosexuals and beatniks. Also, Rev. Douglas White (St. Mary's church), Yeovil, England, welcoming "bare-breasted women" in church: (July 25, 1967, *Star Chronicle*). Further, Samoan fire dance in the BAR of "All Hallow's Church" in San Francisco (AP, July, 1957).

5. Martin W. Peck, *The Meaning of Psychoanalysis* (New York: PermaBooks, 1950). Also, Walt M. Horton, *Contemporary English Theology*, p. 34. Dr. Karen Horney, *The Neurotic Personality of Our Time* (New York: W.W. Norton and Co., 1937) pp. 125–134. "Sex education" is built on the theory that since man is NOT depraved, he will not get "obsessed" with the subject but will tend to "cool it" as he gets more knowledge. This theory contradicts 6,000 years of history.

6. Bob Jones University (Greenville, S.C.) and Tennessee Temple University (Chattanooga, Tenn.) are the small schools, and the *Sword of the Lord* (John R. Rice) and the *Baptist Bible Tribune* (Noel Smith) are the two small periodicals.

7. See William Gouloze, *Pastoral Psychology* (Grand Rapids: Baker Book House, 1950), pp. 200–266. Also, Paul E. Johnson, *The Psychology of Religion* (New York: Abington Cokesbury Press, 1945). Negative view given by Andrew Salter, *The Case Against Psychoanalysis* (New York: Henry Holt and Co., 1952).

8. See Karl Menniger, *Man Against Himself* (New York: Harcourt Brace and World Inc., 1938). Note especially the comments to the effect that the Christian martyrs were "sick" people who had "self-destructive" tendencies, pp. 114–115.

9. See *The Wurmbrand Letters* (Pomona: Cross Publications, 1967), pp. 131–169. Also, the testimony of Haralan Popov, *Torture and Triumph in a Communist Prison* (Los Angeles: Underground Evangelism, 1967)

10. Pamphlet No. 43546, *Investigation of Public School Conditions* (a report by the Congressional Subcommittee on standards and conditions in the District of Columbia, 1957). John McMillan is Chairman of the Congressional Subcommittee; it is a 48-page report. Compare this with the remarks of Dr. Morris Chafetz, Assistant Prof. of Psychiatry, Harvard University (AP, 1957), who is also director of the Alcoholic Clinic of the Massachusetts' General Hospital.

11. Note remarks by Dr. Edward Sapir (Yale Professor), cited in the *Chicago Tribune*, January 7, 1931; Dora Russell (Bertrand's ex-wife) cited in the *New York Herald Tribune* (May 29, 1934); and the article in the *American Mercury* (June, 1933) on "Chastity on the Campus." The reader will observe that the breakdown of American morals (on the campuses) began well in ADVANCE of World War I.

12. Any article on the campus riots in 1968–1969, and the Daley suppression of the riot in Chicago at the Democratic Convention.

13. See John A. Ryan, *The Roman Catholic Church in the Modern State* (London: Faith Press, Ltd., p. 133). Also, *Civiltà Cattolica* (Jesuit publication, April, 1948). Further, the "Ecclesiam Suam" Encyclical from Pope Paul VI, issued in 1964 (Hansard, *House of Lord's Official Report* 15, June 1955). And, especially, the address of Pope Pius XII (November 1, 1950) at St. Peter's in Rome (addressing a crowd gathered for a statement on the Dogma of the Assumption). See detailed discussion of Papal infallibility and the European bishops: Peterson, *The Rise and Fall of Rome*.

14. See the ambiguous "Encyclical on Capitalism" put out by Pope Paul in 1968, which is "watered down" Marxism, according to an editorial in the *Wall Street Journal*. For an excellent example of double-talk, see the Knights of Columbus' pamphlets No. 11 and 49, which alter "ex cathedra statements" in order to "adapt" the hierarchy to a country where Catholics have not yet attained a majority.

15. See *New York Times*, July 24, 1968, for the sensitivity experiments at the Uppsala, Sweden, NCCC fiasco). Note "drinks with the floor show" in news photo (AP), *Pensacola News Journal*, from Uppsala's *World Council of Churches* (August, 1968).

16. For the reliability of Roman "photographs" see the comments on the

photographs of “Fatima,” reported in the *Observatore Romano*, October 13, 1917. This “photograph” reportedly shows the sun on the horizon at 12:30 p.m.!

17. If the Pope has the “best and purest text” (Vaticanus), then his authority is superior to any of the Bibles on the market, unless they come from this manuscript, and all of the new Bibles, including the ASV (1901), do.

18. See the suggestions of Timothy Leary (1968, *Time Magazine*) and Archbishop Terence Cooke (New York) in the press releases of April 6, 1968, *New York Times* news service; and the seven man jazz combo of Towson, Maryland, playing the Jazz “mass” while the teenyboppers sang, “The three in one and the one in three, the deep-freeze, the car, and the good old T.V.!” (AP, 1967). Note, also, suggestions of psychiatrist Walter Pahnke and theologian William Richards, writing for the *Journal of Religion and Health* (*Newsweek*, October 3, 1966). Also Shirley Thomas, a “go-go girl” enrolled in the Candler School of Theology at Emory University, Atlanta, Georgia.

19. See Einstein, *Essays in Science* (New York: Philosophical Library, 1938), pp. 21, 30–31.

20. See L. H. Lehmann, *The Corporate Status of the Catholic Church in America*, from *The Catholic Church in a Democracy* (New York: Christ’s Mission, 27 East 22nd Street, New York 10, N.Y.). *Civiltà Cattolica*, VI, I 652–653; VIII 663, and the *Catholic Herald* for May 4, 1951.

21. Papal bull given at St. Peter’s, 1493, Published by Eden (1577) and cited in *Haklvytus Posthumus* (William Stansby, London, 1625).

22. *The Theology of Martin Luther* (London: James Clarke and Co., 1947), pp. 1–112. Mitchell Hunter, *The Teaching of Calvin* (London: James Clarke and Co., 1950), pp. 20–70.

23. Uppsala, Sweden (1968). Here, a film was made of a minister disrobing before the camera. Typical comment by a Liberal Minister, “I was not shocked, nor disgusted, but found myself profoundly moved”!

24. Tregelles, Tishendorf, Weiss, Alford, Stephanus, Elzevier, Walton, Mill, Wesley, Erasmus, Ximenes, Griesbach, etc., etc.

25. Letters on file from the department heads (and Greek professors) indicate that Bob Jones University, Moody Bible Institute, Dallas, Prairie Bible Institute, Tennessee Temple, BIOLA, Southwestern, and the Southern Baptist Theological Seminary (Louisville, Ky.) all recommend the Westcott and Hort text (or the ASV from it), right along with Harvard, Yale, Chicago University, Union Theological Seminary, and Colgate-Rochester Divinity School. The Greek text is the official text of the Roman Catholic RSV (1967–1968).

26. See Eusebius, *Life of Constantine* (Migne's *Patrol. Graeca.*, 1857) or the account given in Book IV, Chapters 33, 34, 35, 36, 37, 46, and 53 in *The Nicene and Post Nicene Fathers* (Second series: Vol. I, Eerdmans, Grand Rapids, Michigan, 1952), pp. 548–556.

27. The last mentioned, while professing to believe in the inspiration of the Scriptures, adopted the Liberal, naturalistic approach to the preservation of the Scriptures. See *Critical Reviews*, by B.B. Warfield (Oxford, 1932), p. 36.

28. Compare last sentence in the Introduction to the RSV (1952) with this statement. This is Barth's view, exactly. See Karl Barth, *The Doctrine of the Word of God* (Edinburgh: T. and T. Clark, 1936), pp. 104–122. *Ibid.*, pp. 135, 133.

29. This is the universal consensus of opinion: i.e., “absolute truth” is unattainable and unavailable, whether you want it or not.

30. But when Brunner says “word,” he is never referring to the written Bible. See Emil Brunner, *The Word and the World* (Scribner's Sons, 1931), p. 96.

31 But this is NOT the Bible. See Revelation 19,20. The “word” returns to this earth! (Isa. 11:1–11; Matt. 25:30–44).

32. See the ridiculous quotation from Tillich, reported in *Time Magazine*, March 16, 1959, which was taken by “modern theologians” to be a “PROFOUND expression of Christianity!”

33. See how Brunner really feels about God speaking in, *The Christian Doctrine of God* (Westminister Press, Philadelphia, 1950), Vol. I.

34. “Supra history” (Urgeschichte) means “it didn't happen.”

35. The “Peerless scholarship” of Westcott and Hort was disproved conclusively by Dean Burgon (1882), Bousset (1894), Burkitt (1904), Voobus (1947), and Hills (1950). See Edward Hills, *The King James Bible Defended* (Des Moines: The Christian Research Press, 1956), chapter 4.

36. “BASICALLY” means “where it deals with the fundamentals of the Roman Catholic Nicene Creed.” See Wegener, *6000 Years of the Bible* (Harper and Row, 1958), p. 272. Wegener is a religious liberal. The view he states on page 272 is the doctrinal conviction of A. T. Robertson and Westcott and Hort.

37. See corruptions of text in Kenneth Taylor's *Living Gospels* (Tyndale House Publishers, 1966), Matt. 1:25, 6:13; John 8:58 (!), 9:35, 10:34–36 (!); John 3:16; Acts 1:3, etc.

38. See a real minister's testimony in Acts 27:25; 1 Thessalonians 2:13; and Romans 3:2, 3.

39. In the Roman communion, this is attained by “cataloging” sins as

“venial” or “mortal” and making man a copartner in meriting his own salvation. This exalts Mary to a place on a level with Christ. See *The Golden Manual* (1916), p. 649, bearing the imprimatur of the Bishop of Melipotamus (Cardinal Wiseman). Also, the *Quarterly Journal of Prophecy* (July, 1852), p. 329, where it is noted that the Alexandrian Christians thought that Mary was the Second Person in the Trinity!

40. Note the dissension of Catholic bishops to the Papal opinion on “birth control,” which he delivered in 1968–69. No Conservative scholar believes the Bible is infallible and most of them don’t profess to have the Bible, only “a” Bible. Study *Rise and Fall of the Roman Catholic Church*, by F. Paul Peterson, Chapter XII, and observe that Bishop Strossmayer and twenty-one archbishops and sixty-five bishops were AGAINST the dogma (*Catholic Encyclopedia*, Vol. 14).

41. See the interesting discussion on absolute and relative truth in the penetrating work by Hills, *Believing Bible Study* (1967), pp. 88–97.

42. Ask any faculty member (of any school) is the AV 1611 is the word of God,” and then talk to him 30 minutes after he says “Yes,” and watch what happens!

43. See Philip Schaff, *History of the Christian Church*, Vol. II, p. 791. Fisher, *History of Christian Doctrine*, p. 19. Also, Grenfell, *The Value of Papyri for the Textual Criticism of Extant Greek Authors in the Journal of Hellenistic Studies* (MacMillan, Vol. 39, 1919), p.36.

44. This date is the date the British Foreign Missionary Society replaced the AV 1611 text with the RV. See *Novum Testamentum Graece*, Nestle’s Introduction, p. 60.

45. The books listed are found in Vaticanus and Sinaiticus.

46. Note Clement of Rome citing the *Apocrypha*, Polycarp calling faith “the mother of us all” (Gal. 4:26!!), Papias saying that John didn’t write Revelation and that Matthew wrote in Aramaic first, Justin adding “Arabia” to Matthew 2:1 and saying that Jesus was born in a “cave” (not a “manger”), and Tertullian teaching baptismal regeneration. (See Nicene and Post-Nicene Fathers, pp. 309, 310, 297, 273, 67, 68, and 115.

47. Note Revelation 17:1–18.

48. Don’t doubt it for a minute! Read John Gimenez, *Up Tight* (Waco: Word Books, 1967), pp. 15–56, and Robert Sumner, *Hollywood Cesspool*, (Wheaton: Sword of the Lord Publishers, 1955), pp. 247–260.

## CHAPTER TWO

1. In the main, these are Vaticanus (B) and Sinaiticus (Aleph), with an occasional reference to “A” and “C.”

2. Note points 1, 2, 3, 4, 5 and 6 in Chapter Five: Origen.

3. See conclusive evidence in the work by Edward Hills, *Believing Bible Study* (1967), Chapter Eight.

4. See note No. 35, Chapter One.

5. For typical bloating of the ego, see p. 64 of the work by Neil Lightfoot, *How We Got the Bible* (Grand Rapids: Baker Book House, 1963). The vocabulary used to describe the bungling of Westcott and Hort would only properly be used of Diety itself.

6. The theory is supposedly proved by eight readings, which are in two books! (Eight verses out of 8,000 in 2 books out of 27!!) These are Mark 6:33, 8:26, 9:38, 9:49, and Luke 9:10, 11:54, 12:18, and 24:53. There is more evidence that Pope John XXIII was a Moslem.

7. See note No. 35, Chapter One.

8. Dean Burgon, *The Revision Revised* (London, 1883), p. 262. Bousset, *Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur*, Vol. II (1894), pp. 97–101. Also, Kenyon, *Handbook to the Textual Criticism of the New Testament* (London, 1912), pp. 324–325.

9. This “cliche” is used to imply that the great soul winners and evangelists from 1600–1900 did NOT take their Bible studies “seriously.”

10. See proof in Chapter Three of Hills’ work, *Believing Bible Study* (1967).

11. See another typical over-evaluation of Westcott and Hort in F. F. Bruce, *The Books and the Parchments* (Old Tappan, N.J.: Fleming Revell, 1950), pp. 233–234.

12. Compare the results of the work of Dwight L. Moody, Billy Sunday, Peter, James, and John (commercial fishermen!), Gipsy Smith, Billy Bray, and Patricius (Ireland) with the work of A. T. Robertson and Origen.

13. There are about 100 and they are all listed in the *Glossary of the Cambridge Interleaved Bible* (Cambridge University Press, England), pp. 290–296 and one third of these can be understood without a high school education. (I personally tried them out on three classes of ministerial students in which there were some students having only an eighth grade education.) Any “archaic” words could be printed in the margin without disturbing the text, and those who desire to disturb the text always pervert the text before they are through.

14. See regular results in “*Decision*” Magazine, monthly publication, by the

Billy Graham Evangelistic Association (Editorial and Executive Offices, 1300 Harmon Place, Minneapolis, Minnesota). See ministerial student “report forms” for students at Bob Jones University, the evangelistic activities of Fred Brown, Jim Mercer, B. R. Lakin, Glenn Schunk, Millard Bos, Jack Hyles, Hugh Pyle, and the pastoral results of Harold Henninger, Beauchamp Vick, John Rawlings, Dallas Billington, et al., all using the AV 1611 text.

15. The *Apocrypha* was not inserted into the ASV (1901) and the RSV (1952) as it would have “hurt the sales” of the “Bibles.” It will be inserted later when secularization of the churches has reached the place where none of the Christians will object.

16. Contemporary with these three compromisers were Dr. Scrivener, Prebendary Miller, and Hoskier, who did not approve of the text. See Dean Burgon, *The Revision Revised, Causes of Corruption of Traditional Text*, Hoskier, *Codex B and its Allies* (Vol. I), p. 415, *Genesis of Versions*, p. 416, H. S. Miller, *General Biblical Introduction*, pp. 116, 210, 308.

17. See Reumann, *The Romance of Bible Scripts and Scholars* (Engelwood Cliffs, N.Y.: Prentice Hall, 1965), pp. 68, 88, 85. The books appear in the German and English translations between the Testaments, noted only as “recommended reading.”

18. Zuntz, *Text of the Epistles*, pp. 49–55 (see p. 152, Note 44, in Hills’ *The King James Bible Defended*), also *Harvard Theological Review*, Harvard Press (Vol. 45, 1952), pp. 81–84.

19. The reading “**Joseph and his mother**” (AV 1611) will be found in Tatian’s Diatesseron, dating from A.D. 170. [See Section II, line 41 of the Diatesseron, *The Ante-Nicene Fathers*, Vol. X (Grand Rapids: Eerdmans, 1965), p. 46.]

20. See Gregory, *The Canon of the New Testament*, p. 345, *The Catholic Encyclopedia*, Vol. 4, p. 86, Burgon and Miller, *The Traditional Text*, p. 163, and Ira M. Price, *The Ancestry of Our English Bible*, p. 70.

21. *New Testament Manuscript Studies*, Parvis and Wikgen, Chicago, University of Chicago Press (1950), p. 18. L. Vaganay, *An Introduction to the Textual Criticism of the New Testament* (London, 1935), p. 9. The orthography of Vaticanus and Sinaiticus is further from first century Greek orthography than Receptus manuscripts of the ninth and tenth century.

22. See Wegener, *6000 Years of Bible* (Harper and Row, 1958), pp. 244–245. *The Greatest Bible of Them All*, an article published in the *United Church Observer* (Nov. 15, 1961), Ontario, Canada. H. S. Miller, *General Biblical*

*Introduction* (Houghton, New York: Word Bearer Press, 1937), pp. 358–365.

23. Frank E. Gaebelin, *The Story of the King James Bible* (Wheaton: Van Kampen Press, 1924), pp. 46–63.

24. *New Schaff-Herzog Encyclopedia of Religious Knowledge* (1911), Vol. IX, pp. 344–345.

25. See p. 68, *Novum Testamentum Graece* (Stuttgart, 1956, English explanations for the Greek New Testament Introduction).

26. This is common knowledge, but it is never stated publicly.

27. This amounts to around four changes per verse, or more. After this many changes the gullible young minister is told, “It does not materially affect one single Christian doctrine.” As a matter of truth, it nullified the first and greatest Christian Doctrine of ALL Doctrines—belief that the Bible is the word of God.

28. Harold Phillips, “*Translators and Translations*,” (Anderson: The Warner Press, 1958), pp. 44, 46, 95. To dilute “the authority” of the *Authorized Version*, the word “Authorized” is hung on everything from Bel and the Dragon to “living” letters. See also, F. F. Bruce, *The Books and the Parchments*, pp. 194, 208. The trick here is to keep applying the word to everything until the AV is divested of its authority and becomes like anything else.

29. See *International Standard Bible Encyclopedia*, Vol. 5 (Eerdmans, 1960), pp. 2955–2956. Note, especially, the dictum which Westcott and Hort had to abide by in the selection of readings—readings must not be chosen which reflect “doctrinal bias.” That is, passages dealing with Deity should be altered because they teach Christian doctrine! See *Westcott and Hort’s Greek Testament* (MacMillan, 1948) on John 1:18, Luke 2:33, etc., etc.

30. See note No. 6, Chapter Two.

31. See A. Schweitzer, *The Quest of the Historical Jesus* (London, 1931), pp. 121–136. Also, Lake, *An Introduction to the New Testament* (New York, 1937), p. 6 and note.

32. See Graf’s *The Historical Books of the Old Testament* (1866). Augustine used this approach also (*International Standard Bible Encyclopedia*), Vol. II, p. 753.

### CHAPTER THREE

1. See sterile and pointless comments in the Greek Edition of the New Testament (MacMillan, 1948), pp. 541–583.

2. Compare the history of the Alexandrian family of texts with the history of the Syrian family of texts; one dies in Egypt and remains there till a pope in the



1400's hides it in the Vatican and another sends photographs of it out to scholars who are engaging in changing the Reformation text. The other goes up through the Balkans to John Huss and into the German Reformation under Luther and erupts over the world under Queen Victoria in the nineteenth century. Every major revival in the history of the church since A.D. 325 is connected with the Syrian-Byzantine manuscripts.

3. See note No. 29, Chapter Two.

4. See any of their works on "inspiration."

5. Note that the very manuscripts elevated by Westcott and Hort make a liar out of Jesus Christ. For Jesus Christ fixed and set the Old Testament canon in Matthew 23:35 and Luke 24:44, *contrary to the Alexandrian canon*, which included the "Apocrypha." A return to Sinaiticus and Vaticanus is a return to this Old Testament canon. See Herklots, *How Our Bible Came to Us* (Oxford University Press, 1954), p. 115. F. F. Bruce, *The Books and the Parchments*, p. 164.

6. See, for example, Zechariah 9:9, 12:10; Micah 5:2; Isaiah 7:14. *Passages dealing with the Deity of Jesus Christ*.

7. See the clear passages on segregation, rejected by the NCCC, Leviticus chapter 11; Genesis chapters 3–4, 12; Deuteronomy 22:11, 22:9–10; 2 Corinthians 6:14–17; Exodus 3:10; Nehemiah 13:20–28, etc.

8. Read the keen and critical analysis of the problem by Dr. Edward Hills, on pp. 169–173 of *Believing Bible Study*.

9. The Council of Carthage (397) is belated. The twenty-seven books of the AV 1611 were recognized and listed by Origen (184–254), and Athanasius (330) and Eusebius (330) all bear witness to the twenty-seven books in A.D. 313 and 367. F. F. Bruce, *The Books and the Parchments*, p. 112.

10. Again, Dr. Hills gives the best analysis of the true situation. See pp. 35–37, in *Believing Bible Study*.

11. See 1 Peter 2:1–8 and compare this with the "priest-tribe" chosen to preserve the canon of the Old Testament (Mal. 2:7; Deut. 31:25–26, 17:18.) Westcott and Hort, as the RCC and the NCCC, are "manuscript Judaizers," not "detectives."

12. See H. C. Miller, *General Biblical Introduction*, pp. 240–241, 244–247. Pagninus around 1466–1541.

13. A. H. Newman, *A Manual of Church History* (Judson Press, 1899), Vol. I, p. 297. Miller, pp. 54–55. Also Gleason Archer, *Survey of Old Testament Introduction* (Chicago: Moody Press, 1954), pp. 39–40.

14. Note how B. F. Westcott opposed Jesus Christ, even though he wrote a book on “proper canon”! See his ridiculous work on *A General Survey of the History of the CANON of the New Testament*, 7th ed. (London: MacMillan, 1896), pp. 24–203.

15. See both series, published by Eerdmans, Grand Rapids, Michigan, 1965, reprinted from 1885 and 1890.

16. See AP releases in 1968–1969

17. Loraine Boettner, *Roman Catholicism* (Philadelphia: The Presbyterian and Reformed Publishing Co., 1962).

18. Check AP releases in 1968–1969.

19. Miller, pp. 368–378. The RV committee of 1881 gave themselves the authority to throw the Reformation text out and reconstruct their own text. It differs from the Westcott and Hort in 200 places, but it also differs from the Reformation Bibles in 5,788 places. NO LAYMEN WERE ON THE COMMITTEE.

20. See the last paragraph of the “Introduction” to the *Amplified Version* for the New-Orthodox position, while the translators profess to be “Orthodox” (Lockman Foundation, 1958). Also, Wegener, op. cit., p. 272.

21. Read the Dedicatory to any edition.

22. *The New Scofield Reference Bible* (N.Y., Oxford, 1967).

23. Note the self-opinionated conceit of the ASV’s sponsors, in their “Seven Reasons Why the ASV is the Best Version of the Scriptures in Any Language”! p. ix, Introduction, *The Cross Reference Bible* (Baker Book House, 1959).

24. *History of the Christian Church*, Philip Schaff (Eerdmans Publishing Co., 1910), pp. 25, 256, 257, 618, 619, 520, 521, 777–793.

25. See note No. 3, Chapter Five.

26. *The Apocrypha* (London, Eyre and Spottiswoode Limited), Introduction, pp. vii, viii, x, xiv, and xv.

27. See the 162 omissions in the work by J. J. Ray, *God Only Wrote One Bible* (Junction City, Oregon: Eye Opener Publishers), pp. 35–50.

28. See Chapter Four, “The Mythological Septuagint.”

29. Newman, *Manual of Church History*, Vol. I, pp. 284–287.

30. Correspondence of Westcott, *Life of Westcott*, Vol. I, p. 81.

31. *Life of Hort* (Vol. I), p. 50, cited by Dr. Hills, March, 1969.

## CHAPTER FOUR

1. Lahle, in particular, in Reumann, p. 16. See *The Cairo Geniza*, p. 251,

cited by F. F. Bruce, *The Books and the Parchments*, p. 154.

2. See this forgery made by Philo in *The Lost Books of the Bible* (World Publishing Co., 1926), pp. 141–176.

3. See *International Standard Bible Encyclopedia*, Vol. 5, p. 2723, Eerdmans, 1939.

4. See *International Standard Bible Encyclopedia Ibid.*, p. 2723.

5. Reumann, p. 16.

6. See note No. 2, above.

7. All the basic problems of Rationalism, Empiricism, Stoicism, Pragmatism, Platonism, Neo-Platonism, Aris-totelianism, Fascism, Communism, Pantheism, Hedonism, Skepticism, Realism, Naturalism, Deism, Theism, Existentialism, Epicureanism, Egotism, Idealism, and Socratic “theogonies” were discussed and solved in the Wisdom Books (Job—Song of Solomon) 500 years before Alexander the Great’s grandfather was born. Why would a Jewish scribe pay any attention to “philosophy”?

8. ISBE (Eerdmans, 1939), p. 3061.

9. See the facts in Chapter Four.

10. All of the translators of the “LXX” publish a New Testament *with it*. “Aleph,” A, C, B, and D all contain parts of *both testaments*.

11. ISBE, p. 2725.

12. Westcott and Hort, *New Testament in Greek* (vol.2), pp. 134–135. Streeter, *The Four Gospels*, p. 122. Kenyon, *Handbook to the Textual Criticism of the New Testament*, p. 324–325.

13. Read the material in 11 and 12 above, and note the pathetic language of each writer as he admits that “no one knows.”

14. The delusion is so strong that most “scholars” will repeat that the LXX was “the Christian’s Bible” a dozen times in as many pages. See Introduction to *The Apocrypha* by Robert H. Pfeiffer (Eyre and Spottiswoods Limited, England). “The Christian’s” is the catch. Scholars presume that men like Origen, Eusebius, and Augustine were “Christians.” See F. F. Bruce, pp. 150–151.

15. ISBE, *Ibid.*, vol. V, pp. 2774, 2775.

16. See Swete’s “Introduction,” ISBE.

17. Following the Liberal approach, it is assumed that if a writer quotes the Old Testament, he must be *copying a manuscript* that has been written. *This does not follow at all*, see, for example, Jude 9, 14, and Acts 20:35.

18. That is, the scholars always give the benefit of the doubt to manuscripts *which contradict the Reformation Bibles* and agree with the Catholic theology.

See Miller, p. 241, for the Book of Revelation in Latin manuscripts, which antedate Vaticanus by 200 years.

19. See Gleason Archer, p. 39, where the author calls the FIFTH column of the Hexapla *THE ORIGINAL SEPTUAGINT!* (This is habitual.) See Schaff do the same thing—Note 73 in Chapter Five. See Charles Gulston *do the same thing* in *No Greater Heritage* (Grand Rapids: Eerdmans, 1960), on p. 21. The student who studies textual criticism is led to believe that the Septuagint was written 150–250 B.C., *and was preserved by Origen in the Hexapla*. This brainwashing is *deliberate and intentional and habitual*.

20. ISBE, Vol. IV, pp. 2240–2242.

21. The recently discovered fragments 1 Qis-a, 1 Qis-b, 4 Q, and 1 QpHb (parts of Isaiah, Habakkuk, Leviticus, Deuteronomy, 1 Samuel, and Exodus) add no evidence at all to a pre-Christian Greek Old Testament for *they are all written in HEBREW*. See Gleason Archer, *Survey of Old Testament Introduction*.

22. Archer, pp. 39–40

23. Observe how the twentieth-century Bible believer will not buy as many copies of an ASV or an RSV as the AV 1611. The revision committees attribute this to “tradition” and “ignorance.”

24. Cyril of Jerusalem (A.D. 300) cites the Old Testament books as not having *any* Apocrypha. Josephus (100) lists the books found in the AV 1611 as the proper Old Testament canon (H. S. Miller, pp. 83–116). Symmachus and Aquilla (A.D. 128, 200) did not include the Apocrypha. All Orthodox Jews state that the AV 1611 canon is the correct canon. F. F. Bruce, p. 228.

25. Neither Luther, Wycliffe, Tyndale, Taverer, Calvin, nor the AV translators recognized them as inspired, and Philo (50–20 B.C.) mentions hundreds of Old Testament quotations without alluding to them once. (H. S. Miller, pp. 122–142.) They were added to Jerome’s work against his better judgment (*Ibid.*), pp. 120–122, and Martin Luther did not translate all of the Apocrypha himself. See Reumann, *The Romance of Bible Scripts and Scholars*, pp. 68, 78. In the first quarter of the second century, before the corrupting influence of the Hexapla had spread, Aristides testified that the real Christians used versions which omitted the Apocrypha and which were not used by the “Church Fathers.” See Westcott, *A General Survey of the History of the Canon of the New Testament*, pp. 86–87.

26. Reumann, pp. 115, 121. The same author identifies Luther with the Antiochian school of the Syrian-Byzantine manuscripts—which is correct—and then puts him in with *Augustine and Philo* as a scholar! (p. 87). This is the

“Pauline Obsession” mentioned in note No. 96, Chapter Six.

## CHAPTER FIVE

1. See notes 16–25. Also, Schaff, Vol. II, p. 521. See also Eusebius, *Ecclesiastical History*, VI. 6–9. Cronius, Numenius, Longinus, etc.

2. See the ridiculous exegesis of 2 Peter 2:4, 17 where the “outer darkness” is *a black body of flesh* and the “spirits in prison” (1 Pet. 3:19) were people who didn’t “understand the truth.” Origen, *De Principis*, Book II, Chapter 11, paragraph 8.

3. Reumann, pp. 50–56.

4. Nor is there any more record of his conversion than John Calvin’s. See Schaff, *Ibid.*, Vol. VIII, pp. 310–311. Both of these men were saved like the “Reformed Dutch” and Roman Catholics are “saved,” *somewhere after Baptism, at an indefinite time.*

5. See notes No. 38 and 42.

6. See typical sideshow introduction by Philip Schaff, *Ibid.*, p. 790, “fertile thought,” “keen penetration,” “glowing imagination,” “most gifted, most industrious,” “brilliant talent,” “vast learning,” “a true divine,” etc., etc. That is, *a first-rate, egotistical, Bible-perverting heretic.*

7. No man who accepts the Apocrypha as inspired is a “Bible believer,” *according to the Lord Jesus Christ Himself*—see note No. 14, Chapter Three.

8. See above. Origen also included 1 Clement and the Latin “Shepherd of Hermas” (the story of a naked bathing girl!) as inspired. See Newman, Vol. I, pp. 255, 282.

9. See note No. 41, Chapter Five.

10. See his “plan of Salvation” in which the “elect” are “elected” through sprinkling, predestinated to get to Heaven, but can lose it “if they don’t hold out”! Williston Walker, *A History of the Christian Church* (New York: Charles Scribners Sons, 1918), pp. 164–165, citing *Enchiridion* 100, 107, *Predes.* 3.

11. Notice Calvin practicing “sprinkling” while admitting the apostolic form was “immersion,” and then stealing the promises from Israel and applying them to the Church. Schaff, Vol. VIII, p. 587, and Froom, *Prophetic Faith of our Fathers* (Washington, D.C.: Review and Herald, 1950), Vol. II, p. 436.

12. Observe his attack on Orthodoxy at Nicaea while buttering up Constantine and licking his boots like he was a “pope.” *Life of Constantine*, Book IV, Chapters 14, 15, 33, and 57. Note: “blessed prince,” “continued to reign after death: (!), “he did resemble his Saviour” (Chapter 72!).

13. The Woman of Revelation chapter 12 is the Church; the Gospel of Peter was authentic; Peter was in Rome; the Rock of Matthew chapter 16 is Peter; John the Apostle didn't write Revelation, etc. Mark wrote at Peter's dictation, Matthew Aramaic "Q" etc. See Catholic traditions laid out by Eusebius in note No. 46, Chapter One.

14. We may add "religiously," to the point of maintaining a reading in Mark 6:22 which not even Goodspeed could swallow. See M. R. Vincent's remark, *A History of Textual Criticism*, p. 79.

15. See this fantastic nonsense in Froom, *Prophetic Faith of our Fathers*, p. 479, citing *The City of God*, book 20, Chapter Five.

16. This means "you grow INTO Salvation" without the New Birth.

17. Compare note No. 4

18. Newman, p. 285, *infants who are unbaptized go to Hell*. This is Augustine's position (Schaff, *Ibid.*, Vol. II, note 72, p. 255, second paragraph).

19. Clement taught that Plato's works were inspired (Schaff, Vol. II, p. 520)! He is the classical illustration of the "Christian" who retranslates Colossians 2:8 so it will not stand as a warning AGAINST philosophy, but only "someone's philosophy." (See ANY of the new Bibles.)

20. Reading the documented history of the school, one realizes that its president and founder and faculty were Greek philosophers. None professed the New Birth *apart from water baptism*, and there is no evidence that *any of them believed* Ephesians 2:8–10; Romans 10:9–10; or Colossians chapters 2–3. Their approach to "Christianity" was the approach of men who gave intellectual assent to the *philosophical truths* of a system. See Schaff, Vol. II, pp. 777–781. Neither Pantaenus (180) nor Clement (202) could point to a time in his life when he was converted to Christ; Pantaenus, Clement, and Origen believed (to their dying day) that the "Logos" (Jesus Christ) spoke through the *Bible-denying, heathen philosophers of B.C. Greece*. Schaff, p. 310, Vol. VIII.

21. Et al. This makes Alexandria the undisputed center of Bible revision and corruption, for the only apostle of "learning and culture" (Paul) had all of his schooling *before his conversion* (see John 7:15 and 2 Cor. 2).

22. Notice: Hermas, Martyr, Irenaeus, Tertullian, Clement, Origen, Cyprian, Eusebius, and Constantine are all "Campbellites." Schaff, Vol. II, pp. 258–261. See Origen's comment on Matthew 13:44. Origen's true "wisdom and ability" demonstrated here (Matt. 13:34) makes Jesus Christ "*the field*," and then adds, "*the field, indeed, seems to be according to these things to be the SCRIPTURE...*" (Book X, 5). That is, Origen doesn't wince at calling Jesus

Christ a liar, to His face, in the passage he is expounding. Jesus Said, **“The field is the world!”** *This is the reading in ALL the manuscripts Origen was looking at!* Note further that the Roman Catholic priesthood receives its support from Origen’s perverted private interpretation of Hebrews 4:14 (Commentary on John, Book I, 3). Observe further that Origen will not tolerate the Scripture designation of Jesus as **“high priest”** (Heb. 3:1), but insists that *human sinners can be HIGH PRIESTS, too!*

23. See note No. 20

24. Newman, Vol. I, p. 281.

25. Ammonius Saccas, as Pantaenus and Clement, was from Alexandria. See Schaff, Vol. II, p. 98. He is the founder of “New-Platonism.”

26. Look at Theodoret’s statement quoted in Eusebius’ History Ecc., 1, 2. *“Alexandria was entrusted with the interpretation of the Divine Scripture!”* Compare this with the Roman Pontiff’s profession and then compare both lies with 2 Peter 2:20 and Genesis 40:8.

27. Schaff, Vol. I, p. 790.

28. All that Westcott could find wrong with him was that he tried “to solve that which is insoluble.” (footnote, p. 790, Schaff) Vol. I, p. 284.

29. Newman, Vol. I, p. 284.

30. Ibid.

31. Ibid., p. 285.

32. See note No. 18, above. Also, p. 179.

33. Newman, p. 285.

34. Introduction (Pfeiffer) *The Apocrypha*, p. x.

35. See Newman, *A Manual of Church History*, Vol. I.

36. Origen is just about as far from a New Testament Christian as you can get. See *“The Fathers of the PRIMITIVE Church”* (Herbvert Musurillo, Mento Publications, 1966), pp. 31, 38, 195, 198, 202, and 203 citing homilies on Leviticus and “First Principles.”

1. You get back Adam’s image by attaining a “likeness to God.”

2. *You burn in purgatory* before you are made sinless.

3. *Genesis chapters 1–3 is not to be taken literally or historically.*

4. Intelligent people do not believe Luke 4:1–10 actually took place ( the temptation of Christ).

5. Eternal life is NOT a gift—we *must grab it and retain it.*

37. See *The Ante Nicene Fathers*, Vol. IV, pp. 225–226.

38. Westcott, *A General Survey of the History of the Canon of the New*

Testament, p. 164, citing “Contra Celsus.”

39. Hills, *The King James Bible Defended*, pp. 66, 67.

40. See Burgon’s correction of Dr. Origen, Burgon (1871), *The Last Twelve verses of Mark* (London), pp. 257–263.

41. Why wouldn’t he if he thought Jesus was a Greek philosopher, as Origen did?

42. Hills, *The King James Bible Defended*, p. 86.

43. Westcott and Hort, pp. 560–562, *The New Testament in the Original Greek*.

44. This makes Vaticanus and Sinaiticus at least 100 verses longer than the *Authorized Version* of 1611; how then are Vaticanus and Sinaiticus better texts, when the scholarly criteria was “*the shorter reading is to be preferred?!*” (*International Standard Bible Encyclopedia*, Vol. V, p. 2995).

45. See p. 10 of the original AV 1611, *The Translators to the Readers*, lines 10–12.

46. See note No. 18, above.

47. This is not over stretching it; all revisers excuse themselves from the charge by assuming the Lord had nothing to do with the Syrian texts or the AV 1611.

48. This is common knowledge, and it is common knowledge that corruptions show up in the Syrian Peshitta and Palestinian Syriac *following* Origen’s trip to Caesarea (A.D. 200–234).

49. Miller, p. 232, *The Syro-Hexaplaric* by Bishop Paulus of Tella, Mesopotamia (A.D. 617) Also p. 197 ff. The Vaticanus manuscript appears in Caesarea from a copy in Egypt!

50. Et al.

51. For proof on this, ask any scholar or teacher to produce the *manuscript that he quotes from* when he says “the Septuagint.” 90 percent of the time, *with any teacher*, it will be manuscript “B.”

52. Et al. Fragments published by Benedictine Monfaucon (1714) and Dr. Field (1875) (Paris and Oxon, respectively).

53. See illustration, footnote, Schaff, Vol. II, p. 793.

54. See notes No. 3, 4, 10, and 21.

55. But they still retain the title “LXX” (the Seventy) as though the thing had taken place.

56. See the Divine comment in 2 Corinthians 2:1–14 and observe how *none* of the revision committees since 1880 took into account Isaiah 28:9–14, 29:10–



16 and Jeremiah 36:10, 11, 13, 16, 18, 23, 28, *which deal with their work*. These passages are “exegeted” in the “grammatico-historico” fashion that prevents them from being applied outside of their *past, historical setting*. This is the sin of Mark 7:7, 9, 13 and the revision committees are as guilty as Satan himself.

57. This sin is delineated in Luke 16:15 and Galatians 1:10 and the revision committees are just as guilty as a dead-sot-drunk, lying in the gutter with another man’s wife.

58. See the excellent analysis of this sin, by Dr. Edward Hills, *Believing Bible Study*, pp. 50–56.

59. Et al.

60. This is a staggering minority, but one can add Hoskier to the list, and the author will cast in his lot with these men.

61. Compare the prefaces of the ASV and RSV with the AV 1611. No comment is necessary.

62. Isaiah 64:6 and Psalm 39:5.

63. Schaff, Vol. II, pp. 432–435.

64. See note 22, above. All Postmillennialists and Amillennialists connect the “New Birth” with water baptism, although there is no baptism mentioned within 10 verses of John 3:3–5.

65. Et al.

66. See note No. 4, Chapter Four.

67. F. F. Bruce, p. 152.

68. See the ISBE, Vol. V, p. 2725. The writer of the article rejects Epiphanius’ account, however.

69. This was the “new light” given by Nels Ferre when he lectured to ministerial students at the Southern Baptist Theological Seminary in Louisville, Kentucky, in the 1950’s. It is quite typical of the “news” which newspapers and magazines pick up; it is nineteen centuries out-of-date. (See the source in Origen, *Contra Celsus*, Book I, Chapter XXXII, date—A.D. 200!)

70. F. F. Bruce, p. 153.

71. These passages are Exodus 4:16, 15:3, 24:10; Psalm 84:12. Places where God is likened to a “Rock” are deleted, *as Origen’s theory was that Peter was the rock (!)*; and places where God is likened to the sun are altered *to cover the typology of the Second Coming* (see Mal. 4:1–4; Matt. 13:43, etc.) This Gnostic heresy is called “Monarchism,” and it is nicely preserved in the ASV (1901) in Luke 23:42. (ISBE, Vol. IV, p. 2731, and Schaff, Vol. II, pp. 472–497.)

72. See the *Bible Believer’s Commentary on Genesis* and the comments on

Genesis 5:5.

73. See label on the Hexapla itself in Schaff's work, p. 793 (Schaff, Vol. II). Origen's column is *labeled "LXX,"* in spite of the fact that nearly *every scholar in the world professes to believe that the LXX was created 300 years before Origen was born.*

74. See Chapter Four, "Principles in Criticism," in the work by Wick Broomall, *Biblical Criticism*, (Grand Rapids: Zondervan, 1957).

75. Compare note No. 51, above.

76. ISBE, Vol. IV, p. 2726. That is, Origen approaches the Scripture *exactly* as Westcott and Hort approach them. This is the "neutral approach" which assumes that the methods of revision used by heathen Greek philosophers (300 B.C.) were the correct methods to use on the supernatural Book.

77. See how reverently (non-neutrally) Westcott and Hort handled the Roman Catholic manuscript in the ISBE, Vol. V, p. 2956. Note, also, the readings in the next chapter of this work which show that Westcott and Hort idolized the pagan corruptions to the point of exalting Vaticanus above *older manuscripts, better manuscripts, and the MAJORITY OF MANUSCRIPTS.*

78. Archer, *Survey of Old Testament Introduction*. If this is so, the Lucian recension at Antioch (311) would be a restoration of the original New Testament, after purging it from the corruptions of Origen's Hexapla.

79. Note: Westcott admits that the Syrian and Latin recensions are similar. Since the majority of autographs are written in Syria and Asia Minor, the Syrian manuscripts were already *closer to the originals* than anything Alexandria could get their hands on. Further, the *Apocrypha is missing* from the Syrian manuscripts *before Origen gets to them* (A.D. 230). See Miller, pp. 232, 233, 234, 239, 241, and Souter, *Text and Canon of the New Testament*, plus Archer, p. 44, and Westcott himself! (Westcott, pp. 256, 272.)

80. *This is why Nestle had to alter it in publishing his critical text;* see remarks on p. 63, on English Introduction, Nestle, *Novum Testamentum Graece*, Stuttgart, Auflage, 1956.

81. This is the classical Greek, which was proved to be a *non-Biblical Greek more than 60 years ago*. (See Deissmann's *Light from the Ancient East*, (Grand Rapids: Baker Book House, 1965.) This means that even the Greek text of Westcott and Hort stands in the same relation to the original autographs as the ASV and RSV stand to the AV 1611. *It is a classical philosopher's counterfeit Bible for use among Bible denying intellectuals.*

82. A study of the disagreement about the word "endings" in the Greek

brings this out the most clearly. Only a few examples are given in Chapter Six; hundreds are available. (See Chapter Seven, I,C,D.)

83. If this is because he has “Jewish” leanings, the evidence is more damning, for the Old Testament was a *Jewish book* written by Jews (Rom. 3:1–4).

84. The fifth column is Origen’s, which contains the Apocrypha, exactly as Vaticanus “B” contains it *as inspired Old Testament literature*.

85. Tobit is “blinded by Bird’s dung,” hangs out with a disguised angel who lies about his name, divines horoscopes by burning the gall, heart and liver of a fish, gets healed by using the fish gall, and quotes the ancient negative “Golden Rule” used by the Greek philosophers, which is quoted in the *Mahabharata*, 5, 1517 (1000 B.C.) about 800 years ahead of “Tobit.”

86. The closing words of Malachi (or 2 Chronicles) are recognized by all Orthodox Jews as the end of God’s written revelation before the time of Christ. No Orthodox Jew accepts the Apocryphal books *even when written in Aramaic or Hebrew*.

87. See Christ’s canonical statements, Luke 24:44 and Matthew 23:35, which clearly contradict *the decrees of the Council of Trent 1546), the Westcott and Hort Greek Text, the Vatican manuscripts, the convictions of Augustine and Eusebius, and the Greek manuscripts used for the ASV (1901) and RSV (1952)*.

88. Note Flavius Josephus (A.D. 100), *Contra Apionem*, I, 8. The twenty-two books he lists are thirty-nine found in the AV 1611, not the forty-six found in the Roman Catholic RSV, the Greek text of the ASV (1901), and similar decadent publications. According to Josephus, the canon was closed in 425 B.C. This is confirmed by the Council of Jamnia (A.D. 90 and 118) *before Origen tries to alter the Old Testament in the Hexapla*.

89. In this fairy tale, Daniel plays Sherlock Holmes and catches priests by sprinkling ashes on the floor, then he blows up a dragon by giving him pitch, fat, and hair to eat, and then he is fortified with food from Habakkuk, who is hauled 300 miles across the desert to give him a handout. See the text in Pfieffer’s Introduction, pp. 209–211. This is what Westcott and Hort called “the neutral text”!

90. Rome was not afraid to slip *Bel, Tobit, Judith*, and their kiddie stories back into the Old Testament, as their people quit taking the Bible seriously 1,500 years ago. The ASV has not done it yet, *but they will*.

91. ISBE, p. 2725.

92. Et al.

93. The “reverend” was known to have stated that he did not know of a single “intelligent” Christian minister who believed in the Virgin Birth. In the NCCC he probably didn’t!

94. See ISBE, Vol. V. pp. 3060–3062. Apocryphal additions to Esther and Daniel, etc.

95. Some of these places are Matthew 23:14; Mark 1:1; Revelation 13:18; 1 Corinthians 10:13; Romans 14:11; Romans 7:25; Luke 2:33; John 3:13; Luke 2:14; and Matthew 6:13.

96. Notably, Luke 23:34, 24:51, 22:43. Twenty four times Jerome abandons Origen and gives the correct reading, Kenyon, *The Text of the Greek Bible* (London, Duckworth, 1937), pp. 216–218.

97. See note No. 79, above.

98. Herklots, p. 121.

99. Acts 11:26. This school did not follow Alexandria either in matters of canon, interpretation, or manuscripts. See Newman, Vol. I, p. 297, Schaff, Vol. II, pp. 815–818. Schaff does not tell the truth about Lucian, however, which is apparent from Archer, pp. 39–44. What Westcott and Hort call “Lucian’s Revision” (favorably) was the addition to the Receptus of the corrupt readings of Origen between A.D. 200–350. What Westcott and Hort call “Lucian’s Revision” (unfavorably) is the Syrian Byzantine text of Antioch, the Balkans, Germany, England, and America.

100. A common fact known to all students of the Bible who spend any time at all studying “types” and “typology” (Ezek. 30, 31; Deut. 1, 4, 6, and 11; Matt. 2; Rev. 11:8); Egypt could have not had a “pure” text if Michael and Gabriel had written it. If this seems a little bit prejudiced, observe the “Conservative” scholar, (F. F. Bruce, *The Books and the Parchments*, p. 210)! It would have pleased the “Conservative” if the Greek manuscript had never showed up!

## CHAPTER SIX

1. This makes the Holy Spirit dependent upon an organization which has resisted the truth since the days of Augustine. It is very similar to the way in which Garner Ted Armstrong and Alexander Campbell approach church history: i.e., the “real truth” was hidden for seventeen centuries (Armstrong, eighteen centuries) till WE recovered it. Note how naively Lightfoot, Chapter Seven, refers to the restoration of the corrupt Hexapla, plus Apocrypha, as *Restoring the New Testament Text!* In the same book he denies that the Apocrypha was inspired! Lightfoot, pp. 81–94.

2. Psalm 139:2; Job 31:33, 40:13; Proverbs 10:18; Psalm 10:11; Isaiah 29:15 (!); 1 Corinthians 4:5, etc.

3. The Egyptian papyrus included *The Book of the Dead*, medical lore, and details of religious and family life. The Greek papyrus includes documents on the forced labor of peasants, works on Epicurean philosophy, parts of the Iliad, and the works of Hyperides, Herodas, and Aristotle, etc. (*International Standard Bible Encyclopedia*, Vol. IV, pp. 2239–2240). In addition to these are fragments of works by Isocrates, Demosthenes, Thucydides, Euripides, Sophocles, Aeschines, Herodotus, and others.

4. The date at this counting was 1939.

5. See Detailed list in *The Greek New Testament*, Aland, Black, Metzger, and Wikgren (United Bible Societies, 1966), pp. xiii–xvi.

6. See Kirsopp Lake, *Harvard Theological Review*, Vol. 21 (1928), pp. 345–36. Burgon, *The Revision Revised* (London, 1883), p. 319.

7. This heresy was known as Arianism and it was supposedly rejected by the Church in 325. It is found in the Roman Catholic reading in Vaticanus for A.D. 350–370.

8. ISBE, p. 2952. Originally, it had 820 leaves. As all “Bibles” in the care of Rome, it was carefully kept from the public. During its 400 some years under lock and key, it was evidently altered, or at least miscopied several times. Herklotts, pp. 87–88.

9. Herklotts, p. 90, et. al. “Barnabas” was written by an Alexandrian Jew and considered by Origen to be *inspired*. Schaff, Vol. II, p. 675. The author of this cheap homily teaches baptismal regeneration.

10. ISBE, Vol. V, p. 2952. Westcott and Hort agreed with the Popes that their manuscript was “*better*” than Sinaiticus; no evidence is presented in the reference above.

11. This is the “evidence,” but the “way” is not defined, nor is it even suggested. Sinaiticus has the “Eusebian Canons.” (See Nestle, pp. 32–37, in the Introduction.) This places Aleph within twenty years of Vaticanus, either way.

12. The omission is a little too obvious, especially in view of the fact that Origen recommended that Christian leaders be called “priests,” and super-leaders “high priests”! See these anti-Christian comments in the Commentary on John, Book I, Section 3, *The Ante-Nicene Fathers*, Vol. X.

13. Rome is quite famous for forgeries, ambiguous “decrees,” and “misunderstood” statements. See the *New Schaff-Herzog Encyclopedia of Religious Knowledge* (1911), Vol. 9, pp. 344–346.

14. Sir Frederick Kenyon, *Our Bible and the Ancient Manuscripts* (New York: Harper & Bros., 1958), pp. 202–203. Erasmus evidently knew a corrupt manuscript when he saw it. When Westcott and Hort say that Aleph and B are “superior to inferior Greek texts,” they mean only that “*the printing is neater and the quality of the vellum is better,*” not that God would think of *USING* the manuscript for a minute!!

15. Hills, *The King James Bible Defended*, p. 70, citing Vincent (1989), *A History of Textual Criticism*, p. 79.

16. Et al.

17. This makes up the corrupt Old Testament Apocrypha and the corrupt New Testament pseudepigrapha. Dr. Fell and Dr. Mill, two of the first English critics of the Receptus (1677 and 1707), accepted it as canonical, and Origen thought it was inspired. See *The Lost Books of the Bible* (World Publishing Co., 1926), p. 145. Westcott and Hort called this manuscript (Aleph) one of the “better” manuscripts!

18. Et al. It is quite typical of scholarship to note that Tishendorf was more interested in obtaining a copy of “The Epistle of Barnabas” in Sinaiticus than he was in obtaining an accurate copy of *Matthew, Mark, John, Luke, Romans, or Galatians*! Note how the deceived scholar translated “Barnabas” first when he had access to the whole New Testament! Herklotts, p. 89. *What scholars are interested in is disproving the Bible.*

19. Herklotts, p. 89. Note that everyone made the mistake of referring to fourth century A.D. manuscripts as second century B.C. manuscripts—even a monk in a monastery.

20. Erasmus *had* the Greek of Origen and did not use it—see note No. 14, above.

21. There is no evidence, direct or indirect, that any revival was ever connected with any work done by any translating committee (or the product of their work) since 1880, where they used Vaticanus or Sinaiticus. There is no evidence of any Biblical Christianity associated with either manuscript in the century they were written (4th century). There is no evidence that any soul winner, evangelist, or missionary used either manuscript anytime between A.D. 400 and A.D. 1880. *The Greek text of Alexandria is fruitless in any period of history.*

22. Note how Aleph agrees with B. in attacking the Deity of Christ in John 3:13, 9:35; Romans 14:10; and 1 Timothy 3:16, but occasionally contradicts, as in Colossians 2:9–10 and Mark 1:1.

23. The Holy Spirit and the Bible have their own standards which Greek manuscripts must meet: see note No. 5, in Chapter Three.

24. Et al., Bruce, *The Books and the Parchments*, p. 183. It will be observed that A often stands against B and Aleph, especially in the Gospels; Hills, *Believing Bible Study*, p. 163. It is apparent that the Gospels were from Antioch, and they were altered slightly by Origen and his stenographers, and then the Epistles were fabricated from Greek philosophy.

25. Typical of the corrupt *Clementine Epistles* is the teaching that a man is saved by works (II, 12, 15), that Peter said something in Matthew 5:16 which Matthew failed to record (III, 2), that Christians are in danger of going to Hell (III, 8), that the Christian does not get a new body at the resurrection (IV, 2), that he (Clement) was a prophet who wrote Scripture (IV, 11), and the male and female of I Corinthians 11:9 are “anger” and “concupiscence.” The rest of the epistle is about as “Christian” as the Koran.

26. Et al. Sixty four leaves are left of the Old Testament containing parts of Job, Proverbs, Ecclesiastes, Wisdom (!), Ecclesiasticus (!). There are 145 New Testament leaves out of an original 238 containing all books but 2 Thessalonians and 2 John (passages on the anti-Christ and egotistical church leaders!). Herklotts, p. 94.

27. Not to be confused with “D” (Claromontanus), a sixth century manuscript containing the Pauline Epistles.

28. A more complete list is in *The Greek New Testament*, Aland, Black, Metzger, and Wikgren (United Bible Societies, 1966), pp. xiii and xiv.

29. Ibid., pp. xvii and xviii.

30. Kenyon places it at 2,800, and so does Clark (1950), *New Testament Manuscript Studies* (Parvis and Wikgen, Chicago), pp. 4–5.

31. Nestle, p. 69, English preface.

32. Basis (330–379), Gregory Nazianzen (329–390), and Gregory of Nyssa (394). In the main, the use of the Greek Receptus.

33. Elgin S. Moyer, *Who Was Who in Church History* (Chicago: Moody Press, 1962), pp. 21–22. Eusebius didn’t care for the Orthodoxy of Athanasius a bit; see *Testimonies of the Ancients Against Eusebius*, pp. 67–68. “The Nicene and Post Nicene Fathers,” second series, Vol. I (Eerdmans, Grand Rapids, Mich.).

34. “Education,” here, is not to be confounded with knowledge of the Bible or spiritual discernment, but rather with the efforts of philosophers to make Christianity “respectable” by combining it with the best of Plato and Aristotle, in

violation of Colossians 2:8. See Schaff, Vol. II, p. 779.

35. See Adv. Hoer, II, 22, No. 4, cited by Schaff, *Ibid.*, p. 259. Irenaeus, as all Campbellites and Papists, believed that water baptism was “regeneration.” (Adv. Hoer., I, C, 21, No. I, and III, 17, No. 1, and III, C, 22, No. 4.).

36. Schaff, pp. 161 and 150. Cyprian, as Origen, was a North African, but his statements about the Roman episcopacy show clearly that he is a “Western Father.”

37. See Augustine’s pagan superstitions in Ayer, *A Source Book for Ancient Church History* (Scribners, N.Y., 1952), p. 342. Infants become “believers” through baptism, according to the North African heretic. Also p. 166 of Williston Walker’s work, *A History of the Christian Church*.

38. Tertullian “apostatizes” late in life and abandons the “Catholic Church” for the Montanists. See extended footnote, pp. 229–237, in the *Nicene and Post Nicene Fathers*, Second Series, Vol. I. The Bible believer can “read between the lines.” The Montanists, as the Paulicans (A.D. 700) and the Nestorians (A.D. 400), were active, aggressive, Christian witnesses whose work was a reproach to dead Orthodox scholarship and the hierarchical politicians.

39. This seems to have escaped the notice of Westcott and Hort and all others, or else, it is treated as a matter of no consequence when searching for the right “Bible.” Tatian’s Diatesseron is circulating in this same area *with the AV 1611 readings in it*, more than 200 years before the corrupt Vaticanus was copied out for Constantine.

40. The true Christian has a reverence and love for the Bible which the scholars cannot imitate nor understand; their admiration and preoccupation with the Bible is *an intellectual obsession*, not a heartfelt adoration. No man who KNEW men like Westcott and Hort or Origen would ever make the mistake of thinking they loved the word. They were only *deeply involved in changing the word*.

41. See Hills’ critical and factual analysis of the Syriac revisions. *The King James Bible Defended*, pp. 78–82.

42. See notes No. 79–96, Chapter Five.

43. Note the omission of the Book of Revelation in the Peshitta of A.D. 400–500. Bruce, p. 200. The omission was by a scribe copying Origen’s Hexapla; p. 193; wrongly called, by F. F. Bruce, the “*Septuagint*.” See note No. 14, Chapter Four.

44. Christians persecuted at this time were persecuted for adherence to the Pauline Epistles! (Bruce, p. 202, citing *Acts of the Scillitan Martyrs*, Cambridge,



1891.) Tertullian and Cyprian (150–220 and 200–259) both quote Latin Bibles.

45. See *International Standard Bible Encyclopedia*.

46. ISBE, Vol. III, pp. 1842, 1843. The Old Latin was written *in Antioch by missionaries* to Africa; it was then copied out by the common Christians in Africa. (Note: Hort, Sanday, and Kennedy, *Bible Dictionary*, Vol. III, pp. 54–55.)

47. See Tatian's Encyclopedia, cited by J. J. Ray, *God Only Wrote One Bible*, p. 18. Helvidius accuses Jerome of using corrupt Greek manuscripts which were inferior to the Old Latin, *Ibid.*, p. 20. Also, Kenyon, *Our Bible and the Ancient Manuscripts*, pp. 169–170.

48. See the clear testimony that the Old Latin (used by Erasmus) was able to *correct the Vatican manuscript*: Charles Gulston, pp. 37, 57, and Miller, pp. 240–242. Note that the AV readings of the Receptus were kept in the Latin, as opposed to Jerome's Vulgate; Wegener, p. 180.

49. Observe that the Vaticanus' readings *occur in Jerome more than 1,000 years before Vaticanus is smuggled into the Vatican library*; Mark 1:1; Luke 2:33; Matthew 23:14, etc. One would be tempted to think that Vaticanus is the very manuscript that Jerome worked from and the Popes of his day recognized the value of the manuscript as an aid to overthrowing the Bible and stashed it away for future use.

50. This would be the only rational way to look at it, for Origen was a born Bible perverter. He taught that the "Gospel" was *Christ Himself—not 1 Corinthians 15:1–4*; and this is the Neo-Orthodoxy of Barth and Brunner. (See Origen's Commentary on John, I, 10.) He taught that the gospel accounts and Paul's writings were full of *real contradictions*, and, therefore, must be *allegorized* out of their plain statements. Commentary on John, X, 2, 3, 4, 5, and 6. According to this deluded philosopher, Christ *enters no one* until they grasp *mentally* the doctrine of the "consummation of the age" (*Ibid.*, X, 9). Greek intellectuals who grasp "spiritual realities" *with their minds* are going to New Jerusalem when they die (*Ibid.*, X, 16). The ass and the colt (Luke 19) are "the Old and the New Testaments" (*Ibid.*, X, 18), and the bread and new wine in Matthew chapter 26 is "the Old and New Testaments," Schaff, Vol. II, p. 244. It is not that Origen is "careless" or "primitive." It is that he cannot grasp *one essential Biblical truth of New Testament Salvation*.

51. See Augustine's angry comment, cited by F. F. Bruce, p. 201. Also Gulston, p. 21.

52. See the ISBE, Vol. III, p. 143, and Scrivener, *Introduction to the New*

*Testament*, Vol. II, p. 43; also, Allix, *Churches of the Piedmont*, pp. 288, 11.

53. ISBE, p. 1843, No. 9.

54. He called it “Corrupted Vulgate,” Miller, p. 242. Sir Francis Bacon called Jerome’s Vulgate this in 1214–1294! The Old Latin Receptus, called “corrupt” by Jerome and Augustine, survives in spite of Jerome or Augustine (*International Standard Bible Encyclopedia*, Vol. V, pp. 3060–3061), especially in England. Note that although neither “Tobit” or “Judith” were in Hebrew, someone else put them in Hebrew for Jerome so he would think they were canonical! He took the bait!

55. Reumann, p. 109. Note that the reason given for getting rid of the common people’s Bible was one or two errors in transcription—not attacks on the Deity of Christ or the Virgin Birth. Compare Chapter Nine.

56. Westcott, *A General Survey of the Canon of the New Testament*, pp. 376–400.

57. See ISBE, Vol. III, p. 1841. Augustine recommended the “Itala” to Jerome, not the Old Latin.

58. Westcott, pp. 261–263, 259, 272, citing “De Doctr. Christ,” ii, 16. (See ISBE, Vol. V, pp. 3060–3061.)

59. Harnack, *The Origin of the New Testament* (N.Y., 1925), p. 82  
Goodspeed, *The Formation of the New Testament* (Chicago, 1926), pp. 20–32,  
Kilpatrick, *The Origins of the Gospel According to Matthew* (Oxford, 1946), p. 131.

60. There is evidence that Christian missionaries were at work in Syria around Nineveh *before John finished writing the book of Revelation!* See the *Chronicle of Arbela*, cited by F. F. Bruce, *The Books and the Parchments*, p. 191.

61. The original Peshitta was from Byzantine manuscripts not Alexandrian manuscripts, F. F. Bruce, p. 194.

62. Et al.

63. See the interesting and scholarly discussion on the statement by Dr. Hills, *The King James Bible Defended*, pp. 55–56.

64. Note how the Bishop of Caesarea (Eusebius) has his oar in the puddle, in corrupting the Syrian manuscript (footnote No. 7., *The Ante-Nicene Fathers*, Vol. X, p. 37). The omission of Revelation can be traced, undoubtedly, to the work of Origen and Eusebius at Caesarea. Rabulla’s Peshitta, which omits Revelation, Jude, 2 Peter, and 2 John, was NOT the original Syriac Bible, as is evident from the findings of Voobus, *Investigation into the Text of the New*

*Testament Used by Rabbula* (Pineberg, 1947), 37. Also, by the same author: *Researches on the Circulation of the Peshitta in the Middle of the Fifth Century* (Pineberg, 1948), pp. 13–55. Eusebius and Origen are definitely collaborators in the alteration of the Syrian text (Reumann, p. 102). “Come over and help us!” is the cry of Eusebius, Jerome, Augustine, and Westcott and Hort, to Origen in their lifelong efforts to destroy the New Testament.

65. See Hills, pp. 78–81.

66. Note that the revision of Rabulla replaces a *King James* Receptus New Testament; F. F. Bruce, *Are the New Testament Documents Reliable?* (Grand Rapids: Eerdmans, 1954). The “authorized version” (160–190) to which Bruce refers has the AV 1611 readings in Luke 2:33; John 5:4; Matthew 6:13; John 3:13, 9:35; and Luke 23:42, *as opposed to Vaticanus and Sinaiticus*. The “Diatesseron” also contains the ending on Mark chapter 16 and the “Western omissions” (Luke 24:52–53), *as opposed to Vaticanus and Sinaiticus*. Beside Tatian, Westcott and Hort are about as “Orthodox” as Frederick Barbarossa.

67. It is Rabulla (with Tehodoretus) who gets rid of this “authorized version” (A.D. 180). See, F. F. Bruce, *The Books and the Parchments*, p. 196; Reumann, p. 44. Tatian was called a heretic because *he would not drink fermented liquor at the communion!* (See Schaff’s comment, p. 495.) Irenaeus slanders him without evidence, p. 494; but Irenaeus, as Schaff, was a *baby sprinkler!*

68. ISBE, Vol. V, p. 2884.

69. The Syrian follows the analogy of the Old Latin, where it was copied from the New Testament it is true to the Receptus. Where it was copied from manuscripts published by Origen or Eusebius, it is corrupt.

70. Nestle, p. 19.

71. Hills, p. 38, citing Kenyon.

72. The “little wolf” evidently had access to more ancient manuscripts than Vaticanus or Sinaiticus, for he quotes the King James ending on the prayer of Matthew 6:13, *which neither Vaticanus nor Sinaiticus have*. F. F. Bruce, *The Books and the Parchments*, p. 216. Since the Gothic Bible is in use by 330, and Vaticanus and Sinaiticus are not written until *after then*, it is probable that Ulfilas’ manuscripts are at least 20 years older than the Alexandrian corruption’s, or more probably—100 years older.

73. Kenyon, *Handbook to the Textual Criticism of the New Testament*, p. 240.

74. Notice how all “modern scholars” believe this. The statement by Broomall, p. 206 is very typical. According to this theory, the “vast majority” of

New Testament quotations from the Old Testament are “Septuagint” quotations; when this “vast majority” are listed, they amount to 20 quotations from Vaticanus, *written 270 years after the completion of the New Testament*. Broomall likens the corrupt “Septuagint” (A.D. 470, supposing it was from something written 200 B.C.) to the *Authorized, 1611 Version!* Ibid., pp. 209–210. What could be more ridiculous!

75. This is proved by the fact that the Massoretic text of 700 A.D. stands *against* the “Septuagint” both in matters of canon and textual readings; it probably matches the original, unpointed text. See discussion in Broomall, pp. 192–211.

76. This is the assumption of Westcott and Hort in regard to the Greek text from which the AV 1611 came. Et al.

77. The word “untrustworthy” means “poor paper, poor handwriting, and messy copy.” A “trustworthy” copy means “good paper, educated handwriting, and neat layout.” Truth, honesty, fidelity to the word, sound doctrine, and Christian teaching are not a case in point to “modern scholars.”

78. This is called the “tunnel” period by Reumann, p. 41. This is an excellent name, but Reumann, as Von Soden, makes the mistake of pointing to Marcion and Tatian as the “corrupters” of the New Testament text. Tatian’s text is twice as orthodox as the one printed by Nestle, and Marcion is unable to alter more than about ten verses of Scripture. This is “slim pickin’s” alongside Origen and Eusebius, *who got off with 162 changes in text*. (See J. J. Ray, *God Only Wrote One Bible*, pp. 35–50.)

79. This is the Byzantine Textus Receptus displaying the “Syrian” type text; the book is used by Martin Luther and the AV translators and every major evangelist and missionary between A.D. 1500 and 1970.

80. This is the Hesychain-Egyptian type of text called “Alexandrian” and it has had only one function in 1,600 years of church history. *It is the text used by heretics and dead Orthodox Conservatives for “making the word of God on none effect.”* Who could have been more “ineffectual” (by New Testament standards) than Origen, Eusebius, Augustine, Jerome, the Popes, Tischendorf, and Westcott and Hort?

81. Notice the variations between the Receptus of Erasmus (1516) and those of Stephanus (1550).

82. F. F. Bruce, *The Books and the Parchments*, p. 10–14.

83. Ibid.

84. Hills, *Believing Bible Study*, pp. 176–179. Also see F. F. Bruce, *The*

*Books and the Parchments*, p. 12.

85. Hills, *The King James Bible Defended*, pp. 42–45.

86. See Hills' excellent work of research using the findings of Hunzinger (1952), Burgon (1896), Zuntz (1953), and Hatch (1952), op. cit., pp. 73–75.

87. This number was 170 in the list given in 1940. *Our Bible and Ancient Manuscripts*, pp. 105–106.

88. ISBE, pp. 2239–2240.

89. See C. Porter's Study of Papyrus 75 given in the work by Hills, *Believing Bible Study* (1967), pp. 165–166. Note especially the deductions of Dr. Hills which confirm what we have been saying for six chapters: i.e., the Traditional Text was purposely ignored by Origen and Eusebius.

90. Westcott and Hort invented the myth that the Traditional Text was an "official version" and that their text (Vaticanus) was "neutral." Westcott and Hort, p. 549. *All the facts of history prove that this theory was nonsense*. See Dicks (1948), Geerlings (1931), Birdsall (1965–68), Kenyon (1912), Colwell (1933), and Hutton (1911), cited by Edward Hills, *Ibid.*, pp. 169–172. The faculty members of Conservative schools are operating on a nineteenth century theory which has been proven false a dozen times since it was proposed.

91. See list following note No. 88, above.

92. ISBE, p. 2241.

93. For a demonstration of real inability to think or read, see Chapter Seven, I and Chapter Eight, reading No. 1.

94. See Chapter Seven: A, B, C, D, E, etc.

95. See *Fox's Book of Martyrs* (edited by Forbush).

96. Observe Reumann's obsession: Philo-Augustine-Luther(!) Luther? Luther and Philo? (Reumann, p. 87.) Observe Schaff's obsession: Paul-Luther-Calvin-Aquinas. Thomas Aquinas? When did Paul and Luther approve of the Inquisition? (Schaff, Vol. V, pp. 75–77.) Observe Gustaf Aulen's obsession: John-Paul-Luther-Augustine. Augustine? Did John and Paul teach that the sacrament of baby sprinkling "elected" Catholics to heaven? (Aulen, *Faith of the Christian Church*, Muhlenberg Press, Philadelphia, p. 131.) Observe Boettner's obsession: Augusting-Luther-Calvin-Paul-Moses-Hodge-Warfield. Hodge? Warfield? Was Paul an Amillennialist like Hodge and Warfield? Would he have had *Servetus burned at the stake* as Calvin did? (Boettner, *Studies in Theology*, (Grand Rapids: Eerdmans, p. 39.) *The scholars can assemble material but they cannot interpret their material when they get it assembled*. Origen, Calvin, Eusebius, Augustine, Jerome, Westcott and Hort, Hodge, and Warfield were all

Amillennial baby-sprinklers; *leave Paul out of it.*

97. Note the citations: Acts 17:28 and Titus 1:12.

98. There are NO Apocryphal quotations in the New Testament., although there appear to be “allusions” (delusions!) to Ecclesiasticus, Wisdom of Solomon, and 2 Maccabees (Pfieffer, p.x).

99. Hills, *The King James Bible Defended*, p. 39.

100. Any real Bible believer *who knew church history* would never have been fooled with the theories of Griesbach or Westcott and Hort. Only people who were ignorant of church history between 600–1500 *or people who had forgotten it* could have subscribed to the colossal foolishness which went on between 1796 (Griesbach) and the corrupt English RV of 1881–1884 in the critical editions. “A Return to Rome” is the proper name for a volume that would include ALL the works of Tischendorf, Tregelles, Griesbach, Lachmann, Warfield, Robertson, Gregory, Westcott and Hort, Nestle, and the present rash of “new” Bibles. A Christian who does not *know* this to be so is willfully ignorant and self-deluded (Matt. 13:24–25).

101. Et al. Some make a fourth family “Caesarean,” which, of course, is the corruption’s of Origen and Eusebius (both at Caesarea) inserted into the correct text of the New Testament. (see Nestle, p. 68, English preface).

102. See this potent “lineup” in Nestle, p. 68. Observe further that 90 percent of Sinaiticus and Vaticanus (Aleph and B) have to read with the Byzantine Family *in order to pass of as Bibles*. Observe further that “C” and “A” included in the Alexandrian lineup depart from “Aleph” and “B” scores and scores of times and *confirm the Byzantine text*. A true picture of the families would reveal that there is ONE family of manuscripts which copy Bibles as accurately as they can, and there are TWO families of manuscripts which deviate from the Bible as much as they can *without being detected*.

103. “C” and “A” agree with the *Authorized Version* against the Westcott and Hort text in Matthew 12:19, 24, 27, 47, 36, 46, 13:9 18, 22, 30, 36, 44, 45, 14:3, 9, 25, 12, 29, 15:2, 17, 22; Luke 13:35; Acts 7:16, 19, 36, 26, 46; 8:18, 28, 9:15, 34, 36, 11:28, 12:8, 20, 13:14, 40, and a hundred other places; but you are to believe that “A” and “C” are “Alexandrian” because they contain twelve heretical readings inserted by Origen! They are not more “Alexandrian” than Vaticanus or Sinaiticus! *All of these manuscripts are Bible manuscripts, and THOSE THAT CAME IN CONTACT WITH ORIGEN AND EUSEBIUS were corrupted.*

104. See note above; the first nineteen readings are from “C.” If the reader

wishes forty more, they can be had on request.

105. The way in which the “family idea” led to this was by eliminating all the older readings from the Syrian Family and segregating it, even though 90 percent of *any other “family” of manuscripts* had the Syrian readings. Then people looked for the oldest *family* instead of the oldest *reading*. Origen’s family (Eusebius) survived in the best condition *because it was used less than any family, being more polluted*.

106. See Hills, *The King James Bible Defended*, pp. 50–51, citing the works of Clark (1933) and Ropes (1926).

107. Clark has the best of the argument, although he cannot interpret the facts of church history. It is apparent that the Old Latin is in circulation before Origen tries his hand at revision (A.D. 200–245). See notes 46, 47, and 48, above.

108. Burgon’s theory matches the facts of church history as well as the manuscript evidence presented by his critics; Schaff rejects the irrefutable facts presented by Burgon on the grounds that Burgon wrote with “an overconfident tone” and showed “unreasonable hostility to the oldest uncial manuscripts (Aleph and B),” Schaff, Vol. I, notes on Mark chapter 16, p. 647.

109. Note that the Receptus covers the globe before the corrupt work of Origen is recovered by Westcott and Hort. See Reumann, pp. 71–74. What Luther’s Receptus failed to contact is carried by missionaries (1700–1900) to the ends of the Earth with the English Receptus. The correct Bible text is preserved in Arabic, Syrian, Greek, Latin, Spanish, German, English, Danish, Swedish, Norwegian, Hungarian, Icelandic, Slovenian, Yugoslavian, Latvian, Lettish, Glagolitic, Kurdish (Turkish Empire), Wendish, Finnish, 10–50 Chinese and Hindu and Burmese dialects (Carey and Judson), French, Italian, and Japanese before God allowed Satan to use the revision committees of 1881, 1901, and 1951.

**“O give thanks unto the Lord, for his mercy endureth forever.”**

## CHAPTER SEVEN

1. As proof that the “modern scholar” can assemble facts without having the ability to interpret them, all one needs to do is observe the *history of the Vaticanus manuscript*. It has been, and still is the custody of a church which demands that infants be signed over as “members” of the Church *before they are born*, and the parents of these children must take any control off the number of prospective “members” which can be gained in this way. How is all of this

connected with the “rights of the individual,” and “religious liberty”? Why would such a Church be blessed with trustworthy manuscripts by the *Author* of the Bible?

2. It would seem that God has a favoritism for Antioch all out of proportion to the “neutral attitude” He is supposed to have! Reumann, p. 107. Observe how the Pope who commissioned Jerome to change the Scripture had a quarrel with the *town where Jerome received the vision, which he attributes to God!* Ibid., pp. 108–109.

## CHAPTER EIGHT

1. See Dedicatory to the AV 1611.

2. The reader will notice that neither the ASV (1901) translators nor the RSV (1952) translators dared let the public know *what they had been using* in manufacturing their pitiful “Bibles.”

3. See AP releases, 1959.

4. People who hang around “Bible” book stores observed this smooth transaction which took place between 1952 and 1969. First the covers were hard and red, then flexible and *red*, then hard and *black*, then *flexible* and black. Since the titles *American Standard Version* and *Revised Standard Version* looked naked and incongruous alongside *Authorized Version*, the publishers quickly changed “Authorized” to *King James Version*. This made everyone happy especially the frustrated committees who had hoped their Bibles would outsell the word of God.

5. The RSV (1952) campaign was especially an extravagant display of bad taste and cheap advertising gimmicks. A “Bible” what has to depend on Madison Avenue and Hollywood to get established is obviously in the same category with spray deodorant and “Anthony and Cleopatra.” See Bundy, *Communism Invading the Churches*, p. 6.

6. See the *New Reference Scofield Bible*, Isaiah 9:3; Galatians 4:18; Revelation 11:15; Daniel 3:25; Genesis 21:14; Proverbs 19:2; Hebrews 5:12; Romans 16:1. And especially the pro-Catholic footnote, p. 1174, and false information manuscripts in Romans 8:1 and Acts 19:37.

7. See 2 Kings 8:26 and 2 Chronicles 22:2.

8. Isaiah 40:3

9. See comparative texts of the Creed, Schaff, Vol. II, pp. 535–538. Note that after the completion of the New Testament whenever a “council” meets to determine “correct doctrine” for the church, the official Church leaders always



assimilate heresies, while adopting correct profession *regarding an intellectual concept*. The “Church” of A.D. 350–700 (Roman Catholic) picks up images, Mariolatry, Easter bunnies, Christmas trees, baby sprinkling, purgatory, and Popery! See Joseph Cullen Ayer, *A Source Book for Ancient Church History* (N.Y., Scribners, 1952), pp. 342, 553, 450. Schaff, Vol. III, pp. 68, 110, 115. James Orr, *Revelation and Inspiration* (London, Duckworth and Co., 1918), p. 207. Orr states that Origen was Orthodox on inspiration! His Amillennialism was retained by the Catholic Church as correct Christian doctrine, while they labeled him a “heretic”! (Ayer, p. 542, citing Denzinger.) Dargan, *A History of Preaching* (N.Y., Armstrong and Son, 1905), p. 140 Seeberg, *History of Doctrines* (Baker Book House, 1952), pp. 62, 132, and Schaff, p. 148, citing Ad. Smyrn., 6, 8.

10. *New World Translation* (New York: Watch Tower Bible and Tract Society, 1961).

11. Hills, *The King James Bible Defended*, pp. 73–74.

12. Aristotle: cited in the *Pulpit Commentary*, Vol. 18, p. 2.

13. Lysais: *Oration Against Eratosthenes*, p. 125.

14. See, for example, *The Analytical Greek Lexicon* (New York: Harper and Row), p. 399, right hand column.

15. This is not “libel” or “defamation”; every man in the list is Postmillennial or Amillennial in his theology and confesses it in his writings (if he has any).

16. Again, there is no libel. It is unfortunate that “modern” Conservatives are not more careful of their company, but every man in the list was Postmillennial or Amillennial. All Catholic dictators agree with Robertson and Machen *on Bible politics where they touch Israel*. (See our publication: *The Sure Word of Prophecy*, 1969.)

17. Dr. Hills is presently publishing under the “Christian Research Press,” P.O. Box 2013, Des Moines, Iowa.

18. Hills, *Believing Bible Study*, pp. 189–190.

19. Ibid.

20. Hills, *The King James Bible Defended*, p. 74, citing the *Harvard Theological Review*, Vol. 45 (1952).

21. Ibid., p. 73, citing Burgon (1896), who found the reading in Westcott and Hort’s favorite son—Origen!

22. Dean Burgon, Bishop of Chichester, *The Last Twelve Verses of the Gospel According to S. Mark* (Oxford and London, 1871).

23. See Hill's penetrating analysis in *Believing Bible Study*, p. 145.

24. *Scofield Reference Bible* (Oxford, N.Y., 1909), p. 1069. "The two most ancient manuscripts" is a sphinx. The true statement should be, "The two oldest vellum *Alexandrian manuscripts, which contain the Apocrypha as inspired Bible, etc.*" But this is a little too much truth to tell. It would hurt the "sales picture."

25. See the *New English Bible* (1961). "Interesting readings" (remember the German comic on "Laugh In"?) are found in 1 Timothy 3:8; Revelation 2:27; John 6:60; John 19:24; 2 Timothy 4:16; Acts 7:54; Luke 10:40; Acts 14:16; 1 Corinthians 5:9; and Luke 19:46. It is hailed by Roman Catholics as a step to "interfaith" dialogues. It also removes the word "wrath" from every passage where it is connected with God! F. F. Bruce naively supposes that it (as the RV, ASV, and the RSV) is a "revision of the AV 1611." (Bruce, pp. 242, 250–251.) It is, in the sense that *Mien Kampf* was a revision of *Das Kapital*!

26. Remembering that Augustine thought the LXX was inspired! See Reumann, p. 88

27. Migne's *Patrologiae Cursus Completus* (Series Latina), Vol. 23, Col. 1086.

28. Hills, p. 93, citing the translation by R. Hugh Connolly (Oxford, 1929), p. 76.

29. Ibid.

30. Hills, *Believing Bible Study*, p. 155.

31. To ascetics like Marcion and Origen, adultery would be a "mortal" sin. This matches the teaching of the Roman Church from A.D. 400 to the present. Westcott and Hort err (as usual) in refusing to face church *history* as a major factor in determining *textual purity*. Their lack of knowledge of early church history is very apparent by their remarks on the passage. (The *New Testament in the Original Greek*, Vol. 2, Appendix, pp. 82, 86.) The most "prudish" people in church history were the Alexandrian Gnostics who identified matter with evil. Origen's self mutilation (see note No. 45, Chapter Five) *was a direct result of this conviction*. Westcott and Hort can *assemble* facts but they cannot *interpret* them.

32. Ibid., pp. 153-156.

33. Around 220–234, when Origen set up housekeeping in Eusebius' home town., Elgin Moyer, *Who was Who in Church History* (Chicago: Moody Press. 1962), p. 315. Et. al.

34. Hills, *The King James Bible Defended*, p. 88.

35. About A.D. 160–180. This reading was found in over 200 manuscripts in Syrian; Schaff, Vol. II, p. 730.

36. In the fiasco at Louisville, Kentucky (1958), leaders from Neo-Orthodox, Conservative, Liberal, and Fundamental groups gathered to discuss the problem. Every man at the table, *including the Fundamentalists and Conservatives*, dissected Acts 17:26 in the middle of the verse *to prevent the truth from being reported by those recording the meeting*. See note No. 36, Chapter One.

37. See Augustine's quotation: 20:2, cited by Walker, p. 167. "*Even now his saints reign with him*" (!). *The City of God* presents the Roman Catholic hierarchy as the supreme authority in all matters of faith and practice *in politics, as well as Bible doctrines*. (See our publication, *Rome—the Great Private Interpreter*, 1969.) The Roman Catholic hierarchy will eventually control all the nations by taking the Jewish "Kingdom of Heaven" (a political entity) (see author's publication, *The Sure Word of Prophecy* 1969) and turning it over to the visible "Church." The ASV (1901) is thus clearly identified as the first Roman Catholic Bible in America *published by Protestants*.

## CHAPTER NINE

1. For example: Ephesians 5:6; James 1:26; Romans 16:18; 1 Thessalonians 2:3 (!); James 1:22; 1 Corinthians 6:9, 15:33; Galatians 6:7, etc.

2. See 2 Timothy 3:7; Daniel 12:4; James 3:15; 1 Corinthians 1:19.

3. First Corinthians 1:20, 26, 27, 2:1, 4–7.

4. See the up-to-date analysis by Dr. Hills, *Believing Bible Study*, Chapters Three and Four.

5. There is no way around the target. The warnings about science, philosophy, and tradition are certainly not aimed at Judaizers; they are aimed at Greek scholars. The fact that Colossians 2:8 and 1 Timothy 6:20 are changed in the "new Bibles" shows the old two-edged sword of the Spirit found the target and drew blood. See Jeremiah 48:10.

6. James 3:15.

7. Second Timothy 3:7.

8. Job 28:28; Proverbs 1:7; Isaiah 29:14.

9. Ecclesiastes 1:13, 16, 17, 18, 8:1, 16; Isaiah 47:10; Ezekiel 28:4–5, 7, 12 (!).

10. Note the "questioning" of the "neutral investigator" engaged in "scientific research," Genesis 3:1; Job 1:4–8; Luke 4:1–8.

11. A man who is "neutral" here is defined in the New Testament as a

*reprobate*: 2 Peter 2:1–2; Mark 8:38; not a great “scientific exegetes,” etc.

12. Note the twiddle twaddle found in Mark 12:30 and James 2:18 in the “new” *Amplified Version* (Grand Rapids: Zondervan, 1958). Second Timothy 3:16 is quoted on the front piece, but what that has to do with anything which follows is a great mystery.

13. How about the scholar’s archaic vocabulary which none of the public understands? Shouldn’t it go also? What is “*hallowed*” doing in the *New English Bible*, 1 Timothy 4:5? What is “*incur reproach*” doing in *Williams’ Translation*, 1 Timothy 3:7? What is “*offal*” and “*refuse*” doing in Philippians 3:8 for “*dung*?” What is “*external privileges*” doing in the *Twentieth Century New Testament* for “*flesh*,” Philippians 3:3? What is “*libation*” doing in *Goodspeed’s Testament*, Philippians 2:17? What is “*renewed impetus*” doing in the *Amplified Version* in Philippians 1:12? What is “*scurrilous*” doing in *Goodspeed’s Testament* for “*foolish*” Ephesians 5:4. *How clear can you get?*

14. See introduction to the RSV, Chapter 7, p. 53, the statement of Dean Luther Weigle.

15. But doesn’t “to the uttermost” refer to *quantity*, not *length of time*? Then why have the *Amplified* and Beck’s translation worded 1 Thessalonians 2:16 so that God is all through with Israel *forever*? Can a skunk tell a ‘possum he has bad breath? Isn’t this a little more grievous mistranslating than “*communicate*” for “*share*”?

16. But how can any honest man complain about that while Montgomery, the *New English Bible*, the ASV (1901), Alford, Conybeare, Weymouth, and the *Twentieth Century New Testament* erase the Holy Spirit’s inspired rule for *studying the Bible*? See 2 Timothy 2:15.

17. Or even a better question, how is it that high school graduates cannot see through this kind of monkey business? Honest people do not find fault with a Bible, and then when it is corrected continue to practice the fault themselves!

18. Williams (Bruce Humphries, Inc., 1937), renewed by Edith Alford.

19. S. Williams 1965.

20. We assume here that they will take advantage of the fact that the lay reader does not know the difference in the *Greek words* for “*prevent*” (hinder) and “*prevent*” (go before), but this is neither libel nor defamation, for the “modern scholar” already took advantage of the layman’s ignorance in his Christ-dishonoring translation of Acts 1:3, which see.

21. But forget to “translate” Heaven as “Ouranos”!

22. You see! *They do take advantage of ignorance*. See note No. 20, above.

23. Look at Leviticus 21:13–14; Genesis 24:43; Song of Solomon 1:3, 6:8; and Proverbs 30:19.

24. The “new Bibles” are careful to preserve the spelling of *Gehenna* and *Hades* while transliterating; why not go the whole way?

25. Jeremiah 8:8!!

26. I.e., “From Herodias.”

27. “In custody” to protect him from Herodias? *But wouldn’t John have been safer in the wilderness with his converts?* The new versions are ridiculous.

28. How do you know He hadn’t been there all day, Williams?

29. If it means “to go ahead of,” it covers speech, movement, conversation, or thought.

30. *The Analytical Greek Lexicon*, p. 334.

31. Doesn’t “a hit dog always yell”? Why change the verse if you’re not guilty?

32. That is, they CHANGED the divisions which were set up in the Old Testament more than 1,800 years ago. There are 23,100 verses in the Massoretic text divided in that fashion and found in that fashion more than 600 years before the AV 1611 was published. See F. F. Bruce, *The Books and the Parchments*, p. 121. The divisions by Stephanus (1551) were altered in the Catholic Bible of 1590 (Sixtine edition), but the Authority of the Holy spirit so honored and confirmed the authority of the Authorized Bible (A.V.1611) that today *all Bible-rejecting scholars have to use its number system*. (Harold Phillips, pp. 42–43, and *International Standard Bible Encyclopedia*, Vol. V, p. 3061.) This is “most embarrassing” *for it enables the stupidest laymen to detect when “modern scholarship” has torn up the Bible!*

33. For example: Matthew 23:14; Acts 8:37; Matthew 17:21, 18:11; Mark 7:16, 9:44, 46, 15:28; Luke 22:20, 24:12; John 5:4; Acts 28:29; Romans 16:24, etc.

34. *This is the worst damage done by the new translations*. Not content to destroy the faith of the average Christian in the Bible of the Reformation, and thus producing the twentieth-century picture of Christianity which is seen today, the “revisers” tried to produce a nation of people who cannot *quote* any Scripture. Since this is the Christian’s main offensive weapon (Luke 4:1–8; Ephesians 6:10–14), it would not be exaggerating it to say that Westcott and Hort, with the help of Fundamental scholars, have “disarmed” the twentieth-century Christian at the last moment (1970–1990) and sent him into battle against Panzer Divisions armed only with an assortment of butter knives.

35. See chart in Lightfoot, p. 10, which is entirely representative of this problem. Here, the last three Bibles are pictured as coming from “ancient copies” (*RV*, *ASV*, and *RSV*) while at the same time they are “revisions” of the *AV* 1611. This is falsehood plain and simple. A line has been drawn *around* the Vulgate so the reader will think that the *ASV*, *RSV*, and *RV* are not as “Roman” as the *AV* 1611! The manuscript evidence—see Chart III—(Chapter Ten) shows that the *RV*, *ASV*, and *RSV* are Jerome’s Vulgate, Apocrypha and all, with a few more Orthodox readings *omitted* which the Vulgate retained. Phillips, p. 78, tells the same lie. Weigle tells the truth (p. xi, Introduction, *The New Testament Octapla*, Thomas Nelson and Sons, 1946). *A different Greek Bible was smuggled into the revision committee of the R.V. 1881–1884, by Westcott and Hort, and the AV was replaced.*

36. All the new translators state they are “revising English Bibles” from the *AV* 1611, “which in itself was also a revision”(!), *in order to sell their translations*. None of them are telling the truth. See Wegener, p. 272.

37. For Dodd’s true attitude toward any Bible, see *The New English Bible New Testament*, by Ian K. Paisley (1961), pp. 33-35. Moses wrote nothing. Paul was only a religious teacher. God is not the Author of the Bible. John 3:16 is mythology, and God demands neither atonement nor payment for sin, etc.

38. I have seen one *RSV* (1952) without it, and another one (1946) with it in it, and another one (1952) with a note for the footnote, but no note to match it in the text. Scribal error?

## ADDENDA

Serious students of manuscript evidence should observe not only the slovenly scholarship of Scholtz (1830), Wetstein (1751), Griesbach (1796), and Westcott (1881), but should also be aware of the fact that both “B” (Vaticanus) and “Aleph” (Sinaiticus) have inherent corruptions of such proportions that no impartial judge could give them serious consideration as a source for an accurate Bible text. In the investigations carried on by Dean Burgon (1813–1888), it will be found that “B” alone has left out words or whole clauses 1,491 times *in the Gospels alone*. Vercellone (“Dellantichissimo Codice Vaticano della Biblia Greca,” Roma, 1860, p. 21) was of the opinion that no one could read a page of Vaticanus without finding three to four omissions. Codex B is disfigured with repetitions found nowhere in the later copies of the Textus Receptus, and scores of times the careless scribe has copied the same word twice without noting that he did so; nor is there any evidence that the custodian of the manuscript (the pope in the Vatican) was able to observe these glaring and obvious deficiencies.

Students of advanced Greek grammar and syntax may do well to study the uncial script of “Aleph” and observe that the common “slips of eye and pen” (which are made so much of by people interested in doing away with the Receptus!) are outstandingly characteristic of the writer of Sinaiticus. (Check Luke 24:52; Luke 22:64; Luke 16:16; John 17:15–16; Luke 24:42; Luke 24:53; and Luke 4:5, remembering that the prototype for “B” and “Aleph” contained twelve or thirteen letters to the line. Burgon, *The Last Twelve Verses of the Gospel According to S. Mark*, 1959, p. 152.)

There are 115 gross errors in grade-school writing in “Aleph,” and the sloppiness of transcription is so great that fourteen words have been omitted from Mark 15:47, nineteen words from Mark 1:32–34, twenty words omitted from John 20:5–6, *and thirty-nine words from John 19:20–21*.

The naive scholarship of Machen, Robertson, Wuest, Hort, Gregory, Birch, Davidson, Alford, and the present revision committees of the Ecumenical Council failed to notice that *extreme corruption and thorough disfigurement is one of the characteristics of “ancient uncial manuscripts.”* No manuscript is more disfigured or more polluted than “D” (Western); *yet it is one of the five oldest uncials*.

Manuscript “Aleph” (Sinaiticus) does not merely omit the ending on Mark chapter 16, *it omits the end of John’s gospel also!* The Alexandrian scribe evidently objected to the entrance into history of a character who could

monopolize the subject matter of *books*!! The intelligent student of the Greek texts may ask himself why new versions do not end at John 20:24. Is not this a logical ending? Is it not in Sinaiticus, which was used to correct the Receptus on eight dozen occasions?

Manuscript “B” (Vaticanus) does not merely omit the ending on Mark chapter 16, *it omits all of Luke 22:43–44*. But one does not fully appreciate the corruptness of these two ancient Bible perversions (B and Aleph) until one studies the places where the two together have conspired to alter the entire body of manuscript evidence.

1. Tischendorf, Gregory, Wetstein, Westcott, Hort, Davidson, Alford, and the committees of the ASV (1901) and RSV (1952) incredibly attribute the absence of words in John 9:38; Matthew 1:25; John 3:13; John 8:59; and Mark chapter 16 to the absence of the words “from the inspired autograph of the evangelist”! Having thus committed themselves to a superstitious reverence for these corruption’s beyond the bounds of common sense and reason, the committees refuse (or *choose*—alternately) the following interpolations peculiar to the two corruption’s:

2. John 19:24; Matthew 27:49; John 2:3; John 9:4; Luke 6:48; John 1:18; John 9:11; John 1:4; Luke 10:1; John 1:34, and several score more.

3. Countless cases of clumsy revision show that B and Aleph are the “carelessly copied” manuscripts, accumulating “centuries of corruptions.” The careless and clumsy scholarship of the eighteenth and nineteenth century would have you believe that these descriptive phrases are true of the *Receptus*. Quite to the contrary; there are not as many variations in five centuries of Receptus manuscripts as there are in one century of B and Aleph. The advanced student of textual criticism and manuscript evidence is referred to a careful study of the numerous errors in Vaticanus and Sinaiticus (in the Greek texts) which show a felicitous tampering and meddling with the Holy Bible which any competent scholar would have observed unless he was deliberately blinded by religious, superstitious, and spiritual ignorance.

a. Luke 5:1, b. John 6:17, c. John 6:64, d. John 9:35, e. John 10:14, f. John 17:10, g. John 21:18, h. Luke 23:15, i. Matthew 11:19, j. Matthew 21:13, k. Mark 14:30, 68, 72, l. Matthew 28:9, m. Mark 15:23, n. Luke 24:13, o. Mark 1:28, p. Luke 1:26, q. Acts 8:5.

The consistent Christian who is interested in these matters should never fear the opposition of contemporary scholarship. “Contemporary” Biblical scholarship is about 40 percent less intelligent than it was in the 1880s, and in



the 1880s it was not intelligent enough to grasp the fundamental elements of manuscript evidence. The faculties of Conservative schools in the 1980s will have less grasp of the matter than those in the 1880s.

4. The crowning evidence for the hopeless corruption of Vaticanus and Sinaiticus—at least on the basis of the transcriptural New Testament Greek text—is the amazing corruption found in B and Aleph in Ephesians 1:1. (Serious students of the Bible will observe that the term **“Laodicea”** occurs in Colossians five times. No Bible believer will fail to note the connection with Revelation chapter 3. See *The Bible Believer’s Commentary on Revelation*, 1970.)

A detailed discussion of the dual omission of “*en Epheso*” (“**At Ephesus**”) by B and Aleph is found in Burgon’s work (already cited) in Chapter VII, p. 169. The long and short of it is that the omission of the two words was done by “Marcion the Heretic” (A.D. 140) for doctrinal purposes (Burgon, *Ibid.*, p. 185) and was cited by Origen (184–254) and hence incorporated into Sinaiticus and Vaticanus (and ONLY Sinaiticus and Vaticanus!) by the Bible revisers of A.D. 250–370. Proof that this is the case is found by a study of the manuscript readings (in the Greek text) of 1 Corinthians 16:19; John 1:4; Matthew 13:35; and John 6:51. Scrivener, “Introduction,” p. 386, is quite emphatic in stating that the purest Bible text available had to appear *after* A.D. 200–400. Ephesians 1:1 is the unique and outstanding mark of spuriousness which Vaticanus and Sinaiticus inherited from their corrupt ancestors. They are clearly not to be trusted in matters of manuscript evidence.

This fact is attested to by a Church Father who was contemporaneous with Marcion: Tertullian (A.D. 200). Jerome, a century and a half later, bears witness to the same statement, and Epiphanius (311) furnishes the third witness (Tertullian, *Praescript. Haer.* c. 38, p. 50).

Tertullian states that Marcion used a knife (Jer. 36:23!!) instead of a stylus when he made his own “revisions,” and goes further and states that Marcion wrote an epistle which he called *The Epistle to the Laodiceans*. Marcion’s reason for doing this was exactly the same reason why the Catholics incorporated the Apocrypha into their Bible, why someone wrote *The Book of Enoch*, why the Septuagint added, “Let us go into the field,” to Genesis chapter 4, and why Origen omitted a commandment from Matthew 19:19. *Marcion wanted to account for the expression found in Colossians 4:16*. Marcion, as all scholars since his time, could not find *An Epistle to Laodicea*, so he wrote one (Burgon, *Ibid.*, p. 184–185). This phony Laodicean epistle contains whole portions of the book of Ephesians, and Tertullian says—in regard to Ephesians—that Marcion

“presumed to prefix an unauthorized title to that very Epistle.” (Adv. Marcion, lib. v, c. xvii, p. 455 sq.)

This is exactly the phenomenon we discussed in the chapter on “The Mythological Septuagint.” “God’s little helpers” are so anxious to straighten the Holy Spirit out that they start a chain reaction that corrupts every school and faculty for the next seventeen centuries. Origen, undoubtedly, had access to one of these manuscripts from which the words in Ephesians 1:1 had been removed; and a man as blinded, as prejudiced, as self-righteous, as deceived and as angry at the Bible as Origen was—see chapter on “The Original ASV: Origen’s Hexapla”—would have sworn on a stack of Ovid and Horace that Marcion had the right reading. This accounts for the condition of Vaticanus and Sinaiticus—the only two major uncials bearing this outstanding stamp of fraud.

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