

Dealing With THE DEVIL'S DECEPTION



Julie Allen
2000

How to Choose a Bible

JOE W. GRESHAM

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Table of Contents

Dedication -----	iv
Forward-----	v
Preface -----	vi
Introduction -----	viii
Modern Translations: The Devil's Deception -----	11
History of the Papal Manuscripts -----	32
History of the Received Text -----	42
Development of the English Translations -----	51
The Oxford Movement -----	66
The Men Behind the Revision -----	73
Revised to Rome -----	87
Deceptive Delusions of the Modern Translations -----	91
Diabolic Dangers of Textual Differences -----	107
The Spirit of the Modern Translators -----	138
Unique, But Tainted Translations -----	145
A Warning to the Remnant -----	153
Appendix A -----	162
Appendix B -----	170
Appendix C -----	176
Appendix D -----	191
Bibliography -----	196
Scripture Index -----	201
General Index -----	207
A Closing Prayer -----	213
Books by the author -----	214

Dedication

This book is dedicated to our faithful forefathers who stood staunchly for the preservation of God's word in its purity, often at the very cost of their lives. These loyal men and women are too numerous to name, yet many can be found in *Foxe's Book of Martyrs*, while others will remain unknown until the judgment day. First and foremost, however, it is dedicated to the Spirit of the living God who not only gave us the Holy Scriptures, but also worked through these steadfast servants of the past in the providential preservation of the word of God. May that Spirit bless and guide you in your study of this most crucial subject.

Forward

Pastor Joe Gresham is an experienced and capable shepherd of souls (under the Good Shepherd, of course). He has been successful in leading many to a new life in Christ, and has built up a number of churches in his pastoral/evangelistic ministry. His parishioners highly respect him; and they love him for his deep concern for their spiritual growth.

He believes that our spiritual health is edified as we understand how God has cared for His word, the Bible, through all the ages of the past. As we understand the history of its translations, we can better appreciate the purity of God's Word as He has seen fit to preserve it for us through the centuries since the time of the apostles.

Reading this book will stimulate your thinking and your grateful thanks to God for preserving His Word for us today.

- Robert J. Wieland

Preface

How many people really study their Bibles? There is little question if a person only wants something to read, it is much easier to pick up the Cotton Patch Bible and read something humorous, or the Living Bible, which is written in a story format using colloquial English, than to try and read the King James Version of the Bible. But if you search the Bible from cover to cover, you will discover there is not one commandment to "read the Bible." We are, however, told to "study" or to "search the Scriptures" (2 *Timothy* 2:15; *John* 5:39), and there is a vast difference between reading and studying. Reading is what one does with a newspaper, studying is what is done in preparation for a test. Reading is something that can be done for simple enjoyment, studying is done for advancement and growth.

Today, many are choosing a Bible simply for the ease of reading without giving consideration to Christian growth and advancement in truth. There is little or no thought given as to whether what they are reading is truth or error. While many of these sincere people are asking their pastors, "Which translation of the Bible is the best?" most are receiving a response based solely upon a personal preference, or something someone had been told in the seminary, but which they have never questioned or investigated for themselves.

There are numerous versions of the Bible available today that contain readings that were foreign to those of the apostolic church and are totally unacceptable to the church today. While in certain passages these may give a clearer rendering, and may be useful for reference in study, they are filled with corruptions of which God's people need to be made aware.

When a person has several translations of the Bible and they each read differently, can they all be the "unadulterated" Word of God? Why do these Bibles have doctrinal differences in them? What are these differences? Is one translation better than another? If so, which one? How can we tell the true from the false? These are some of the questions that are answered in this book.

We will be dealing with issues that are both vital and volatile. This subject is one many cannot tolerate hearing and the very sound of it is an abomination to them; and whosoever sounds a warning runs great hazard of being accounted by them worse than a heretic or fanatic. Some have even advised to totally avoid this subject because it has given so great offense and controversy. But would this

not be an act of treason against heaven to seek to retreat, or even remain neutral, when the oracles of God are under satanic attack? If so, by what authority can any messenger of God remain silent, even though all men should be offended?

It is unthinkable that those who use and promote these modern perversions would be so unwilling to have the public informed of their dangers. Yet, God's people have to contend with a strange power, so vehemently opposed to warning others of the satanic tampering with God's word, that has brought about such a perversion of Scripture that many Bible teachings have been either destroyed, or so corrupted as to have lost their power. Why are those who oppose the exposing of these dangers so furious? Why are they so adamantly against those who simply seek to warn the people of the dangers of the devil's deception? What spirit would move men to do such a thing?

I realize there is little hope of convincing the liberal modernists, or casual students of Scripture, of the great danger engulfing God's people today. However, I firmly believe if sincere, Bible-believing Christians have the clear, irrefutable, documented facts before them, they will not be so easily duped into believing a lie, or blindly following a movement that is leading back to the outstretched arms of the Church of Rome.

Nearly five centuries ago, the great Reformer, Martin Luther, said: "No greater mischief can happen to a Christian people than to have God's word taken from them, or falsified so that they no longer have it pure and clear. God grant that we and our descendants be not witnesses of such a calamity."¹

Is it possible that we today are witnessing just "such a calamity"? The answer should become most clear after we finish dealing with the devil's deception.

¹Kepler, *The Table Talk of Martin Luther*, p. 10.

Introduction

Several scholars, from different denominations, are now in the process of preparing still another translation of the Bible that will be titled "*What Jesus Really Said*." These folk are sorting through the Bible to decide what Jesus said and what He did not say; thus eliminating all the false, or erroneous, sayings attributed to Jesus in the New Testament. This is but one more of the myriad of modern translations of the Bible to flood the market within the last century. (Just since the release of the RSV in 1952, a new translation of the New Testament has been released on the average of one every six months.) With this multiplicity of translations, how can one know "what Jesus really said"? Are we simply to take the word of a group of interdenominational "scholars"?

In this study, we are going to deal with several things. First, we shall look at some Bible principles pertaining to God's word, and then trace the sources of the manuscripts used in the various translations. We shall also consider the Reformation and the Counter-reformation, and the background of the early English translations of the Bible. Finally, we shall trace the development of the modern versions of the Bible and analyze some of the textual differences in them.

Upon investigation of these translations, it immediately becomes evident they often contain variant readings. For example, if a person were to take five different translations of the Bible and turn to Hosea 13:9, they would probably find all five translations say something totally different, as can be seen from the following examples.

O Israel, thou hast destroyed thyself; but in me is thine help. (KJV).

I will destroy you, O Israel; who can help you? (RSV).

I will destroy you, O Israel, because you are against me, against your helper. (NIV).

O Israel, if I destroy you, who can save you? (LB).

It is your destruction, O Israel, That you are against Me, against your help. (NASB).

The question that naturally arises is: "Which one is correct?"

In the English-speaking world today, we find that many consider the Douay Bible to be the Catholic Bible, and basically all others Protestant Bibles. However, in 1973 an "Ecumenical Edition" of the Bible was published known as *The Common Bible*, the preface of

which contains something most revealing.

"The import of this Ecumenical Edition can be measured in part by the wide endorsement given to it. His Eminence, Cardinal Koenig, Archbishop of Vienna, as President of the World Catholic Federation for the Biblical Apostolate, has given it endorsement for general use. The Reverend Dr. Gerald E. Knoff, Associate General Secretary for Christian Education, National Council of the Churches of Christ in the U.S.A., gives it his wholehearted approval. Endorsement has also been given from the Greek Orthodox Archbishop, Athenagoras of Thyateira and Great Britain, Exarch of the Ecumenical Patriarchate of Constantinople. Dr. A. M. Ramsey, Archbishop of Canterbury, has stated that the RSV is sanctioned by the Church of England for use in church services."²

This Bible has been prepared so it can be accepted by all denominations and is nothing more than the Revised Standard Version (RSV), with the Apocrypha/Deuterocanonical books included. How is it possible they can take a supposedly Protestant Bible, add the Apocrypha to it, and Roman Catholics, Greek Orthodox and Protestants can unanimously accept it?

For nearly 500 years, it has been a universally acknowledged fact that "A Roman Catholic version must be closely conformed to the Latin Vulgate, which the Council of Trent puts on an equal footing with the original text. A Protestant version is bound only by the original text... The Roman Church will never use Luther's Version or the King James Version, and could not do so without endangering her creed; nor will German Protestants use Enser's and Eck's Versions, nor English Protestants the Douay Version."³

A statement made in favor of these modern translations definitely contains a warning that should alarm every English-speaking Protestant in the world.

"In the future, Catholics and Protestants will move beyond the adoption of a mutually acceptable RSV and will work together in the translation of a completely new Common Bible, although, even now Protestants and Catholics use each other's Bibles freely, without official

² *The Holy Bible, an Ecumenical Edition*, p. xii.

³ Schaff, *History of the Christian Church*, Vol. V, p. 365.

objection, *since their most recent translations are quite similar.*"⁴



⁴ Kubo and Specht, *So Many Versions*, p. 14.

Chapter 1

Modern Translations: The Devil's Deception

Over a century ago, S.M.I. Henry penned words of prophetic importance for those of us living at the close of the twentieth century and deluged with such a multiplicity of Bibles.

"Up to this day of the world's history, the Bible has not been seriously meddled with, but the time is coming when it will be; and when, in a sense which is not yet true, it will be true that much that will be in the Book will not be true. Just as soon as the wisdom of this world finds out that the only way to stop the onward progress of the Word of Truth, by which worldliness is condemned, will be by making an ally of the Bible, just as soon as it comes to know that a statement in the Book settles things for a large class of people, then will it attempt to make the 'Word of God,' as it will still be called, speak for it instead of for the truth. And, furthermore, as there shall be false christs, so will there be errors that will pass for principles; and they may very easily creep through the printing press into the old Book itself. Lovers of the pure Word of God will be in great straits before the Lord comes, if they have not learned to know its flavor by the Spirit that is its life. But those who are in agreement with the Abiding Spirit will not be left to misunderstandings. They shall know and all things shall be brought to their remembrance just at the crisis when such knowledge and remembrance is needed. The Word can always utter itself over and over to the true-hearted, without the help of printers' ink, as well as in spite of it. Those, however, who have not the principles of God built into character, will be 'at sea' in those days, and will be especially susceptible to any lies that may be printed in the form of the old Bible."⁵

Today these words of warning have become documented fact, resulting in a great amount of confusion over the various translations of the Bible. One can often hear someone say in church or Bible study groups: "My Bible doesn't say what yours does," or "That's not in my Bible," or "I wonder which one is right?" It is without question that at times these many translations of the Bible do cause confusion, and

⁵Henry, *The Abiding Spirit*, 1889 Ed., pp. 15-16.

12 *Dealing With the Devil's Deception*

the Scriptures are most clear that "God is not the author of confusion" (1 Corinthians 14:33).

This problem has become so pronounced that in order to have a responsive reading at a religious gathering, it must be done from a prayer book, hymnal, bulletin insert, etc.; lest we sound like the "tower of Babel."

Centuries ago Pilate asked the pathetic question, "What is truth?" (John 18:38), not realizing that Jesus had, only a short time before, answered this question for all people, for all time. His prayer to the Father was, "Sanctify them through thy truth; thy word is truth" (John 17:17). Today, with the multiplicity of Bibles, each professing to be the Word of God, the pitiful question is not "*what is truth*," but rather "*which is truth*."

If a person has four Bibles and they all read differently, how can one tell truth from error? Are there dangers with the multiplicity of translations today, and if so, what are they? Is it possible that one translation is better than another? If so, which one? How can a person tell? What does a person need to be aware of in his or her search for a reliable Bible?

With so many versions on the market today, people feel they must be Greek or Hebrew scholars in order to choose the best version, but a degree is not needed. However, a choice based on nothing more than personal preference is not reliable, and can be deadly. If you have no other reason for selecting a Bible than to say: "I just like that one best," you could be treading upon dangerous ground. It was said more than a century ago: "The Sacred Text has none to fear so much as those who feel rather than think."⁶ It is extremely important that we know why we choose the Bible we do as our primary study Bible.

Since the KJV and modern translations differ widely, not only in wording, but (as we shall see) in doctrine as well, they cannot all be the Word of God. Therefore, the question naturally arises, "How can we tell the true from the false?" Is it time to lay aside the KJV and replace it with one of the more modern versions? If so, which one should we replace it with? In seeking an answer to these questions, one should never allow their subjective view to outweigh the most obvious evidence, for when we allow our subjective sentiments to override the irrefutable facts, we then transgress all laws of evidence, fairness,

⁶Burton, *The Revision Revised*, p. 109.

honesty, and common sense.

"There is the idea in the minds of some people that scholarship demands the laying aside of the Authorized Version of the Bible and taking up the latest Revised Version. This is an idea, however, without any proper basis. This Revised Version is in large part in line with what is known as modernism, and is peculiarly acceptable to those who think that any change, anywhere or in anything, is progress. Those who have really investigated the matter, and are in hearty sympathy with what is evangelical, realize that this Revised Version is a part of the movement to 'modernize' Christian thought and faith and do away with the established truth." ⁷

There have been over 100 different translations released since this warning was given, all of which are further attempts to "modernize Christian thought and faith." There are deliberate doctrinal changes in these translations that present some real dangers. Yet, more and more frequently, pastors and church leaders are quoting from them, ever-increasing numbers of books and periodicals are filled with texts from them, and even the young people in Christian schools are being required to use them. Church members are thus influenced to purchase them, creating a little-realized danger within the Christian community.

The Earl of Shaftesbury, foreseeing the dark future of such tampering with the Word of God, gave this fearful warning in 1856:

"When you are confused or perplexed by a variety of versions, you would be obliged to go to some learned pundit in whom you reposed confidence, and ask him which version he recommended; and when you had taken his version, you must be bound by his opinion. I hold this to be the greatest danger that now threatens us. It is a danger pressed upon us from Germany, and pressed upon us by the neological spirit of the age. I hold it to be far more dangerous than Tractarianism or Popery, both of which I abhor from the bottom of my heart. This evil is tenfold more dangerous, tenfold more subtle than either of these, because you would be ten times more incapable of dealing with the gigantic mischief that would stand before you."⁸

This was written decades before the great influx of translations.

⁷*The Herald and Presbyter*, July 16, 1924.

⁸Bissell, *Historic Origin of the Bible*, p. 355.

14 *Dealing With the Devil's Deception*

Today, however, it has become necessary not only to warn people of Bibles with false books, but even more of false readings in genuine books. There are between 5,000 and 36,000 changes, depending upon the version one chooses.

Why is it that there exists today such an insistent effort to introduce, promote, and even exalt modern versions while casting doubt and disrepute upon the time-honored King James Version? How can it be that such a thing meets with little or no protest; yet when one raises voice or pen to defend and exalt God's most precious gift in the English language, and warn of the dangers and errors in the corrupted versions, they are branded as radical, divisive, fanatical, or trouble-makers? Why is it so many want to deny people the right to know, study, and assess for themselves, the facts concerning these issues, that they might make an intelligent decision concerning this subject?

In order for one to make an intelligent decision in the selection of an accurate Bible, there is some very basic inspired counsel that should be understood; for if this instruction is not believed and accepted, it matters not what Bible, if any, one chooses.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost"(2 *Peter* 1:21).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 *Timothy* 3:16).

"Add thou not unto his words, lest he reprove thee and thou be found a liar" (*Proverbs* 30:6).

"For we are not as many, which corrupt the word of God" (2 *Corinthians* 2:17).

"Forever, O LORD, thy word is settled in heaven" (*Psalms* 119:89).

"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever" (*Psalms* 12:6-7).

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life"(*Revelation* 22:17-18).

"Take the helmet of salvation, and the sword of the Spirit, which is the word of God" (*Ephesians* 6:17).

"For the word of God is quick, and powerful, and sharper than any

two-edged sword" (*Hebrews 4:12*).

How can one "hear what the Spirit saith" (*Revelation 2:7*), if they have something other than what the Spirit said? How can anyone cut away error with something that promotes error? Keeping these biblical counsels in mind, let us discover how Satan has sought to make the sharp, two-edged sword nothing more than a butter knife.

Dr. Gordon D. Fee, a professor at Wheaton College, said in an article in *Christianity Today*, "'The contemporary translations as a group have one thing in common: they tend to agree against the KJV... in omitting hundreds of words, phrases, and verses.'"⁹ It is interesting that in this article, Dr. Fee was promoting the modern versions, yet he realized, as a whole, they are different and they all disagree with the KJV. For what reason would these translations omit "hundreds of words, phrases, and verses"?

In seeking to discover which Bible, if any, contains the true, unadulterated, uncorrupted word of God, it is necessary to apply three Bible principles.

1. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (*2 Timothy 3:16*). Scripture is an inspired account of doctrine and instruction that is not adulterated by any man's preconceived ideas, or teachings, and is not of any private interpretation.

2. "So then faith cometh by hearing, and hearing by the word of God" (*Romans 10:17*). The Bible is to establish and build the believer's faith. Through its study, one's confidence in God and His word will grow. It will not raise doubts, or propagate confusion, among God's people. Remember, "God is not the author of confusion" (*1 Corinthians 14:33*).

3. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (*1 Peter 1:23*). The true Word of God lives and abides always. It has been given to all people, for all time. It has not been static (hidden from mankind for centuries and powerless to affect lives), but has always been a visible, convicting, living part of God's church; even during the 1260 years of persecution known as the "Dark Ages" (*Revelation 11:3-4*). Never did

⁹Burton, *Let's Weigh the Evidence*, p. 13.

16 *Dealing With the Devil's Deception*

Jesus, or the apostles, warn that His Word had been, or would ever be lost, and His people be left without it. Would it not be absurd to believe that God, who gave us His Word with such care and cost, would then abandon it to an uncertain fate? The true Word of God has always been in the possession of God's people and has been divinely preserved right down to our day. Therefore, any version one chooses should reflect this. It should have a history of divine preservation down through the centuries as a part of the church of Jesus Christ. Any other Scripture would, of necessity, be a false Scripture.

When one begins to make application of these principles, it is immediately discovered that the first one rules out all of the paraphrases, such as Taylor's, Phillip's, Moffatt's, Weymouth's, etc. Others to be included would be denominational or special interest translations, including the New World Bible (prepared by and for the Jehovah's Witnesses in order to support their unbiblical doctrines), the Condensed Bible, and the Gender Neutralized Protestant Lectionary, etc. As for all of the other translations, few of them discredit any doctrine entirely, but many verses have been so changed, or deleted, as to weaken several Bible doctrines. This is itself the greatest danger, for it would be far better if these versions were totally erroneous, since it is the mixture of truth and error that is the deadliest of all of the devil's deceptions.

The second biblical criterion is that the true Word of God is to build faith. The KJV was the basis of the faith of our forefathers and has continued to be so for nearly 400 years. Ministers preached strongly from it and the laity committed it to memory. But have you noticed how few people memorize Scripture anymore? Part of the problem is which Bible do they memorize? Everyone has a different Bible, and it makes memorization difficult when they all read so differently. Without a doubt, the KJV has truly strengthened the faith of all that have sincerely studied it, but in contrast the modern versions sow doubt and confusion, rather than faith.

There are over 200 cases in which a verse's authenticity is questioned by complete omission, or a footnote, in the modern translations. These various changes affect approximately five percent of the Scriptures, which to some may not appear to be such a large percentage; but it amounts to more than the omission of the entire gospel of John, which is only three percent. It further causes people to doubt and to question what does and does not actually belong in the

Bible.

Those involved with the manipulation and mutilation of the Bible seek to justify such tampering by stating that these words can be found in another of the gospels. But if one is free to delete in one part of Scripture what can be found in another, why not make one composite gospel and perhaps improve on the work of the Holy Spirit? Is this not madness?

A few examples of this type of tampering with God's Word are:

1. In Luke 4:4 both the NIV and RSV omit the phrase "but by every word of God."
2. In verse 8 they have omitted Jesus' statement, "Get thee behind me, Satan."
3. In Luke 24 the RSV has omitted the 12th verse in its entirety. "Then arose Peter and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass."
4. Neither of these translations has included the words of Jesus in Luke 9:55-56. "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."
5. In Matthew 17 both of these Bibles have deleted verse 21. "Howbeit this kind goeth not out but by prayer and fasting." Yet this passage is found in every uncial manuscript except two, the Vaticanus and the Sinaiticus. Why then did they omit it?
6. They have also tampered with most of Acts 9:5-6 where they have omitted "It is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him...."
7. As for the resurrection story found in Mark 16:9-20, they tell us "The two most reliable early manuscripts do not have Mark 16:9-20." Yet what they deliberately fail to inform the reader of is the fact that "Out of all the great manuscripts, the two oldest stand alone in omitting verses 9-20 altogether."¹⁰ Neither do they educate the uninformed that these verses are found in the "Majority Text" as well as the second century Old

¹⁰Schriener, *Plain Introduction*, Vol. II, p. 337

18 *Dealing With the Devil's Deception*

Latin and Syriac Versions; not to mention the church fathers Papias, Justin Martyr, Irenaeus, and Tertullian. It is also found in the third century Coptic and Sahidic Versions, the fathers Hippolytus, Vincentius, and the "Acta Pilati" as well as twice in the "Apostolical Constitutions." In the fourth century the surety of these verses is documented by Cureton's Syriac, the Gothic Versions, the Syriac "Acts of the Apostles" and the fathers Eusebius, Narcarius Magnes, Aphraates, Didymus, Leontius, Epiphanius, Ephraem, Ambrose, Chrysostom, Jerome and Augustine. Thus the evidence for the authenticity of these verses is overwhelming, yet they would insinuate they do not belong in Scripture.

8. Matthew 6:13 - "For thine is the kingdom, and the power, and the glory, for ever. Amen," is sadly missing.
9. Mark 11:26 - "But if you do not forgive, neither will your Father which is in heaven forgive your trespasses," has been strangely deleted.
10. Matthew 5:44 - "Bless them that curse you, do good to them that hate you," has also been removed. Yet this enormous omission rests solely on the authority of two Catholic manuscripts, the Sinaiticus and Vaticanus. Both of these manuscripts are extremely corrupt, perhaps the very "foulest in existence,"¹¹ and even disagree with each other a minimum of 3,000 times in the four gospels alone. In addition to this, the Vaticanus, considered by some to be the ultimate authority, omits 237 words, 452 clauses and 748 whole sentences; just in Matthew, Mark, Luke and John.¹²

It is easy to see how these Bibles tend to sow doubt and confusion, rather than faith. The modern translations have not only omitted these well known verses, but the changes and omissions are so numerous that an entire chapter of this book is devoted solely to a comparative study of many of these changes.

When Satan first came to this earth, he began immediately to cast doubt upon God's Word. His approach to Eve was, "Yea, hath God said"; and today he still causes people to question God's Word. By

¹¹ Fuller, *Which Bible*, p. 127.

¹² *Idem*.

changing the meaning of verses, omitting passages, and adding footnotes that declare "This verse not found in the earliest manuscripts," or "The earliest and most reliable manuscripts do not have..." or "Other ancient authorities omit..." or "The two most reliable early manuscripts do not have..." many people begin to wonder "Has God said it or not?" There is great danger here, for not only do we begin to question the Word, but also the God who gave us the Word. Wasn't He able to preserve it and take care of it for us?

When Satan tempted Eve in the Garden of Eden, he brought about her fall through a very diabolic process. First, he caused her to doubt God's Word; "Yea, hath God said." He then carried her from doubt to an open denial of truth. "Ye shall not surely die." Finally, the move was from doubt and denial to an acceptance of a deceptive error to replace the rejected truth. "Your eyes shall be opened, and ye shall be as gods." He has been using this same methodology for centuries and it is still proving extremely successful today; and is being effectually utilized through the introduction of the various modern translations that cause God's people to doubt truth, deny truth, and finally accept error in place of truth.

"The most dangerous place that an error can be found is in a manuscript or version of the Bible. A falsehood in history or science would do infinitely less harm than an untruth in a book that passes for a Bible. A hypocrite, though he may do some excellent things, is the worst person in the world. A corrupted manuscript or version of the Bible is dangerous in the degree that the people trust it to be the true word of God. It may be almost wholly true, but one specious untruth may poison and counteract much of the good."¹³

The third biblical test in a search for the true Word of God is the divine preservation of the Scriptures through the centuries as a living, active part of the Church. There are no manuscripts available today written by the hand of Matthew, Mark, Paul, John, or any of the other apostles. The original manuscripts no longer exist, only copies; but there are thousands of them. Many of these contain variant readings, mostly in spelling and other obvious errors such as copying the same word or same line twice, but the great majority are in harmony with each other.

¹³Wilkinson, *Answers to Objections to Our Authorized Bible*, p. 84.

20 *Dealing With the Devil's Deception*

Scholars have divided these manuscripts into different text-types, or groups of manuscripts, containing similar readings. For centuries the Masoretic has been the most important and accurate of the Old Testament manuscripts. These manuscripts only date back to about the tenth century A.D., which caused the infidels, atheists, and "higher critics" to mock and ridicule Christians who placed their faith in a Bible whose Old Testament manuscripts only dated back to a little more than 900 years after Christ. They claimed that it would have to be full of errors that crept in during the passage of nearly a millennium of time. However, with the discovery of the Dead Sea Scrolls in 1947, it has been proven that the Old Testament we have today is in complete doctrinal harmony with the Bible that was in use at the time of Jesus; for these manuscripts pre-date the time of Jesus and the apostles by as much as 200 years. Thus, when the time was right, God gave His people manuscripts that were more than 1000 years older than anything they had, and vindicated both their faith and His Word.

Dr. Yigael Yadin, a recognized authority on the scrolls of the Dead Sea area, informs us that a fragment of the Book of Psalms "could not possibly be later than the year 73 AD" and "like the other biblical scrolls which we found later, is almost exactly identical (except for a few minor changes here and there) to the text of the biblical books which we use today. Even the divisions into chapters and Psalms are identical with the traditional division."

In speaking of the scroll containing portions of Leviticus he says, "this scroll too was absolutely identical with the traditional text." And concerning Deuteronomy he states that it is "virtually identical with the traditional Biblical texts."¹⁴

Yet, before the Dead Sea discoveries, those on the revision committees seeking to dispose of the King James Bible said that the Masoretic manuscripts were corrupt and unreliable. As a direct result of these bold, biased, and baseless assertions concerning manuscripts of both the Old and New Testament manuscripts, the faith of many concerning the Scriptures has been shaken. Therefore, I believe, the best (if not only) way to re-establish that faith is to provide evidence that the accusations brought against the source, sanctity, surety, and sufficiency of God's word are at once untrue and unwarranted.

¹⁴Yadin, *Masada: Herod's Fortress and the Zealots Last Stand*, pp. 171, 172, 179, 189.

Dr. Robert Wilson, a scholar of international fame and so thoroughly acquainted with Semitic languages that he was as much at home in over forty of them as he was with his mother tongue, has stated that after thirty years study of the ancient texts he could "affirm that there is not a page of the Old Testament concerning which we need have any doubt. We can be absolutely certain that substantially we have the text of the Old Testament that Christ and the Apostles had, and which was in existence from the beginning."¹⁵

This is due, in part, to the fact that the Jews were very meticulous in their handling of the word of God. Dr. D.A. Waite quotes eight rules found in the Talmud, as listed by H.S. Miller in his book *General Biblical Introduction*.

1. The parchment must be made from the skin of clean 'animals; must be prepared by a Jew only, and the skins must be fastened together by strings taken from clean animals.
2. Each column must have no less than 48 nor more than 60 lines. The entire copy must be first lined....
3. The ink must be of no other ink than black, and must be prepared according to a special recipe.
4. No word nor letter could be written from memory; the scribe must have an authentic copy before him, and he must read and pronounce aloud each word before writing it....
5. He must reverently wipe his pen each time before writing the word for 'God' [which is Elohim] and he must wash his whole body before writing the name "Jehovah" [which is translated 'LORD' in our KING JAMES BIBLE] lest the holy name be contaminated.
6. Strict rules were given concerning forms of the letters, spaces between the letters, words, and sections, the use of the pen, the color of the parchment, etc.
7. The revision of a roll must be made within 30 days after the work was finished; otherwise it was worthless. One mistake on a sheet condemned the sheet; if three mistakes were found on any page, the entire manuscript was

¹⁵ *Bible League Quarterly*, 1955

22 *Dealing With the Devil's Deception*

condemned....

8. Every word and every letter was counted, [Notice that. The words and letters were counted. Think of counting all the letters on every page of the Hebrew Old Testament. Talk about exactness. Yet that was the method God used to preserve the Old Testament.] and if a letter were omitted, an extra letter inserted, or if one letter touched another, the manuscript was condemned and destroyed at once."¹⁶

In addition to the above, we find the Old Testament is quoted at least 504 times in the New Testament; and the Jewish people, in their entirety, acknowledge the genuineness of the Old Testament.

Since the discovery of the Dead Sea Scrolls has proven the "higher critics'" position to be erroneous, our consideration in this book will be centered primarily on the New Testament manuscripts.

There are basically three New Testament text-types, the Western, the Alexandrian, and the Traditional Text. Simply defined, the Western Text is comprised of those documents that contain the writings of the Western Church Fathers, as well as the Diatessaron of Tatian, the Old Latin Version, and the Curetonian and Sinaitic Syriac manuscripts. Also included in this group would be the Codex Beza (D). This manuscript is declared to be "the most depraved of all."¹⁷ "No known Manuscript contains so many bold and extensive interpolations (600 in the book of Acts alone)."¹⁸

In the gospels D makes 3,704 omissions, 2,213 additions, 2,121 substitutions, 1,772 modifications, 3,471 transpositions (that is an average of 12 times per page); totaling 13,281 changes. In the Gospel of Luke alone, it omits 1,552 of the 19,941 words or one of every 13.

The Western Text is quite lengthy in several places, containing readings not found in the Alexandrian or Traditional Text. As such, most do not accept the veracity of these manuscripts and readily acknowledge they are corruptions of the original.

The Alexandrian Text consists of those manuscripts used by Origen and the other Church Fathers living in Alexandria, Egypt. The most famous of these, the Sinaiticus and Vaticanus, have caused

¹⁶Waite, *Defending the King James Bible*, pp. 24-26.

¹⁷Burton, *The Revision Revised*, p. 77.

¹⁸Green, *Unholy Hands on the Bible*, Vol. I, p. 97.

immeasurable harm to the faith of many and to the doctrines of God's word. These two manuscripts, along with D, comprise "*three of the most scandalously corrupt copies extant: - exhibit the most shamefully mutilated texts which are anywhere to be met with*" and are "the depositories of the largest amount of *fabricated readings, ancient blunders, and intentional perversions of truth, - which are discoverable in any known copies of the Word of God.*"¹⁹

Vaticanus disagrees with D 1,944 times and differs from the Received Text in 7,578 places consisting of at least 2,887 omissions. It contains 935 substitutions, 1,132 modifications, 536 additions; and transposes the words of the Apostles on an average of seven times per page in the Gospels alone.

The Sinaiticus, on the other hand, has suffered malpractice over the centuries at the hands of no less than 11 "correctors." It transposes on the average of eight times per page, makes 1,114 substitutions, 1,265 modifications and 839 additions. These variations, additions and deletions range from insignificant to extremely serious.

These two manuscripts disagree with each other at least 3,000 times in the Gospels alone. Indeed "*it is easier to find two consecutive verses in which the two MSS. differ, the one from the other, than two consecutive verses in which they entirely agree.*"²⁰ Be assured, dear reader, that the impurity of these two manuscripts "is not a matter of opinion, but a matter of fact. These are two of the least trustworthy documents in existence."²¹ One authority has calculated that the Vaticanus "leaves out words or whole clauses no less than 330 times in Matt., 365 in Mark, 439 in Luke, and 357 in John, 384 in Acts, 681 in the surviving Epistles; or 2,556 times in all."²² In addition to this, Vaticanus does not even contain the book of Revelation and Sinaiticus has included two books (*The Shepherd of Hermas* and *The Epistle of Barnabas*) after Revelation. These books teach such non-Christian things as pantheism, worshipping female virgins, abstaining from marriage, accepting the name of the beast, allowing fornication, etc.

Both the Western and Alexandrian manuscripts (often referred to

¹⁹Burgon, *The Revision Revised*, p. 16.

²⁰Burgon, *The Last Twelve Verses of Mark*, pp. 77, 78.

²¹Burgon, *The Revision Revised*, p. 315.

²²Scrivener, *A Plain Introduction to the Criticism of the New Testament*, Vol. I, p. 120.

24 *Dealing With the Devil's Deception*

as the Critical Text) are highly corrupted and contain an extensive amount of errors. They represent departures from the true text that took place during the second century. It is from these manuscripts that the modern translations of the Bible are made, and as we shall see, they are vastly inferior as is evidenced by the awesome array of authorities which are exceedingly superior; not only in antiquity, but in number, variety, universality and continuity.

The third group, the Traditional Text (also known as the Byzantine and the Complutensian Text), is comprised of the vast majority of the manuscripts, and includes the Peshitta, the Gothic version, and the writings of the Church Fathers of Antioch and Asia Minor. Since the Traditional Text contains the majority of the manuscripts, it is also referred to as the "Majority Text" and during the Reformation became known as the "Received Text" or Textus Receptus. These manuscripts represent over 90% of all manuscripts. The remaining 10% do not represent a single competing form, but rather they all differ from one another repeatedly. In addition to this, the Vaticanus and Sinaiticus text-type is found virtually nowhere but Egypt and Caesarea; whereas the Received Text-type is from every corner of the Christian world. It is found in all ages and all countries. It is a proven fact that throughout the history of the early church, we find Church Fathers from every corner of Christendom quoting, or referring to, the Scriptures as contained in the Majority Text. Men such as the Greek Fathers Irenaeus (c. 150), Hippolytus (A.D. 160-236), Lucian (cf. 312), Athanasius (296-373), Didymus (313-398), Epiphanius (c. 315-403), Basil (329-379), Gregory of Nazianzus (325-389), Gregory of Nyssa (d. 386), Chrysostom (347-407), Diodorus (d. 394), Theodore of Mopsuestia (c. 350-428), Cyril (d. 444) and Theodoret (393-457); as well as the renowned Latin Fathers Tertullian (160-220), Cyprian (220-258), Hilary (d. 368), Ambrose (340-397), Jerome (340-420) and Augustine (354-430) all testify to the authenticity and reliability of the Majority Text. Even Ignatius who died in A.D. 110 has left us with three quotations, all of which are of the Majority Text type. It is also quite interesting that even the Alexandrian Fathers, Clement (d. 200), Origen (185-254), and Eusebius (265-340), who contributed so greatly to the corruptions of the manuscripts, most frequently bear witness to the veracity of the Majority Text. Once an individual begins to realize these facts, they can understand that to reject the majority testimony in favor of the vain imaginations of apostate Protestant "scholars" is

both ludicrous and absolute insanity.

For more than 100 years, there has been rivalry between the Traditional Text (the text of the early church) and the Critical Text (the text of higher criticism), and it is the differences in these texts that have brought us the various modern translations. Therefore, it is extremely essential that all Christians are aware that one of these text-types presents the teachings of Catholicism and pagan philosophy, while the other contains the Word of God and the teachings of the apostolic church.

The apostles wrote the original manuscripts and sent them to the various churches, who then copied them and sent these copies to other churches; who in turn made copies that were sent to still other churches. These manuscripts (later to become known as the "Textus Receptus" or "Received Text") were distributed through Syria, Greece, France, and Northern Italy. The Waldenses translated these manuscripts into their native tongue and preached and taught from them for over a thousand years before the Reformation. Then, at the time of the Reformation, Erasmus took these manuscripts and restored the "Received Text" in the original Greek language. The Textus Receptus was the Bible used by Luther, Calvin, and the other Reformers, and from which translations were made into their native languages of German, French, Dutch, Italian, etc. Then in 1535, Tyndale made his English translation from these manuscripts (for which he was burned at Vilvorde, outside Brussels, Belgium on August 11, 1536), and nearly 75 years later the King James Version was translated from these same Providentially preserved and time-proven manuscripts.

On the other hand, we find that apostates in the early church began to corrupt the original manuscripts. These corrupted manuscripts then found their way to Rome, where the church herself had become corrupted. Eusebius informs us that already in his day the corrupted manuscripts were so prevalent that agreement between the copies was hopeless, and that those corrupting these manuscripts were claiming to be correcting them.²³ These manuscripts became what are today known as the "Critical Text" of which the Sinaiticus and Vaticanus are the best known. Both of these manuscripts are "liberally sprinkled

²³Eusebius, *Ecclesiastical History*, Book 4, Chapter 28

26 *Dealing With the Devil's Deception*

with heretical readings,"²⁴ and the text of these manuscripts "has undergone apparently an habitual if not systematic, depravation; has been manipulated throughout in a wild way. Influences have been demonstrably at work which altogether perplex the judgment. The result is simply calamitous. There are evidences of persistent mutilation not only of words and clauses, but also of entire sentences. The substitution of one expression for another, and the arbitrary transposition of words, are phenomena of such perpetual occurrence, that it becomes evident at last that what lies before us is not so much an ancient copy, as an ancient recension of the Sacred Text."²⁵ Yet, it was from these corrupted manuscripts, mingled with the pagan philosophy of Philo, Marcion, Clement of Alexandria, Origen, Eusebius, Arius and others, that Jerome made his translation of the Latin Vulgate; which was to become the official Bible of the Roman Catholic Church at the Council of Trent in 1546. Eventually the Vulgate was translated into French, Italian, and Spanish; and by 1582 the Jesuits had produced the Rheims (English) Version of the Vulgate.

For centuries there were two different Bibles that had been struggling for supremacy; the Bible of the Roman Catholic Church and the Bible of those who were persecuted by Rome for refusing to submit to her erroneous doctrines and accept her corrupted Bible. For over a millennium the battle had been over which Bible, but by the middle of the last century changes began to take place, which caused many Christians to lose sight of the issues and to accept the Bible of Rome which their forefathers had so fervently rejected. By 1881 Westcott and Hort had succeeded in replacing the English Version of the Received Text (which Hort called "that vile Textus Receptus")²⁶ with the English Revised Version, which was based upon the corrupted Catholic manuscripts. Almost immediately this perverted production of Westcott and Hort became the standard of New Testament textual criticism.²⁷ The theories of these two men concerning textual criticism and their Greek text which it spawned, permeates virtually all subsequent work to this present day. The end result is that even now,

²⁴Hills, *The King James Version Defended*, p. 134.

²⁵Burgon and Miller, *The Traditional Text of the Holy Gospels*, p. 32.

²⁶Hort, *The Life and Letters of Fenton John Anthony Hort*, p. 211.

²⁷Fuller, *Which Bible*, p. 145.

in this 21st century, multitudes unknowingly, or unquestioningly, accept the faulty foundation laid by these two men. But, as the renowned Burgon has stated, the problem is "not that their superstructure rests upon an insecure foundation; but that it rests on no foundation at all. My complaint is, - not that they are somewhat and frequently mistaken; but that they are mistaken entirely, and that they are mistaken throughout."²⁸

From that first step back to the Bible of Rome have come the American Standard Version, the Revised Standard Version, the New American Version, The New English Bible, the New International Version, the New American Standard Bible, the New Revised Standard Version, and nearly every other modern translation. The current controversy between the King James Bible and the modern versions is the battle that was fought between the early apostolic church and the heretical sects, and later between the Waldenses and papal persecutors, and finally between the Reformers and the Jesuits of Rome. Should not we, today, take our stand with the faithful sons and daughters of God in the past to oppose all attacks against the true word of God?

Does not reason itself declare that if a Bible is incomplete, corrupt, or perverted, it cannot be authority? One thing every Christian should remember is that no translation of the Bible is any better than the manuscripts from which it is translated. If a person has a Bible translated from corrupted manuscripts, they have a corrupted Bible. Therefore, it is imperative that we evaluate these two opposing text-types, for if the true New Testament text came from God, then, of necessity, the false texts ultimately would have come from Satan.

This then brings us to the application of the third Bible test, for if the Critical Text is the accurate text-type, as the "higher critics" would have us believe, then God has allowed His Word to be hidden from His church for over 1500 years. When the true church of God was in hiding, during the 1260 years of the Dark Ages, did she have the true Word of God, or did the "harlot" of Revelation 13 have it? Remember, it was the two different Bibles that brought about much of the persecution of the Dark Ages. Either Catholicism or Protestantism had the true, uncorrupted Word of God. If Rome did, it means that God's people were without it from the time of Constantine until it was

²⁸Burgon, *The Revision Revised*, p. 518.

28 *Dealing With the Devil's Deception*

restored by Westcott and Hort, or for more than fifteen centuries. God's people can, however, be assured that "'the church in the wilderness,' and not the proud hierarchy enthroned in the world's great capital, was the true church of Christ, the guardian of the treasures of truth which God has committed to His people to be given to the world."²⁹

In addition to this the Critical Text finds very little support within the Greek manuscripts. As a matter of fact, of the 5,255³⁰ manuscripts in existence, only a small handful (often less than 10) contain this text-type.

Aland's figure includes only 81 papyri. To this can be added seven other Greek manuscripts making it a total of 88, or a grand total of 5,263 Greek manuscripts. These manuscripts are divided into four types - Papyri, Uncials, Minuscules and Lectionaries. Of these 88 papyri, only 13 (15%) are of the Aleph/B (Critical Text) type, whereas 75 (85%) are of the Majority Text (Received Text) type. There are 267 Uncials, which simply means "large letters." These manuscripts were written in all capital letters that run together, with no spaces between words or punctuation. Of these 267 manuscripts, only nine (3%) are of the Critical Text type, while 258 (97%) are of the Majority Text type. The Minuscules, or manuscripts written in cursive, number 2,764 and of this number only 23 (1%) are of the Critical Text type and 2,741 (99%) are of the Majority Text type. The Lectionaries, which comes from the Latin "to read," are portions of Scripture that were read in the churches on various days of the year from the earliest times. There exists today 2,143 of these manuscripts of which 100% are of the Majority Text type. In addition to these 5,263 manuscripts, we also have numerous references to Scripture by the early Church Fathers. The best known and probably most significant in the realm of textual criticism would be the Western Fathers, Irenaeus (c. 150), Tertullian (160-220), Cyprian (200-258); the Alexandrian Fathers, Clement (c. 200), Origen (185-254), Eusebius (265-340); and of the Eastern Fathers, Chrysostom (347-407).

The admirable Dean Burgon amassed 86,000 quotations and illusions to the Scriptures by these Fathers. One hundred of these men

²⁹White, *The Great Controversy*, p. 64.

³⁰Aland, *The Journal of Biblical Literature*, Vol. 87 (1968), p. 84.

wrote extensively between A.D.100-300 and two hundred between 300-600. Seventy-six of these writers died before A.D.400 and quotations of these Fathers were by a ratio of three to two in the Majority Text type. Of a total of 4,383 quotations of these 76 Fathers alone, we find that 2,630 (60%) are of the Majority Text while only 1,753 (40%) are of the Critical Text type. When we add to this the ancient versions in languages other than Greek, such as the Peshitta Syriac from the second century (A.D. 150), the Old Latin (Vetus Italica) from the second century, and the Curetonian Syriac from the third century, the six manuscripts of Ulfilas' Gothic of the fourth century and the 1,244 Armenian manuscripts, we can clearly see that the support for the Majority Text is overwhelming.

If indeed, as the "higher critics" claim, the "oldest" are the "best" or "most reliable" sources, then does this not make the writings of the early Fathers and the ancient versions far more "reliable" than the idolized corruptions of Catholicism; the Sinaiticus and Vaticanus?

The opponents of the Majority Text reject that it is the continuous transmission of the original text from the very beginning and so are at a loss to explain its rise, uniformity and dominance throughout the Christian church. Even Hort was forced to concede "that a majority of extant documents is more likely to represent a majority of ancestral documents at each stage of transmission than vice versa."³¹

The two most renowned of the few corrupt manuscripts used today are the Sinaiticus and Vaticanus, which many scholars ("higher critics") feel are of more value than all of the other 5,263 combined. In other words, if 5,261 agree, and the Sinaiticus and Vaticanus do not agree with the majority; the higher critics will reject the majority and accept the reading of the two papal manuscripts. This same philosophy can be seen throughout nearly every modern version today.

When confronted with the irrefutable facts, how can one feel it is either safe or sane to accept a Bible based upon one or two (or even three or four) manuscripts that stand alone in opposition to every known codex, version, lectionary and ecclesiastical writer of antiquity? I do not understand how this can be, but even though God has providentially provided His church with thousands of manuscripts, many choose to reject them all for the false testimony of one or two

³¹Westcott and Hort, *The New Testament in the Original Greek*, II, p. 45.

30 *Dealing With the Devil's Deception*

corrupted ones.

As Burgon so aptly put it: "When, therefore, the great bulk of the witnesses -- in proportion suppose of 100 or even 50 to 1 -- yield unflattering testimony to a certain reading; and the remaining little handful of authorities while advocating a different reading are yet observed to be unable to agree among themselves as to what that different reading shall precisely be, then that other reading concerning all that discrepancy of detail is observed to exist may be regarded as certainly false."³²

A classic example of this rejection of the overwhelming majority reading, in favor of the few corrupted ones, would be the account in the Gospel of John of the woman taken in adultery. This story is found in 1,650 of the Greek manuscripts,³³ but since it is not found in these corrupted manuscripts, nearly all of the modern translations insert a footnote indicating it does not belong in the Bible at all. The New International Version reads: "[The earliest and most reliable manuscripts do not have John 7:53-8:11.]." The Revised Standard Version says: "The most ancient authorities omit 7:53-8:11" and the Jerusalem Bible (the Catholic modern version) states: "The author of this passage is not John; the oldest MSS [manuscripts] do not include it or place it elsewhere." The inference is, "Yea, hath God said?"

Keep in mind that "oldest" and "best" are not necessarily synonymous, for "within the first hundred years after the death of the Apostles, Irenaeus said concerning Marcion the Gnostic, 'Wherefore also Marcion and his followers have betaken themselves to mutilating the Scriptures, not acknowledging some books at all, and curtailing the gospel according to Luke and the epistles of Paul, they assert that these alone are authentic which they themselves have shortened.'"³⁴ Most of the corruptions of Scripture took place before the Council of Nicea, and from that point onward two streams of manuscripts, corrupted and uncorrupted, began to be passed down.

Even Kurt Aland, a strong proponent of the modern translations and whose corrupted Greek text is highly revered (It is even the one I was required to use in my Greek studies many years hence.), has stated

³²Burgon and Miller, *The Traditional Text of the Holy Gospels*, p. 22.

³³Burkett, *Bibliotheca Sacra*, pp. 32-33.

³⁴Roberts and Donaldson, *Ante-Nicene Fathers*, Vol. 1, pp. 434-435.

that "the oldest manuscript does not necessarily have the best text. p47 is, for example, by far the oldest of the manuscripts containing the full or almost full text of the Apocalypse, but it is certainly not the best."³⁵

Thus we can clearly see that antiquity alone is no assurance that any given manuscript has not been infected with the corruption which arose in the first and second centuries. Do not be deceived by the premise that antiquity and authenticity are synonymous.

³⁵ Aland, "The Significance of the Papyri for Progress in New Testament Research," *The Bible in Modern Scholarship*, ed. J. Philip Hyatt, p. 333.

History of the Papal Manuscripts

Constantine Tischendorf discovered 48 leaves of the Sinaiticus in a wastebasket at St. Catherine's Monastery, at Mt. Sinai, in 1844;³⁶ however, two other baskets had already been used for kindling. Several years later, in 1859, he received the remaining leaves, and by 1862 he had published the complete manuscript. Of this corrupted manuscript Phillip Mauro has stated that "'the impurity of the Codex Sinaiticus, in every part of it, was fully recognized by those who were best acquainted with it, and that from the very beginning until the time when it was finally cast aside as worthless for any practical purpose.'" ³⁷ Even Tischendorf admitted that there were 15,000 changes made by contemporary or later hands.³⁸

The Vaticanus, on the other hand, was brought to the Vatican in 1448 by Pope Nicholas V and placed in the Vatican library, where it was forgotten for over 400 years. Then, in 1866, Tischendorf was permitted to copy it, and in 1867 he had it published also. "In all Tischendorf had the manuscript before him forty-two hours and only three hours at any one time, and all but a few of those hours were spent on the Gospels; and yet, he says, 'I succeeded in preparing the whole New Testament for a new and reliable edition, so as to obtain every desired result.'" ³⁹

In response to the reliability of Tischendorf's work, it is noteworthy that his "last two editions differ from one another in no less than 3,572 particulars. He reverses in every page in 1872 what in 1859 he offered as the result of his deliberate judgment." ⁴⁰

In Tischendorf's time, the Received Text had been in existence for nearly 1800 years. If he was correct in assuming these papal manuscripts constituted the true Word of God, it would mean God's people had not had God's Word for at least 1500 years. This in itself is

³⁶Wilkinson, *Our Authorized Bible Vindicated*, pp. 81-82.

³⁷Burton, *Let's Weigh the Evidence*, p. 61.

³⁸Waite, *Defending the King James Bible*, p. 60.

³⁹Fuller, *Which Bible*, p. 108.

⁴⁰Burgon, *The Traditional Text of the New Testament*, p. 4.

an impossibility, for as we have already established, "the word of God liveth and abideth forever," and has always been a part of God's faithful church. If these two manuscripts are indeed the true New Testament, it means that God had hidden His Word from His Church for 88 percent of the time since it had been written. Can any Christian, anywhere, believe the Word of God was lost for 1500 years only to be found in a wastebasket in a monastery, or on a forgotten shelf in the Pope's library at the Vatican? If one can believe such an absurdity, then how can we be certain it has even now been found? How can we be certain that Conybeare, Harris, Lake and other radical critics are not correct in their assertion that the true word of God has been lost beyond any possibility of recovery?

Dr. D.A. Waite, a very competent scholar and foremost authority on this subject, has recorded 37 historical evidences supporting the "Received Text".

1. It was the text type used by all of the Apostolic Churches.
2. It was the text type used by the churches in Palestine.
3. It was the text type used by the Syrian church at Antioch.
4. The Peshitta Syriac Version (A.D. 150) was based on this text.
5. Papyrus #75 is of this text type.
6. It was the text type used by the Italic Church of Northern Italy (A.D. 150).
7. It was the text type used by the Gallic Church of Southern France (A.D. 177).
8. It was the text type used by the Celtic Church in Great Britain.
9. It was the text type used by churches of Scotland and Ireland.
10. It was the text type used by the Pre-Waldensian churches.
11. It was the text type used by Waldensians (A.D. 120 and throughout their history).
12. It was the text type used by the Gothic Version of the fourth century.
13. Codex W of Matthew from the fourth or fifth century was based on this text.
14. It was the text type used by the Gospels of Codex A from the first century.

34 *Dealing With the Devil's Deception*

15. The vast majority of all New Testament manuscripts (as much as 99%) are of this text type.
16. The Greek Orthodox Church throughout its history has always used this text.
17. They still use this text and reject the "critical text".
18. It was the text type used by all of the churches of the Reformation.
19. It was the text type used by Erasmus in 1516.
20. It was the text type used by the Complutensian Polyglot Bible of 1522.
21. Martin Luther's German Bible used the Received Text.
22. William Tyndale's Bible (1525) used the Received Text.
23. Olivetan's French Bible (1535) used the Received Text.
24. The Coverdale Bible (1535) used the Received Text.
25. The Matthew's Bible (1537) used the Received Text.
26. The Taverner's Bible (1539) used the Received Text.
27. The Great Bible (1539-1541) used the Received Text.
28. The Stephanus Greek New Testament (1546-1551) used the Received Text.
29. The Geneva Bible (1557-1560) used the Received Text.
30. The Bishops' Bible (1568) used the Received Text.
31. The Spanish Version (1569) used the Received Text.
32. The Beza Greek New Testament (1598) used the Received Text.
33. The Czech Version (1602) used the Received Text.
34. The Italian Version of Diodati (1607) used the Received Text.
35. The King James Bible (1611) used the Received Text.
36. The Elziver Brothers' Greek New Testament (1624) used the Received Text.
37. The Received Text is the text that has survived in continuity from the very beginning of the New Testament.⁴¹

To these 37 historical evidences can be added one very important fact based upon nothing more than plain common sense. If the Received Text is not the authentic, providentially-preserved New

⁴¹Waite, *Defending the King James Bible*, pp. 45-48.

Testament; then God's church was without His word for the greatest portion of its existence. How could anyone, except those with Roman Catholic sympathies, accept such a ludicrous notion that God allowed His word to be lost for nearly 1,500 years, after which He handed it over to the Pope for safekeeping?

Regardless of the fraudulent and unsubstantiated assertions of the "higher critics" concerning their idolized, corrupted, Catholic manuscripts; it is self-evident that "Had B (Vaticanus) and Aleph (Sinaiticus) been copies of average purity, they must long since have shared the inevitable fate of books which are freely used and highly prized; namely; they would have fallen into decadence and disappeared from sight."⁴²

Not only do these two manuscripts not meet the biblical criteria we have discussed, but also the discrepancies between the two are enormous. They disagree with each other over 3,000 times in the four gospels alone (in Matthew 656 times, Mark 567, Luke 791, and John 1,022 times). This is an average of one disagreement for almost every verse. If you were to copy the gospels by hand, do you think you would make 3,000 mistakes? Can you see how absurd the premise is upon which the "higher critics" base their heresies? Usually these two manuscripts are the only support for the more than 200 omissions and thousands of perversions in the modern translations.

Remember, the greatest enemy of the infant church was not heathenism, but the rising flood of heresy that engulfed the truth. Both Paul and John warned of various heretical movements that were beginning to arise. When writing to the Thessalonians of the coming apostasy, Paul warned them not to be shaken or troubled "by letter as from us" (*2 Thessalonians 2:2*). Thus we see that even before the death of the apostles, forgeries were being made in their name. He also warned the church at Ephesus that "of your own selves shall men arise, speaking perverse things" (*Acts 20:30*). In addition to this, Paul also pointed out three ways in which this apostasy was developing.

1. By exalting man's knowledge above Scripture. In 1 Timothy 6:20 we are warned about "science falsely so called." The word

⁴²Burton, *The Revision Revised*, p. 319.

36 *Dealing With the Devil's Deception*

here translated "science" is the Greek word "gnosis" which means "knowledge." As these early, false teachers began to interpret Scripture according to their preconceived ideas and fanciful notions, it eventually grew into the corrupted form of Christianity known as Gnosticism.

2. By spiritualizing away the clear, and the true, meaning of Scripture. An example of this can be found in 2 Timothy 2:16-18 where Paul refers to Hymenaeus and Philetus who were teaching "that the resurrection is past already; and overthrow the faith of some."
3. By substituting philosophy for Scripture. Paul gave a strong warning against this in Colossians 2:8 where he cautions: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world."

History reveals that as the years passed, these counterfeits, corruptions, and substitutions began to give rise to various heretical groups within the church. Men such as Basilides, Valentinus, Marcion, Heracleon, Meander, Asclepiades, Theodotus, Hermophilus, Appollonides and a host of others corrupted the Scriptures and contorted them to conform to their own heretical teachings; until by shortly after the death of John, Epiphanius described at least 80 heretical parties that were in existence. Over the years the Roman Catholic Church became the most powerful of these sects, and the true church was forced into hiding for 1260 years, taking the pure manuscripts with her. Thus the world entered that black night known as the "Dark Ages" while the flame of truth flickered and was nearly extinguished.

Five men stand out in prominence whose teachings corrupted the ancient manuscripts:

1. Justin Martyr
2. Tatian
3. Clement of Alexandria
4. Origen
5. Eusebius

Justin Martyr, who was born A.D. 100 (about the time John died), continued to wear the robes of a pagan philosopher even after he became a Christian. The teachings of this man were of a most heretical nature, but it was his pupil, Tatian, that carried these heretical

doctrines to alarming lengths and committed them to writing. Tatian fully embraced the heresy of Gnosticism and wrote a harmony of the gospels (the Diatessaron) that was so corrupt that within a few years the Bishop of Syria gathered and burned about 200 copies of it, because the church members were mistaking it for the true Word of God. Ammonius further added to this corruption by his attempted "harmony" of the gospels.

Clement of Alexandria (A.D. 200), who was a pupil of Tatian, started a school at Alexandria that promoted these earlier heresies. He plainly stated that he "would not hand down Christian teachings, pure and unmixed, but rather, mingled with precepts of pagan philosophy."⁴³ He also possessed all the heretical writings of his predecessors and freely quoted from them.

Origen was Clement's most famous pupil and it was him that did the most to give direction to the forces of apostasy permeating the church down through the centuries. By A.D. 213 he became the head of the Alexandrian school in Egypt, which was a citadel of Gnostic heresies and corrupt manuscripts. He "was not content to abide by the text which he had received, but freely engaged in the boldest sort of conjectural emendation."⁴⁴ There is absolutely no place for conjecture in the handling of God's Word; yet, as we shall see, nearly all who have been involved with the modern translations have relied most heavily upon conjecture and speculation in the production of their treacherous translations.

Origen was so involved in turning all Scripture events into allegories that he himself said: "The Scriptures are of little use to those who understand them as they are written."⁴⁵ He was very involved in the philosophy of Plato and studied under Ammonius Saccas, the founder of Neo-Platonism. He was also the first teacher of purgatory and fathered Arianism⁴⁶ (the great heresy of Jehovah's Witnesses). He taught that the soul existed from eternity before it inhabited the body (a great heresy of Mormonism) and that after death it migrated to a higher or lower form of life, depending on the deeds done in the body

⁴³Wilkinson, *Our Authorized Bible Vindicated*, p. 16.

⁴⁴Hills, *The King James Version Defended*, p. 144.

⁴⁵McClintock and Strong, *Art. "Origen"*.

⁴⁶*New Standard Encyclopedia*, Vol 9, p. 153.

38 *Dealing With the Devil's Deception*

(pure paganism); and that eventually all will return to the state of pure intelligence only to begin the same cycle over again (reincarnation). He further taught forgiveness through penance, rather than repentance (Catholicism), and believed the devils would be saved (Universalism). He also believed that stars and planets had souls and were on trial to learn perfection. His teachings had a great influence on Jerome (the translator of the Latin Vulgate), and became the foundation of scholasticism that guided the colleges of Europe during the Dark Ages.

Eusebius, who lived at the time of Constantine the Great, was a strong Arian (one who rejects the deity of Christ). When Constantine called the Council of Nicea in 325, it was Eusebius who presided over the Council. He was a devotee of Origen and collected 800 of Origen's letters, and used Origen's Hexapla (six-column Bible) in his teachings and works. With the help of Pamphilus he restored and preserved Origen's library. Thus, when Constantine made his professed conversion to Christianity and began to bring about the amalgamation of paganism and Christianity, he found three types of manuscripts: the *Textus Receptus* (Constantinopolitan), the Palestinian (Eusebio/Origen), and the Egyptian of Hesychius. The Eusebio/Origen, also known as the Palestinian, was the product of intermingling the pure Word of God and Greek philosophy. Constantine preferred the one written by Origen and edited by Eusebius and ordered 50 Bibles to be prepared from these corrupted manuscripts. This fact is not nearly as well known as Constantine's "Sunday Law," yet the great majority of the modern translations are based primarily upon the corrupted manuscripts and given to us as a legacy from Constantine.

The Vaticanus and Sinaiticus are both of the Eusebio/Origen text-type, and many authorities believe they are in reality two of these original 50 Bibles of Constantine,⁴⁷ which were able to survive so many centuries "due to the fact that they were rejected by the Church and not read or copied, but allowed to rest relatively undisturbed on the library shelves of ancient monasteries."⁴⁸ Both were written in Greek and probably contained the whole Bible at one time; however, parts are now missing. Each of these Bibles required the skins of 600 antelopes, and thus required the financing of a very wealthy, powerful person.

⁴⁷Wilkinson, *Answers to Objections to Our Authorized Bible*, pp. 93-94.

⁴⁸Hills, *The King James Version Defended*, pp. 185-186.

Again, it was from this type of manuscript that Jerome translated the Vulgate, which is the official Bible of the Roman Catholic Church. Even they recognize that the Sinaiticus is the work of Origen and Pamphilus.

"It (Sinaiticus) seems to have been at one time at Caesarea; one of the correctors (probably of the seventh century) adds this note at the end of Esdras, (Ezra): 'this Codex was compared with a very ancient exemplar which had been corrected by the hand of the holy martyr Pamphilus (d. 309); which exemplar contained at the end, the subscription in his own hand: 'Taken and corrected according to the Hexapla of Origen: Antonius compared it: I, Pamphilus, corrected it'... The text of Aleph (Sinaiticus) bears a very close resemblance to that of B (Vaticanus)."⁴⁹

As can be seen, the Sinaiticus dates from the time of Pamphilus (a co-worker of Eusebius), who prepared it using the Hexapla of Origen, and "there are internal evidences that lead to the conclusion that it was the work of a scribe who was singularly careless, or incompetent, or both."⁵⁰ These papal manuscripts have created a real problem for us today; for they have been the basis for nearly every modern translation of the Bible.

Constantine's Bible flourished for only one generation and then disappeared "from popular use as if struck by an invisible and withering blast."⁵¹ However, about 50 years later, at the request of Pope Damascus, Jerome went to the library of Eusebius at Caesarea where he had access to the manuscripts of Origen, as well as a Bible of the Sinaiticus/Vaticanus type (both of which contain the Apocrypha), and began the translation of the Latin Vulgate (384-391). There are 800 manuscripts of the Vulgate extant today.

Jerome, himself, did not believe the seven books of the Apocrypha belonged in the Scriptures, but included them nonetheless because of the papal endorsement; thereby revealing he held tradition and the voice of the church equal in authority with the Scriptures. Yet, it was not until after the Reformation began (1100 years later) that the Catholic Church, at the Council of Trent, officially declared the

⁴⁹*Catholic Encyclopedia, Vol. IV, p.86.*

⁵⁰*Mauro, Which Version, p. 45.*

⁵¹*Wilkinson, Our Authorized Bible Vindicated, p. 23.*

40 *Dealing With the Devil's Deception*

Apocrypha to be a part of the "canon" (inspired Word of God), and pronounced a curse upon all who will not receive it as such.

We find, however, that even with a very elementary consideration, there exists several reasons for rejecting the Apocrypha as part of the inspired word of God.

1. The Jews have never considered the Apocrypha a part of their Hebrew Scriptures.
2. It is never quoted in the New Testament.
3. The Apostolic Church never considered it as inspiration.
4. Jesus never referred to it.
5. The Greek Church has always rejected it.
6. The majority of the Roman Church Fathers, including Jerome, Augustine, Pope Gregory the Great, and Cardinals Ximenes and Cajetan at the time of the Reformation all rejected its inspiration.
7. The spirit of these books is not in harmony with the Spirit of the other 66 books of Scripture.
8. It contradicts not only the true Scripture, but even contains contradictions within itself.
9. It teaches doctrines at variance with the Bible. (i.e. suicide, assassination, lying, magical incantations, prayers for the dead, etc.)

Thus, the early Christian Church, the Protestants, and even some notable Roman Catholics⁵² have always been opposed to the canonization of the Apocrypha.

Jerome had been brought up with an enmity toward the Received Text, then called the Greek Vulgate or "common" Bible. In fact, it took 900 years before people would refer to his Latin translation as the Vulgate. Since he used the corrupted manuscripts in his translation, it was filled with thousands of errors, which even Catholic scholars of great reputation have pointed out.

"Great friends of it and your doctrine, Lindanus, bishop of Ruremond, and Isidorus Clarius, monk of Casine, and bishop Fulginatensis: of which the former writeth a whole book, discussing how he would have the *errors, vices, corruptions, additions, detractions, mutations, uncertainties, obscurities, pollutions, barbarisms, and*

⁵²Hills, *The King James Version Defended*, p. 98.

solecisms of the vulgar Latin translation corrected and reformed; bringing many examples of every kind, in several chapters and sections; the other, Casidorus Clarius, giving a reason of his purpose, in castigation of the said vulgar Latin translation, confesseth that it was *full of errors almost innumerable*; which if he should have reformed all according to the Hebrew verity, he could not have set forth the vulgar edition, as his purpose was. Therefore in many places he retaineth the accustomed translation, but in his annotations admonisheth the reader, how it is in the Hebrew. And, notwithstanding this moderation, he acknowledgeth that *about eight thousand places* are by him so noted and corrected."⁵³

These facts present a problem for those Protestants who not only accept and use the modern translations, but also promote them as superior Bibles, when in reality they are nothing more than modern English renderings of the old, corrupted Catholic Vulgate.

Notice what Cartwright, one of the greatest of the Puritan scholars, said concerning the Catholic Bible. "As to the Version adopted by the Rhemists (Cartwright's word for the Jesuits), Mr. Cartwright observed that all the soap and nitre they could collect would be insufficient to cleanse the Vulgate from the filth of blood in which it was originally conceived and had since collected in passing so long through the hands of unlearned monks, from which the Greek copies had altogether escaped."⁵⁴ This has always been the position of Protestants until recently. However, today we seem to be more than eager to accept these modern translations from corrupted Catholic manuscripts, and to choose a translation of the Bible based on nothing more than a personal preference or an unquestioned recommendation of another person.

⁵³Fulke, *A Defense of the Sincere and True Translations of the Holy Scriptures into the English Tongue*, p. 62.

⁵⁴Brooke, *Memoir of the Life of Cartwright*, p. 276.

Chapter 3

History of the Received Text

A full century before the Sinaiticus and Vaticanus saw the light of day, history reveals that God's people throughout the Greek Empire, Syria, the Italic church of northern Italy, the Gallic church of southern France, the Celtic church in Great Britain, and the Pre-Waldensian and Waldensian churches were using the Received Text. It had been protected by the providence of God and the wisdom and scholarship of the pure church, so that when the Catholic Church entered these areas in later centuries, they found the people using the Textus Receptus; and it was not without difficulty that they were able to replace it with the Vulgate.

"The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures. Hundreds of years before the Reformation, they possessed the Bible in manuscript in their native tongue. They had the truth unadulterated, and this rendered them the special objects of hatred and persecution.... Here for a thousand years, witnesses for the truth maintained the ancient faith....

"They were employed also in copying the Scriptures. Some manuscripts contained the whole Bible, others only brief selections.... Thus were brought forth the treasures of truth so long concealed by those who sought to exalt themselves above God.

"By patient, untiring labor, sometimes in deep, dark caverns of the earth, by the light of torches, the Sacred Scriptures were written out, verse by verse, chapter by chapter.... Angels from heaven surrounded these faithful workers.

"Satan had urged on the papal priests and prelates to bury the word of truth beneath the rubbish of error, heresy, and superstition; but in a most wonderful manner it was preserved uncorrupted through all the ages of darkness. It bore not the stamp of man, but the impress of God."⁵⁵

If a person wants an "unadulterated," "uncorrupted," unperverted Bible, they must have the same Word of God that the Waldenses had,

⁵⁵White, *The Great Controversy*, pp.65-69.

not the Bible of the Papacy. These pious people "are the chain which united the Reformed Churches with the first disciples of our Saviour."⁵⁶ Keep in mind that the Bibles possessed by the Waldenses were from the letters written by the apostles and sent to the churches throughout Palestine, Asia Minor, Syria, Greece, and southern Europe, whereas the corrupted manuscripts had gone from Palestine to Alexandria, Egypt, Africa, and finally into Rome and the Papacy. When one traces the history of these ancient Bibles, they soon discover that the Syrian Bible, known as the Peshitta (correct or simple), was translated from the original languages into Syrian about A.D. 150; thus making it one of the most ancient New Testaments available. There are 350 manuscripts of the Peshitta extant today, which clearly reveals that it generally follows the Received Text. Because of this agreement with the Received Text, the Peshitta is regarded as "one of the most important witnesses to the antiquity of the Traditional Text."⁵⁷

Further evidence, of the route that the true church with the true Word of God took, can be seen in the fact that when the heathen massacred the Gallic Christians of Southern France in A.D. 177, the survivors sent a record of their sufferings to their brethren in Asia Minor, not just over the mountains to Rome. For it was from Israel, through Syria, Turkey, and Greece that their Christianity came, not from Rome.

"In Great Britain, primitive Christianity had very early taken root. The gospel received by the Britons in the first centuries was then uncorrupted by Romish apostasy. Persecution...was the only gift that the first churches of Britain received from Rome."⁵⁸ It is a historical fact that the Christianity of Great Britain did not come from Rome, but rather when Rome came to England, Christianity was forced to flee to Scotland and Ireland. This is why an examination of Irish customs reveals they have elements that were imported into Ireland from Asia Minor by early Christians.⁵⁹

⁵⁶Muston, *The Israel of the Alps*, Vol. I, p. 29.

⁵⁷Hills, *The King James Version Defended*, p. 172.

⁵⁸White, *The Great Controversy*, p. 62.

⁵⁹Clarke, *Commentary*, Vol. 5, p. 39.

44 *Dealing With the Devil's Deception*

When the Catholic Church entered the British Isles, they found the Christians with a different Bible than their corrupted one. The "Celts used a Latin Bible unlike the Vulgate,"⁶⁰ and the "differences of Bible text had something to do with the pitiful struggles which arose between the churches and ended in the devastation of the older one."⁶¹

In A.D. 596 Augustine was sent by the Papacy to convert England, but history reveals that "he treated with contempt the early Christian Britons. Yes, more, he connived with the Anglo-Saxons in their frightful extermination of those pious people. And after Augustine's death, when those same pagan Anglo-Saxons so terrified the papal leaders in England that they fled back to Rome, it was the British Christians of Scotland who occupied the forsaken fields. It is evident from this that British Christianity did not come from Rome."⁶²

It is imperative we never forget, that just as there were two types of manuscripts (corrupted and uncorrupted), there were two types of Christianity (apostolic and apostate). The corrupted manuscripts and the apostate church each contributed to the increase of the other. The false church, with its falsified manuscripts, was centered primarily in Egypt, North Africa, and Rome; whereas the true church, with the "unadulterated," "uncorrupted" Word of God moved through Asia, Greece, northern Italy, and southern France. In the mountain fortresses of the Alps, God's people, for over a millennium, preserved and protected the pure Word of God and passed it on to the Reformation to be translated into French, German, Dutch, English, etc.

In speaking of the French Bible of 1537, the Waldensian scholar, Leger, said: "I say 'pure' because all the ancient exemplars, which formerly were found among the Papist, were *full of falsifications*, which caused Beza to say in his book on *Illustrious Men*, in the chapter on the Vaudois, that one must confess it was by means of the Vaudois of the Valleys that France today has the Bible in her own language. This godly man, Olivetan, in the preface of his Bible, recognizes with thanks to God, that *since the time of the apostles*, or their immediate successors, the torch of the gospel has been lit among the Vaudois (or the dwellers in the Valleys of the Alps, two terms which mean the same), and has

⁶⁰Flick, *Rise of the Medieval Church*.

⁶¹Von Dobshutz, *The Influence of the Bible on Civilization*, pp. 61-62.

⁶²Wilkinson, *Our Authorized Bible Vindicated*, p. 26.

never since been extinguished."⁶³

In northern Italy we find that the Waldensian scholar, Helvidius, accused Jerome (the translator of the Latin Vulgate) of using corrupted manuscripts, but how could he have made such a charge if he did not have access to the pure ones? We are also aware that the writings and teachings of Jovinian (a pupil of Helvidius) were so powerful that Augustine, Jerome, and Ambrose united in opposing his influence, but were unable to succeed until he was condemned by the Pope and banished by the Emperor.

In those developing centuries there were two primary Bibles - the official version of Rome and the Received Text of the vast majority of Christendom. Regardless of what some would like to have us believe, the Greek manuscripts of the Received Text are as old as any known manuscripts, even the Vaticanus and Sinaiticus. Even Hort acknowledged that this text dated back to the time of Constantine and was a rival of the Vaticanus.⁶⁴ It is an indisputable fact that "the Greek New Testament of the Textus Receptus type can be traced back very positively to the year 350 A.D. and is as old as any known manuscript."⁶⁵

Even opponents of the Received Text, in referring to its "pedigree," declare "'that pedigree stretches back to a remote antiquity. The first ancestor of the Received Text was, as Dr. Hort is careful to remind us, at least contemporary with the oldest of our extant manuscripts, if not older than any one of them.'"⁶⁶

The differences in these two texts are part of the reason for the proven doctrinal differences of Catholicism and the Waldensian and Reformed churches. These people could not have had doctrines purer than Rome's unless their Bibles were purer than Rome's; that is, were not of Rome's falsified manuscripts. So vast is the majority of witnesses against the Vatican manuscripts, that even the enemies of the Received Text admit that 19 out of 20, and some, 99 out of 100 of all Greek manuscripts are of the class of the Received Text. Even Dr. Hort, who so idolized the Vatican manuscripts, and so vehemently opposed the

⁶³Leger, *General History of the Vaudois Churches*, p. 165.

⁶⁴Hort, *Introduction*, pp. 92, 137-138.

⁶⁵Wilkinson, *Answers to Objections to Our Authorized Bible*, p. 38.

⁶⁶Wilkinson, *Our Authorized Bible Vindicated*, p. 55.

46 *Dealing With the Devil's Deception*

Received Text, was compelled to admit that "an overwhelming proportion of the text in all known cursive manuscripts except a few is, as a matter of fact, identical."⁶⁷ Yet he deliberately, and maliciously, set aside that "overwhelming proportion" for the corrupt readings of two mutilated manuscripts of the Roman Catholic Church. Thus, the question that demands an answer is: "Does the truth of the Text of Scripture dwell with the vast multitude of copies, uncial and cursive, concerning which nothing is more remarkable than the marvelous agreement which subsists between them? Or is it rather to be supposed that the truth abides exclusively with a very little handful of manuscripts, which at once differ from the great bulk of the witnesses, and -- strange to say -- also amongst themselves?"⁶⁸

Now remember, the Waldensian Church was formed about A.D. 120 and their Bible was translated from Greek to Latin about A.D. 157;⁶⁹ yet nearly 250 years later even Augustine said of the different Latin Bibles that "among translations themselves the Italian (Itala) is to be preferred to the others, for it keeps closer to the words without prejudice to clearness of expression."⁷⁰ Even though Jerome had just released his Latin translation, which was to become the official Bible of the Roman Catholic Church, this early church father still declared that the Waldensian Bible was far superior to any other translation.

A copy of the Italic Bible was presented to the Pope at the Lateran Council of 1179 and at the Council of Toulouse in 1229, the Papacy ordered every copy to be gathered and destroyed. It was only by the grace of God a few escaped, of which one eventually made it to the University of Cambridge through the efforts of the Waldensian scholar, Ledger, in 1655.

Through the centuries (from the time of Constantine's gift to Pope Sylvester) Rome has continually tried to obliterate the manuscripts and records of the Waldenses. In one of the most insightful books ever written on Satan's endeavor to destroy both the Word of God and the people of God, we find the following record. "The history of God's people during the ages of darkness that followed upon Rome's

⁶⁷ *Idem.*

⁶⁸ Burgon and Miller, *The Traditional Text of the Holy Gospels*, pp. 16-17.

⁶⁹ Wilkinson, *Our Authorized Bible Vindicated*, p. 35.

⁷⁰ *Nicene and Post-Nicene Fathers, Christian Lit. Ed., Vol. II, p. 542.*

supremacy is written in heaven, but they have little place in human records. Few traces of their existence can be found, except in the accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, she sought to destroy. Expressions of doubt, or questions as to the authority of papal dogmas, were enough to forfeit the life of rich or poor, high or low. Rome endeavored to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should be committed to the flames."⁷¹

Dr. Luigi de Sanctis, a Catholic official at Rome for many years and one-time Official Censor of the Inquisition, as well as Professor of Theology, reports the conversation of a Waldensian scholar as he points out the destruction wrought by the papal armies. "'See,' said the Waldensian, 'a beautiful monument of ecclesiastical antiquity. These rough materials are the ruins of the two great Palatine libraries, one Greek and the other Latin, where the precious manuscripts of our ancestors were collected, and which Pope Gregory I, called the Great, caused to be burned.'"⁷²

The destruction of the Waldensian records has been carried out with systematic thoroughness by the secret agents of the Papacy since Gregory I in A.D. 600. This great crusade, to destroy both the people and their religion, as well as their manuscripts and Bibles, was carried on through the centuries, and as history reveals, even reached from the continent to the British Isles.

"It is a singular thing, that the destruction or rapine, which has been so fatal to Waldensian documents, should have pursued them even to the place of security, to which all, that remained, were consigned by Morland, in 1658, to the library of the University of Cambridge. The most ancient of these relics were ticketed in seven packets, distinguished by letters of the alphabet, from A to G. The whole of these were missing when I made inquiry for them in 1823."⁷³

The Noble Lesson, an ancient Waldensian document written approximately A.D. 1100, which escaped the papal atrocities declares

⁷¹White, *The Great Controversy*, pp. 61-62.

⁷²Sanctis, *Popery, Puseyism, Jesuitism*, p.53.

⁷³Gilly, *Waldensian Researches*, p. 80.

48 *Dealing With the Devil's Deception*

that the opposition between the Waldenses and the Church of Rome began during the reign of Constantine when Sylvester was Pope. "Thus when Christianity, emerging from the long persecutions of pagan Rome, was raised to imperial favor by the Emperor Constantine, the Italic Church in northern Italy - later the Waldenses - is seen standing in opposition to papal Rome. Their Bible was of the family of the renowned Italia. It was that translation into Latin which represents the Received Text."⁷⁴

The Papacy so hated the Bible of the Waldenses that the preface of the 1582 Rheims translation of the Vulgate into English expressly stated that it had previously been translated into French and Italian in order to supplant the Bible of the Waldenses. "It is almost three hundred years since James, Archbishop of Genoa, is said to have translated the Bible into Italian. More than two hundred years ago, in the days of Charles V the French king, was it put forth faithfully in French, the sooner to shake out of the deceived people's hands, the false heretical translations of a sect called Waldenses."

This further shows that the Papacy was battling with the Waldenses over their translation of the Bible for at least 300 years prior to 1582. The Church of Rome says these Christians were a "deceived" people with a "heretical" Bible, but history clearly reveals that in reality it was the other way around and "they had the truth unadulterated, and this rendered them the special objects of hatred and persecution."⁷⁵ As the Word of God, the Scriptures have always been subject to both satanic attack and Divine protection.

"By patient, untiring labor, sometimes in the deep, dark caverns of the earth, by the light of torches, the Sacred Scriptures were written out, verse by verse, chapter by chapter," while "angels from heaven surrounded these faithful workers."

"Satan had urged on the papal priests to bury the word of truth beneath the rubbish of error, heresy, and superstition; but in a most wonderful manner it was preserved uncorrupted through all the ages of darkness. It bore not the stamp of man, but the impress of God."⁷⁶

These pious Christians "could not have had doctrines purer than

⁷⁴Wilkinson, *Our Authorized Bible Vindicated*, p. 35

⁷⁵White, *The Great Controversy*, p. 65.

⁷⁶*Idem.*, p. 69.

Rome unless their Bible was purer than Rome's; that is, their Bible was not of Rome's falsified manuscripts."⁷⁷ But, as we have seen, they did indeed have the "uncorrupted" Word of God and it was this that "made them the special objects of hatred and persecution." This "unadulterated" Bible was preserved by them through centuries until it was passed on by them to the Reformation and finally to the translators of the King James Bible. (In addition to the Greek and Latin manuscripts, these pious scholars had before them "at least six Waldensian Bibles written in the old Waldensian vernacular" as well as "the Diodati in Italian, the Olivetan in French, the Lutheran in German, and the Geneva in English.")⁷⁸

Then, nearly 300 years later, a couple of professed Christian scholars came on the scene who had strong ties with the Roman Catholic Church. These men, through extremely subtle and deceptive methods, manage to bring the Catholic Bible back to an unsuspecting world; telling them it is the best, most accurate Bible there is; and lo, the entire Protestant world bows down in humble reverence to a corrupted Bible, which their forefathers died opposing. Remember, the battle has always been over the corrupt text of Rome and the Received Text of the apostles, the Waldenses and Reformers. The Catholic Church's claim that she gave the Bible to the world is false. What she gave us was an impure, corrupted text, which has made way for her unscriptural doctrines; while she persecuted those to whom God had entrusted His unadulterated Word.

The Scriptures had foretold that the papal power would "cast down the truth to the ground" (*Daniel 8:12*), and this she did through the introduction of corrupted Bibles based on her fraudulent manuscripts. She further trampled upon God's Word by the exaltation of tradition above Scripture and attempting to change His law (*Daniel 7:25*). And Jesus' condemnation echoes as strongly today as it did when He first said: "Why do ye also transgress the commandment of God by your tradition?" "In vain they do worship me, teaching for doctrines the commandments of men" (*Matthew 15:3, 9*). Finally the Church of Rome tried to destroy the Word of God by destroying the people of God who had been the guardians of that Word. She "made war with

⁷⁷Comba, *The Waldenses of Italy*, p. 188.

⁷⁸Wilkinson, *Our Authorized Bible Vindicated*, p. 40.

50 *Dealing With the Devil's Deception*

the saints" (*Daniel 7:21*) in order to remove the true Word of God, "but the people that do know their God shall be strong and do exploits...yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days" (*Daniel 11:32-33*). Can any truly believe that while the Church of Rome was persecuting the church in the wilderness and madly massacring millions of martyrs, that God had also appointed her the guardian of His Word?

The great reformer, Tyndale, stated the facts most accurately in his response to the Catholic Church's claim to have given us the Bible. "Far from having given us the Scriptures," he said, "it is you that have hidden them from us; it is you who burn those that teach them, and if you could, you would burn the Scriptures themselves."⁷⁹

In the Long Preface of the 1611 King James Bible, we find the following: "The Church of Rome -- so much are they afraid of the Scriptures that they will not trust the people with It - even when forced to translate it into English against their will so to mingle all things that nothing might seem to be left certain and firm in them."

⁷⁹D'Aubigne, *History of the Reformation of the Sixteenth Century*, b. 18, chap. 4.

Chapter 4

Development of the English Translations

The first of the English translations was prepared by Wycliff (ca. 1384), and was simply a translation into English of Jerome's Latin Vulgate, "which contained many errors."⁸⁰ Then, in 1516, the year before Martin Luther nailed his "Ninety-five Theses" to the door of the Wittenberg church, Erasmus printed the Greek New Testament in the original tongue. "In this work many errors of former versions were corrected, and the sense was more clearly rendered."⁸¹ The Word of God was once again readily available to the world in the original language. It had successfully met the rages of pagan and papal enemies and the way was now open for the Reformation. Erasmus had shown the people "that they must not rest contented with the Vulgate, which swarmed with errors; and he rendered an incalculable service to truth by publishing his critical edition of the Greek text of the New Testament -- a text as little known in the West as if it had never existed."⁸²

The higher critics condemn the work of Erasmus with declarations that the manuscripts, which he used, were few and of poor quality. However, "it is indisputable that he was acquainted with every variety which is known to us."⁸³ Furthermore, the number of manuscripts used by Erasmus far exceeds those used by these men so idolized by the critics of today. For example, Lachmann used but four manuscripts in the production of his Greek New Testament and Westcott and Hort admit that their work was based primarily upon the Vaticanus and Sinaiticus. Even Tregelles confessed that he discarded "eighty-nine ninetieths, or whatever else their numerical proportion might be"⁸⁴ and Tischendorf's discovery of the Sinaiticus caused him to bring out his

⁸⁰White, *The Great Controversy*, p. 245.

⁸¹*Idem.*

⁸²D'Aubigne, *History of the Reformation, Book 1, Chapter 8*, p.42.

⁸³Nolan, *The Integrity of the Greek Vulgate*, p. 413.

⁸⁴Tregelles, *Account of the Printed Text*, p. 138.

52 *Dealing With the Devil's Deception*

eighth edition of the New Testament conformed to that one manuscript.

How can one reject the work of Erasmus, which bears the endorsement of time, manuscript quality and quantity, universal acceptance, and the confirmation of inspiration in order to accept the diabolic delusion that the true word of God can only be found in the perverted parchments of the corrupted Catholic Church? Moreover, if the Textus Receptus is truly so deficient, why was it not rejected sooner than a little over a century ago (and then only by a few professed Protestants, with very strong Catholic inclinations, not a few of whom forsook the gospel of Christ for the corruptions of Catholicism)?

It is an irrefutable fact that "the few manuscripts used by Erasmus were excellent exemplars of the extant text, and these can be seen to be virtually the same as all the Byzantine Greek manuscripts which had been used as THE text since the fourth century. Furthermore, Erasmus was in correspondence with others getting manuscript readings from them. In fact, he had a correspondent at Rome who could give him readings from the now idolized Vaticanus Codex, but he counted it so unreliable that he would not use anything from it."⁸⁵

In considering the epochal endeavor of Erasmus, we can be assured that nearly "all the important variant readings known to scholars today were already known to Erasmus more than 450 years ago and discussed in the notes... Erasmus dealt with such problem passages as the conclusion of the Lord's Prayer (Matt. 6:13), the interview of the rich young man with Jesus (Matt. 19:17-22), the ending of Mark (Mark 16:9-20), the angelic song (Luke 2:14), the angel, agony, and bloody sweat omitted (Luke 22:43-44), and the mystery of godliness (1 Tim. 3:16)."⁸⁶ Beyond all doubt, he has "provided a much more accurate text than that of the Vulgate."⁸⁷

In the light of the irrefutable, historical facts, we still find professed Protestants who stand in open opposition to the "Majority Text" which comprises the King James Bible and spew forth papal propaganda that there are "corruptions in the Authorized Version,"⁸⁸ and "on the

⁸⁵Green, *Interlinear Greek-English New Testament*, Preface, p. xii.

⁸⁶Hills, *The King James Version Defended*, pp. 198, 199.

⁸⁷*Encyclopedia Britannica*, 15th ed., 1973, Vol. 6, p. 953.

⁸⁸Stanley, *Essays on Church and State*, pp. 329-330.

whole, the influence of the use of the Vulgate, would in the New Testament, be more frequently for good."⁸⁹ They audaciously announce that "the King James Version has grave defects" and is "based upon a Greek text that was marred by mistakes."⁹⁰

Even from such previously recognized conservative institutions as Andrews University come forth such ludicrous assertions that "the KJV was dependant upon late MSS of the Middle Ages, which had been corrupted as they were copied and recopied by hand through the ages. Translators today have access to MSS that are in some cases less than a century removed from the autographs."⁹¹ Not only are these unsubstantiated allegations made in the absence of any evidence, but against ALL evidence. To accept the pernicious premise of these papal puppets is to reject the Bible of the Apostolic church, the Syriac, Byzantine, Italic, Celtic, and Gallic churches; as well as the Waldenses, the Albigenses, the Reformers; the true church of God from its inception until 1881.

The Papacy so hated the Bible and writings of Erasmus that they were placed on the Index of banned or forbidden books.

"In the index of 1559, the name of Erasmus is placed under the class of Auctores quorum libri et scripta omnia probentur. After the entry of the name however, comes the following specification: cum universis Commantariis, Annotationibus, Schollis, Dialogis, Epistolis, Censuris, Persionibus, Libris et Scriptis suis, etian si nil positus contra Religionem, vei di Religione contineant."⁹²

Shortly after Erasmus released the Received Text and the Reformation was under way, a certain scholar, while disputing with a learned man who put the laws of the Pope above the laws of God, made the famous vow: "If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scripture than you do."⁹³ By 1526, Tyndale, who spoke seven languages: Hebrew, Greek, Latin, Italian, Spanish, English, and French, as fluently as if they were

⁸⁹Moulton, *History of the English Bible*, p. 185.

⁹⁰*The Revised Standard Version*, p. ix.

⁹¹Kubo, *So Many Versions*, pp. 15, 16.

⁹²Putnam, *The Censorship of the Church of Rome*, Vol. I, p. 335.

⁹³Anderson, *Annals of the English Bible*, p. 9.

his native tongue, brought forth the first major English Bible.

It was during this period that the order of the Jesuits was begun; the purpose of which was twofold, to get rid of the Protestants and to get rid of the Protestant Bible. So powerful was the impact of Tyndale's Bible on the English-speaking world that the Jesuits were soon at work with a counter-attack.

"Throughout Christendom, Protestantism was menaced by formidable foes. The first triumphs of the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of Popery.... Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of the truth all the weapons of deception. There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism and the reestablishment of papal supremacy....

"By this code, lying, theft, perjury, assassination were not only pardonable but commendable, when they served the interest of the church. Under various disguises the Jesuits worked their way into offices of state, climbing up to be the counselors of kings, and shaping the policy of nations. They became servants to act as spies upon their masters. They established colleges for the sons of princes and nobles, and schools for the common people; and the children of Protestant parents were drawn into an observance of popish rites."⁹⁴ In 1582, when the Jesuit Bible was launched to destroy Tyndale's English Version, the Jesuit order dominated 287 colleges and universities in Europe. At that time the most powerful nation in the world was Spain, which was also fanatically Catholic, and plot after plot was laid by Spain to place a Catholic ruler on the throne of England. If England could be brought back to Catholicism, then Rome, through Spain and England, would see to it that the colonies would become Catholic, even as South America did. Thus, the Spanish Armada set sail against England with 136 Spanish galleons; coming for a purpose that one seldom reads about in history - to make England Catholic! With this

⁹⁴White, *The Great Controversy*, p. 234-235.

dilemma before her, Elizabeth went to parliament and asked for 15 men-of-war. Parliament gave her 30 and the rest is history. Drake sailed out at the head of the English Navy and prevailed, sinking the Spanish Armada in 1588. As a result, England became the most powerful nation in the world and remained Protestant. That is the part seldom mentioned in history books. The physical war, which is all that one reads about in modern history, was only a part of it. The spiritual war was still being waged over the Word of God and the unquenchable desire of Catholicism to dominate the world.

Since England could not be forced back into Catholicism, the Papacy sought to overthrow it internally, by both corrupting and undermining the Word of God. "The principle object of the Rhemish translators was not only to circulate their doctrines through the country, but also to depreciate as much as possible the English translations."⁹⁵ Their principle objectives were to get rid of the English Bibles translated from the Received Text and to destroy Protestantism. This they have nearly succeeded in accomplishing. Protestant England is no longer Protestant and neither is Protestant America any longer Protestant. There are more professed Roman Catholics than there are Protestants in America today, which does not include those Jesuits who are professing to be Protestants, while holding positions throughout Protestant institutions, and almost certainly standing in the pulpits of Protestant churches. As a result of this infiltration, the errors and philosophy of Catholicism have permeated the Protestant churches and most Protestants today have accepted the teachings of the Roman Catholic Church in varying degrees.

With the release of the Jesuit Bible, or the Catholic English Bible, the scholarship of England became astir and Elizabeth immediately sent to Geneva for Beza, one of the great scholars of the Reformation. Being unable to come, he wrote back to the Queen suggesting she contact Thomas Cartwright, saying, "The sun does not shine on a greater scholar than Cartwright." However, since Cartwright was a Puritan scholar, Elizabeth did not want to engage his services. She had a tremendous dislike of the Puritans, but the Puritans were better than the Romans, so she chose a Puritan to help Protestantism fight against Catholicism.

⁹⁵Brook, *Memoir of the Life of Cartwright*, p. 256.

56 *Dealing With the Devil's Deception*

Cartwright gathered all of the Latin, Greek, and Hebrew manuscripts that could be found, as well as the testimonies written by church fathers, and began to level blow after blow against the latest and most dangerous product of Catholicism, their corrupted English Bible; and when he was finished, the Word of God came forth victorious.

"A thousand years had past before time permitted the trial of strength between the Greek Bible and the Latin. They had fairly met in the struggles of 1582 and the thirty years following in their prospective English translations. The Vulgate yielded before the Received Text. The Latin was vanquished before the Greek; the mutilated version before the pure Word. The Jesuits were obliged to shift their line of battle. They saw, that armed only with the Latin, they could fight no longer. They therefore resolved to enter into the field of the Greek and become superb masters of the Greek; only that they might meet the influence of the Greek. They knew that the manuscripts in Greek, of the type from which the Bible adopted by Constantine had been taken, were awaiting them, -- manuscripts, moreover, which involved the Old Testament as well as the New."⁹⁶

Rome, now realizing their Latin Bible had been defeated and proven to contain numerous errors, brought out their corrupted Greek manuscripts. These musty monstrosities, the Sinaiticus and the Vaticanus, were put before the world as if they were the Greek Bible that had been used for centuries; whereas, in reality, it had been out of sight for more than a millennium.

With the beginning of the translation of the King James Bible began the most monumental venture ever undertaken in the English language. As the translators entered upon their work, they were given 15 rules to govern their work of translation and from which they were not to depart. These were as follows:

1. "The ordinary Bible read in Church, commonly called the Bishop's Bible, to be followed and as little altered as the truth of the original will permit.
2. The names of the prophets and the holy writers with the other names of the text to be retained as nigh as may be, accordingly as they were vulgarly [commonly] used.

⁹⁶Wilkinson, *Our Authorized Version Vindicated*, p. 70.

3. The old ecclesiastical words to be kept, viz. the word "church" not to be translated "congregation." (The Greek word can be translated either way.)
4. When a word has divers significations, [various meanings] that [is] to be kept which has been most commonly used by most of the ancient fathers.
5. The division of the chapters to be altered either not at all or as little as may be.
6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot without some circumlocution [digression] be so briefly and fitly expressed in the text.
7. Such locations of places to be marginally set down as shall serve for the fit reference of one scripture to another.
8. Every particular man of each company to take the same chapter or chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together to confer when they have done, and agree for their parts what shall stand.
9. As any one company has dispatched any one book in this manner they shall send it to the rest, to be considered of seriously and judiciously, for His Majesty is very careful in this point.
10. If any company upon review of the book so sent doubt or differ upon any place, to send them word thereof with the place, and withal send the reasons; to which if they consent not, the difference to be compounded at the general meeting which is to be of the chief persons of each company at the end of the work. (Thus in the end they all had to agree enough to let all readings pass.)
11. When any place of special obscurity be doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.
12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of his translation in hand, and to move and charge as many as being skillful in the tongues and having taken pains in that way, to send his particular observations to the company, either at Westminster, Cambridge, or Oxford. (This indicates that many must have aided in the work.)

13. The directors of each company to be the deans of Westminster and Chester for that place, and the King's professors in the Hebrew or Greek in either university.
14. These translations to be used when they agree better with the text than the Bishop's Bible - Tyndale's, Matthew's, Coverdale's, Whitchurch's (Great Bible), Geneva.
15. Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well as Hebrew as Greek, for the better observation of the fourth rule above specified."⁹⁷

Thus we see that great care was taken in both how and by whom this work was undertaken. These men all had to be nearly as proficient in these biblical languages as in their mother tongue.

A sermon preached in 1626 at the funeral of one of these great translators (Lancelot Andrewes) paid tribute to his great scholarship. "His knowledge in Latin, Greek, Hebrew, Chaldee, Syriac and Arabic, besides fifteen modern languages was so advanced that he may be ranked as one of the rarest linguists in Christendom."⁹⁸ Keep in mind that each member of the committee had to translate, by himself, every verse and chapter of the books of the Old or New Testament assigned him. (This is not so with today's translators.) These men had to write it all out, bring it to the committee, and defend it before some of the greatest scholars the world has ever known. They could not fake it; they had to know the language as well as their own.

By 1611, the King James translation had been completed. We find this monumental immortalization of the Received Text was achieved by appointing 54 scholars (47 of whom actually served), who were divided into three groups: one at Cambridge, one at Oxford, and one at Westminster. These three also split into separate groups, making six groups, with each member of those groups working individually. As each finished his task, it was brought back to the group for consideration. The group then went over it thoroughly before sending it to each of the other groups within the committee. Thus, it was

⁹⁷Paine, *The Men Behind the King James Version*, pp. 70, 71

⁹⁸Fuller, *Which Gospel*, p. 23.

checked and rechecked, by different people at different places, to make sure it contained no errors. If during this critical review, anything doubtful or unsatisfactory was found in it, the manuscripts and the translations were both immediately returned to the original committee for them to go through again. It was a very tedious job, but in this manner each part of the work was gone over at least 14 times. In addition to this, all of the learned men of the land were kept informed of the progress and called upon for input. So, besides the 47 scholars that comprised the six committees, which went over each item at least 14 times; every other scholar in Europe, in England, or on the continent, were kept informed of the progress and asked for input. A few select men, for the purpose of profit, did not work in secret behind closed doors; but rather it was an open, working together, of Christianity's greatest scholars and theologians, to bring out the pure word of God.

This is quite a contrast to the Revisers of 1881, who met in secret for 10 years, working as one body under an iron rule of silence. Then, in order to effect a large sale (two million copies within four days in England alone, three-hundred sixty-five thousand in New York and one-hundred ten thousand in Philadelphia), they threw their startling translation on an unsuspecting world. "There was no attempt to conciliate the public. No samples were sent out for examination and criticism. The public was compelled to receive what the Revisers thought best to give them. Similar secrecy was maintained as to the Greek text that had been adopted. The Westcott and Hort text, which was confidentially laid before the Revisers, was not published until five days before the revision was published."⁹⁹

At the time of the release of the Revised Version one of the foremost scholars of that period voiced his concern, which has practically become prophetic in its premonition. "Who will venture to predict the amount of mischief which must follow if the 'New Greek Text' which has been put forth by the men who were appointed to revise the English Authorized Version, should it become used in our Schools and in our Colleges?"¹⁰⁰

All of a sudden there was a Bible into which no one, except that

⁹⁹Evarts, *Bibliotheca Sacra*, January 1921.

¹⁰⁰Burton, *The Revision Revised*, p. 345.

small, select group, had any input. What a tremendous victory it was for those who would destroy Protestantism and the Word of God. The Church of Rome had always considered the King James Bible "a stronghold of heresy" and had labored vigorously to overthrow it; but they had been unable to do so until the Revision of 1881 that produced 5,788 changes in the Greek text alone.¹⁰¹

Even Catholic scholars have acknowledged that the King James translation of the Bible is a stronghold of Protestantism. "Who will say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country?"¹⁰² Why would this Catholic scholar (Faber) say the English Bible with its beauty and prose is a stronghold of heresy? The answer is simple; because its teachings are different from those of Catholicism. This fact has long been acknowledged by Protestants and Catholics alike, who have realized for centuries that the King James Bible was not only a stronghold of Protestantism; but had also built a gigantic wall as a barrier against the spread of Catholicism. "The printing of the English Bible is proved by far the mightiest barrier ever reared to repel the advance of Popery and to damage all the resources of the Papacy."¹⁰³ But where is that Bible today? Most colleges, universities, and seminaries today advocate the use of the modern translations and reject the KJV. In addition to this, most Christian elementary schools promote, or require, the modern versions; and those churches that have pew Bibles seldom use the KJV. Furthermore, on the shelves of most Bible stores, one will find a very small section containing the KJV while the majority of the space is given to the modern translations (revisions of the Catholic Bible), which are being promoted as the Word of God.

Most of the Christian world are not even aware of the great dangers that exist today in the proliferation of modern translations, and the role the Catholic Church has played in this ongoing movement of casting doubt upon the authenticity and reliability of God's Word. The vast majority of the world's population today is oblivious to the historical fact that "wherever the so-called Counter-Reformation started by the Jesuits gained hold of the people, the vernacular was

¹⁰¹ Fuller, *Which Bible*, p. 154.

¹⁰² Eadie, *The English Bible*, Vol. II, p. 158.

¹⁰³ McClure, *The Translators Revived*, p. 71.

suppressed and the Bible kept from the laity. So eager were the Jesuits to destroy the authority of the Bible, the paper pope of the Protestants, as they contemptuously called it - that they even did not refrain from criticizing its genuineness and historical value."¹⁰⁴

The Papacy even began to criticize and discredit the Bible, causing people to question its trustworthiness. Thus we have the beginning of "textual criticism" and "higher criticism" which, sad to say, are taught in most colleges, universities, and seminaries today. These are nothing more than diabolical devices, spawned by Catholicism in order to cast doubt upon the word of God and cause people to question both its Divine origin and Providential preservation.

"A French priest, Richard Simon (1638-1712), was the first who subjected the general questions concerning the Bible to a treatment which was at once comprehensive in scope and scientific in method. Simon is the forerunner of modern Biblical criticism.... The use of internal evidence by which Simon arrived at it entitles him to be called the father of Biblical criticism."¹⁰⁵

Biblical criticism came to us from the Roman Catholic Church, as still another attempt to try to tear down and discredit the Word of God; thus causing people to lose confidence in it. Keep in mind, the King James Version was translated when England was fighting its way out from under Catholicism to Protestantism. The Revised Version was born after 50 years of terrific Romanizing campaigns, designed to bring the Protestant church back under the Roman church. The King James Version was born of the Reformation, whereas the modern versions were born of higher criticism and Romanizing activities. Therefore, for one to accept any of these modern versions, they must, of necessity, accept the naturalistic textual criticism upon which it rests.

The Vatican is jubilant that the modern versions have followed their methodology and manuscripts, thereby producing multitudes of mutilated Roman Catholic Bibles under the pretense of scholarship. In reality, however, we find men who, according to their own fanciful conjectures and theories and not only in the absence of evidence, but against all evidence, spew forth their perverted perceptions of how they think the Bible should read. And we, today, dare not DENY the facts

¹⁰⁴ Dobshutz, *The Influence of the Bible on Civilization*, p. 136.

¹⁰⁵ *Catholic Encyclopedia*, Vol. 4, p. 492.

62 *Dealing With the Devil's Deception*

without laying ourselves open to the charge of ignorance. Nor dare we IGNORE these facts without submitting to the charge of willful suppression of the facts in evidence and the truth of the matter.

During the 350 years following the Reformation, there were repeated attempts to set aside the Greek New Testament of the Received Text, but none of these attempts were successful until the appointment of a Revision Committee in 1870. This committee was appointed in secret by the southern half of the Church of England (the northern half and the entire American Episcopal Church rejected this revision)¹⁰⁶ "under the express condition, which she most wisely imposed, that no changes should be made in it (the KJV) except what were absolutely necessary,"¹⁰⁷ and that those changes which were "absolutely necessary" were to be made, not in the text, but in the margin. At the very first meeting of this Committee, a part of the initial instructions was "that the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that which the Authorized Version was made, the alteration be indicated in the margin."¹⁰⁸ They were further instructed "to place all the corrections due to textual considerations on the left hand margin, and all other corrections on the right hand margin."¹⁰⁹ Yet, by the time they were finished, these men had made nearly 6,000 changes in the Greek text, and given to the unsuspecting world a totally new and corrupted Greek New Testament, as well as an English version "in which 36,000 changes have been made; not a fiftieth of which can be shown to be needed, or even desirable."¹¹⁰ Bishop Charles Ellicott, chairman of the Revision Committee, declared in his report to the Southern Convocation that "they had made between eight and nine changes in every five verses, and in about every ten verses three of these were made for critical purposes."¹¹¹

Recognizing the great danger and many changes in this translation,

¹⁰⁶Wilkinson, *Answers to Objections to Our Authorized Bible*, p. 198.

¹⁰⁷Fuller, *Which Bible*, p. 119.

¹⁰⁸Schaff, *The Revision of the English Version of the New Testament*, Introduction, p. IX.

¹⁰⁹*Idem.*, p. XI.

¹¹⁰*Idem.*, pp. 119-120.

¹¹¹Wilkinson, *Our Authorized Bible Vindicated*, p. 175.

the General Convention of the American Episcopal Church voted, in 1892, to deny the clergy liberty to use the Revised Version. They took a similar action regarding the American Revised Version in 1904.

In 1911 a Tercentenary Edition of the KJV was released in recognition of its three hundredth anniversary. A committee of 34 Greek and Hebrew scholars was appointed for this undertaking and a great exposition was held that year in London. "This committee reported, that as a result of careful scrutiny of the entire text, that they repudiated over 98 percent of the changes introduced by the Revisers of 1881."¹¹²

Though there are some who would still attempt to refute there were substantial changes made by the Revision Committee, they speak either from ignorance or ulterior motives; for the evidence is overwhelming against them.

"Since the publication of the Revised New Testament, it has been frequently said that the changes of translation which the work contains are of little importance from a doctrinal point of view.... To the writer any such statement appears to be in the most substantial sense contrary to the facts of the case."¹¹³ Keep in mind the person who wrote this was a member of the Revision Committee, and he says, very clearly, that doctrinal changes were intentionally made. He further declares that anyone claiming there are none, or that they are of little importance, is simply not aware of the facts. Yet so many people, including pastors, say the RSV, or the NIV, or the NAB, or whichever one they happen to prefer, is the best Bible. Oftentimes these individuals have accepted a particular translation based primarily (if not solely) upon the recommendation of a respected college or seminary professor; and having accepted it, they claim it to be the best translation available. Therefore, when anyone recommends a particular Bible as the best translation, they should be asked why they recommend it, and whether or not they have ever done any study or investigation in reference to its source.

Since that first revision, the floodgates have been opened and we are now deluged with many different kinds of Greek New Testaments and English Bibles that are translated from them. Yet the question

¹¹²Wilkinson, *Answers to Objections to Our Authorized Bible*, p.63.

¹¹³Smith, *Texts and Margins of the Revised New Testament*, p. 45.

remains: "Why is it that when the Bibles are revised, the revisions generally coincide with the Catholic Bibles?" If the Catholic Church had been in error and the true church had been in hiding with the pure, unadulterated Word of God, why is it the Revised Versions are taking us back to the Catholic Bibles? It is something worth pondering. We are told the revisions are a step forward, that new manuscripts have been made available, and advancement has been made in archeology and textual criticism. If this is true, why are we being revised back into the arms of Rome?

The claim that the discovery of more Greek New Testament manuscripts, since 1611, has improved translations is untrue, for "on the whole, the differences in the matter of the sources available in 390, 1590 and 1890 are not very serious."¹¹⁴ Even as far back as 1583 the renowned Fulke stated: "as for the Hebrew and Greek that now is, (it) may be easily proved to be the same that always hath been."¹¹⁵

The claim of more manuscript discoveries is also unjustifiable because "little use has been made of what we had before and of the majority of those made available since. The Revisers systematically ignored the whole world of manuscripts and relied practically on only three or four. As Dean Burgon says, 'But nineteen-twentieths of these documents, for any use which has been made of them, might just as well be still lying in the monastic libraries from which they were obtained.'...All this talk about a large number of manuscripts accessible to the Revisers is of no consequence since they ignored them in their great zeal for the Vaticanus and Sinaiticus."¹¹⁶

¹¹⁴Jacobus, *Roman Catholic and Protestant Bibles Compared*, p. 41.

¹¹⁵Fulke, *A Defense of the Sincere and True Translations*, p. 173.

¹¹⁶Wilkinson, *Answers to Objections to Our Authorized Bible*, p. 61.

Development of the English Translations 65



The longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know [these things] before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. 2 Peter 3:15-17

Chapter 5

The Oxford Movement

A very significant trend is noticeable in the events between the Oxford Movement of John Newman and the Revision Committee of Westcott and Hort. In 1833, when the last of those signs (the falling of the stars) mentioned by Jesus in Matthew 24:29 and in Revelation 6:13 took place, England fully believed the Reformation was the work of God; yet in 1883 (50 years later), they sadly declared the Reformation was a rebellion. In 1833 the Protestant Church declared that the Pope was Antichrist, but by 1883 he was Peter's successor. In 1833 any minister using the mass, the confessional, holy water, etc. would have been dismissed immediately. In 1883 thousands of these rituals were being conducted in Protestant churches throughout England. Notice what the historian Froude has recorded.

"In my first term at the University (Oxford), the controversial fires were beginning to blaze.... I had learnt, like other Protestant children, that the Pope was Antichrist, and that Gregory VII had been a special revelation of that being. I was now taught that Gregory VII was a saint. I had been told to honor the Reformers. The Reformation became a great schism, Cranmer a traitor, and Latimer a vulgar ranter. Milton was a name of horror."¹¹⁷

Thoughts began to change radically in the universities of Protestant England with the Oxford Movement, which began in July of 1833, when John H. Newman (a Protestant from the Church of England, who later converted to Catholicism) returned from Rome where he had met with the Papacy. Newman and Froude met with Nicholas Wiseman (later to become Cardinal Wiseman), and asked the Papacy what the Church of England had to do in order to be brought back into favor with Rome. The answer was simple: "Accept the Council of Trent" which they had unswervingly rejected for over 300 years. Remember, the Catholic Church, in desperate need of a Counter-Reformation, convened the Council of Trent in order to stop the rapid advance of

¹¹⁷Froude, *Short Studies on Great Subjects*, pp. 161-167.

Protestantism. In other words, Protestantism and Catholicism can come together only if the Protestants will accept the basic tenants of this Council.

There were four positions of Protestantism, which the Council of Trent speedily condemned.

1. "That Holy Scriptures contained all things necessary for salvation, and that it was impious to place apostolic tradition on a level with Scripture." The Protestants taught this and the Church of Rome condemned it. Catholicism teaches the Scriptures do not contain all things necessary to salvation and that tradition is on the same level as Scripture.
2. "That certain books accepted as canonical in the Vulgate were apocryphal and not canonical." In other words, the Church of Rome says the Apocrypha is a part of the biblical canon or a part of the original Word of God. Yet the errors and contradictions in the Apocrypha immediately refute any claim to inspiration.
3. "That Scripture must be studied in the original languages, and that there were errors in the Vulgate." In order to be reconciled to Rome, we must come to the place where we say the Roman Bible, the Vulgate, has no errors and we do not need to study the manuscripts in the original languages to determine if there are any corruptions. Rome doesn't want anyone to compare their Bible with the Greek of the Received Text for it unmask the many errors it contains.
4. "That the meaning of Scripture is plain, and that it can be understood without commentary with the help of Christ's Spirit." Rome's teaching has always been that the Bible cannot be understood except as interpreted by the church leadership and scholars.¹¹⁸

What the Papacy told Newman was if the Protestants would reject the teachings of the Reformation and accept the condemnations of the Council of Trent, they could be accepted back into the fold of the Mother Church. Is it possible that the Protestant churches have come to accept the Council's condemnations and not even realize it? Have

¹¹⁸Froude, *The Council of Trent*, pp. 174-175.

they put "tradition on a level with Scripture"? If not, where in Scriptures can be found the command to reject God's holy Sabbath (Saturday, the seventh day of the week), and replace it with Sunday (the first day of the week)? Cardinal Gibbon, of the Catholic Church, has given us a very clear answer to this. "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."¹¹⁹ Again we read: "Sunday is founded, not on Scripture, but on tradition, and is distinctly a Catholic institution. As there is no Scripture for the transfer of the day of rest from the last to the first day of the week, Protestants ought to keep their Sabbath on Saturday and thus leave Catholics in full possession of Sunday."^{120*} Is it also possible the Protestant churches have begun to accept the Apocrypha of the Vulgate as part of the canon of Scripture? If not, then why have they accepted it, along with the RSV in the Common Bible referred to in the introduction of this book, as well as other of the modern translations?

The third point that needs to be considered is: have we come to the place where we are ready to reject the Reformation position that the Vulgate was full of errors? If not, then why are nearly all of the modern versions of the Bible translated from the same manuscripts as the Vulgate and so highly promoted within Protestantism?

Finally, is it possible Protestants have come to believe the meaning of Scripture cannot be understood without the interpretation of the church or pastor? If not, then why have so many laid aside the study of Scripture to cling to doctrinal creeds of varying denominations? Why do they refuse to accept new insights into God's Word without first receiving the approbation of their minister? Why is it Christians of different denominational backgrounds refuse to study certain Bible doctrines together, simply because they might be "controversial"? What are Christians afraid of in the study and acceptance of the great truths of God's Word?

¹¹⁹ Gibbons, *The Faith of Our Fathers*, p. 89.

¹²⁰ *Catholic Record*, September 17, 1891.

*For more information on this subject please write to the address at the back of this book.

Again the question must be asked: Is it possible the Protestant churches of the world have accepted the Council of Trent and are not even aware of it? If not, why are they no longer protesting? Liberal Protestantism, as in a drunken stupor, can be seen staggering back into the opened arms of Roman Catholicism, and many conservative Protestants are being caught up in this intoxicating bewitchment simply because they refuse to study for themselves what truth is.

After being told the Protestant churches had to accept the Council of Trent, Newman quickly left Rome and headed back for England, saying as he left, "I have a work to do in England."¹²¹ As he returned home to launch a campaign to reconcile Protestantism and Catholicism, he penned the following hymn that is found in many Protestant hymnals and is sung in ignorance of the insidious intent, and masked meaning, of the author.

"Lead, kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark and I am far from home;
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene;
One step's enough for me."¹²²

He does not have to foresee the total fulfillment, but he's going back to England with the intent to start leading the Protestant churches a step at a time back into the arms of Rome. When he was unable to do so, he apostatized to Catholicism himself.¹²³

Newman arrived in England on July 9, 1833 and the Oxford Movement began on July 14 of that same year. Within a few years, in 1841, he wrote a letter revealing his true feelings. "Only through the English Church can you act upon the English nation. I wish, of course, our church should be consolidated, with and through and in your communion, for its sake, and your sake, and for the sake of unity."¹²⁴

¹²¹Newman, *Apologia Pro Vita Sua*, p. 83.

¹²²*The Church Hymnal, Review and Herald Pub.*, p. 403.

¹²³Newman, *Apologia Pro Vita Sua*, p. 98.

¹²⁴*Idem.*, p. 225.

This is a Protestant minister wanting to bring the Protestant church back to Catholicism. He and his associates believed that Protestantism was the Antichrist. One of them presented the spirit of the group when he wrote "Protestantism is perishing: what is good in it is by God's mercy being gathered into the garners of Rome.... My whole life, God willing, shall be one crusade against the detestable and diabolical heresy of Protestantism."¹²⁵ This man, too, was still a Protestant minister at the time he penned these words. Still another wrote the Antichrist is itself the Protestant church. "I believe Antichrist will be infidel, and arise out of what calls itself Protestantism, and then Rome and England will be united in one to oppose it."¹²⁶ These professed Protestant leaders further declared God never intended for the Bible to teach doctrine, for doctrine came solely from the church and it alone was the final authority. Protestant men reached back across the gulf to join hands with the Roman church and it is unbelievable the success which they achieved.

On the night of October 8, 1845, a Catholic official, Father Dominic, visited Newman in a pouring rain. As Dominic was standing before the fire warming himself, he turned to see Newman prostrated on the floor, begging him to hear his confession and forgive his sins. Within one year of that date, 150 ministers and imminent laymen joined the Roman Catholic Church. The devilish groundwork had been laid and they were now ready to attack the "stronghold of Protestantism" and replace the Word of God with the corrupted Catholic Bible. On January 17, 1847, Newman wrote to Wiseman of the desire to corrupt the Protestant Bible so that it would conform to the corrupt Vulgate.

"The Superior of the Franciscans, Father Benigno, in the Trastevere, wishes us out of his own head to engage in an English Authorized Translation of the Bible. He is a learned man, and on the Congregation of the Index. What he wished was, that we would take the Protestant translation, correct it by the Vulgate... and get it sanctioned here. This might be our first work if your Lordship approved of it."¹²⁷

¹²⁵Bowden, *The Life of F.W. Faber*, p. 192.

¹²⁶Walsh, *Secret History of the Oxford Movement*, p. 292.

¹²⁷Ward, *Life and Times of Cardinal Wiseman*, Vol. I, p. 454.

They immediately set out to try and take the English Bible out of the hands of the Protestant people and put a translation from the Latin Vulgate in its place; and their success can be seen in the multitude of modern translations today. They started it over 150 years ago and today they have met with great success.

In 1850, Wiseman was appointed Cardinal and a Catholic hierarchy was established in Great Britain. The success of the Oxford Movement had been phenomenal, for in 1830 England had only 434 priests, but by 1863 the number had increased to 1,242. In 1830 there were 16 convents in England; by 1863 there were 162, more than 10 times the number. In capturing the universities, the Papacy had captured England. Is it possible that the Papacy has also captured the universities and colleges of America? It is not only possible, but also a definite reality, for they are teaching the very same things that the Jesuits taught. They are promoting the same Bibles and teaching the same philosophy. I do not believe that anyone, with any amount of awareness of current or past events, could honestly say the Papacy has not infiltrated the whole of the Protestant world, including its institutions of learning. Therefore, it is imperative that we know for ourselves what we believe and why we believe it.

In 1864, the Privy Council handed down a decision permitting seven ministers of the Church of England to retain their positions, even though they had ruthlessly attacked the inspiration of the Scriptures. The response of the Catholic Church to this was that "the whole Catholic Church is, as we have seen, with the Privy Council and against the modern dogmatists."¹²⁸ The modern dogmatists, to which Dean Stanley here refers, are those who accept the Bible, and the Bible only, as a rule of faith and practice; and he says the Catholic Church and the Privy Council both condemn such a position. Stanley did not himself believe the Bible alone constituted the Word of God, but the sacred books of other religions also comprised His Word.¹²⁹

In this very same year the High Church accepted the authority of tradition, the inspiration of the Apocrypha, the teaching of purgatory, and condemned the imputed righteousness of Christ. As a result, ritualism spread from 2,054 churches in 1844 to 5,964 churches in 1896

¹²⁸ Stanley, *Essays on Church and State*, p. 140.

¹²⁹ *Idem.*, p. 124.

72 *Dealing With the Devil's Deception*

and to 7,044 by 1898. History reveals most clearly that "the Jesuits rapidly spread themselves over Europe, and wherever they went, there followed a revival of popery."¹³⁰

¹³⁰White, *The Great Controversy*, p. 235.

Chapter 6

The Men Behind the Revision

As the Revision Committee met, it was decided that in order to acquire a greater acceptance and credibility for their work, they should appeal to the King of England to appoint a Royal Commission as King James had done more than 250 years before. Ellicott (chairman of the New Testament Revision Committee), Lightfoot, and W.F. Moulton made this request twice, but both times the King would have no part of it and flatly denied their request.

As we consider the men on the Revision Committee, we shall discover they were either a part of the Oxford Movement to bring the Church of Rome and the Protestant churches together into one church with one Bible, or in sympathy with this movement. John Newman, who was now Cardinal Newman, and "who has done more to damage Protestantism and popularize Romanism than any other man that ever lived, was invited to sit on this Revision Committee. Dr. Hort idolized him. Hort and Westcott walked in the light of his writings."¹³¹ As such, they were not content to merely revise the King James Version, but also made such radical changes in the underlying Greek text itself that they actually produced a totally different Bible.

One of those on the Committee, Dr. G. Vance Smith, denied the deity of Christ, yet presumed to be capable of translating the Bible, which was given to us by the Spirit of Christ. Another, Dean Stanley, stated very openly that the Pentateuch was not the work of Moses.¹³² A position which is nothing less than a defiant rejection of the clear teaching of Jesus that Moses was indeed the author of these five books, even referring to Moses by name. (See *John 5:46; 7:19; Mark 12:26; Matthew 8:4; Mark 10:5*). Ellicott, chairman of the Committee, declared that "there were clear tokens of corruptions in the Authorized Version."¹³³ Still another who shared this sentiment was Dr. Moulton, who was a devotee of the Vulgate Bible and looked upon it as far

¹³¹Wilkinson, *Answers to Objections to Our Authorized Bible*, p. 45.

¹³²Stanley, *Essays on Church and State*, pp. 329-330.

¹³³Ellicott, *Addresses on the Revised Version*, p. 70.

superior to the King James Version and the Greek manuscripts from which it was translated. This man openly declared that "the Latin translation, being derived from manuscripts more ancient than any we now possess, is frequently a witness of the highest value in regard to the Greek text which was current in the earlier times, and... its testimony is in many cases confirmed by Greek manuscripts which have been discovered or examined since the 16th century."¹³⁴

His premise was the Latin Vulgate of Jerome was far superior to any Greek manuscripts we have and that "the Rhemish Testament agrees with the best critical editions of the present day."¹³⁵ The Rhemish edition is the official English translation of Jerome's Vulgate or the official English translation of the Catholic Bible. He believed it was by far the best and that "on the whole, the influence of the use of the Vulgate would, in the New Testament, be more frequently for good than for harm in respect of text."¹³⁶

Here is a man on the Revision Committee, to revise a Protestant Bible, and yet says openly the Protestant Bible is inferior to the Catholic Bible. These are things Protestants today need to be aware of. Is it true? Is the Latin Vulgate the best? There has not been a Protestant until this time that has said that, except those who rejected the basic tenets of Protestantism, apostatized, and converted to Catholicism.

As we consider the background of some of the leading men connected with the Revision Committee, we further discover Moulton's brother, Professor R.G. Moulton, believed the book of Job was a parable and could not be accepted as a true Biblical account. His desire was that "the great majority of readers will take these chapters to be part of the parable into which the history of Job has been worked up. The incidents in heaven, like the incidents of the prodigal son, they will understand to be spiritually imagined, not historically narrated."¹³⁷

Another area in which Moulton was of service to Satan was his promotion of the Roman Catholic teaching of "Advocatus Diaboli."

Since Jesus used the phrase "*get thee behind me, Satan*" in

¹³⁴Moulton, *History of the English Bible*, p. 184.

¹³⁵*Idem.*, p. 185.

¹³⁶*Idem.*

¹³⁷Moulton, *The Literary Study of the Bible*, p. 37.

reference to Peter in Matthew 16:23, the Church of Rome was faced with a problem whereby it became necessary to use the rules of modern "Biblical Criticism" to exalt Satan. For if one believes that Peter was the predecessor of the Popes and control of the church was given to him, how could Jesus call him Satan? Therefore, it became necessary to make some changes in one's understanding of Satan.

"Among the sons of God, it is said, comes 'the Satan.' It is best to use the article and speak of 'the Satan'; or as the margin gives it, 'the Adversary': that is, the Adversary of the Saints.... Here (as in the similar passage of Zechariah) the Satan is an official of the Court of Heaven.... The Roman Church has exactly caught this conception in its 'Advocatus Diaboli': such an advocate may be in fact a pious and kindly ecclesiastic, but he has the function assigned him of searching out all possible evil that can be alleged against a candidate for canonization, lest the honours of the church might be given without due enquiry."¹³⁸

Do you believe that Satan is a righteous, "pious and kindly ecclesiastic"? The Revisers intentionally made these changes to support that theory in order to protect the "primacy of Peter," and the devil is delighted.

Two of the most prominent men on the Revision Committee were B.F. Westcott and F.J.A. Hort. These men dominated and practically controlled the committee, and it was primarily because of the working of these two men that we have the corrupted Bibles we have today. Both of these men were very much involved in "higher criticism" which is hostile to the historic Christian faith, and which shall destroy it, unless it is confronted and exposed as the diabolic deception it is.

In 1847 Westcott wrote: "All stigmatize him; [Dr. Hampden] as a 'heretic'.... If he be condemned, what will become of me!... The battle of the inspiration of Scripture has yet to be fought, and how earnestly I could pray that I might aid the truth in that."¹³⁹ He did not believe in the inspiration of the Spirit and fought to take away the Protestant Bible and replace it with the Roman Bible based on Catholic tradition.

These men ruled out any possibility of the Providential preservation of the Scriptures and prided themselves on treating the

¹³⁸ *Idem.*, pp. 28-29.

¹³⁹ Westcott, *Life and Letters of Brooke Foss Westcott*, Vol. I, pp. 94-95.

Word of God in the same manner they would that of any other book. However, "If the doctrines of the divine inspiration and providential preservation of these Scriptures are true doctrines, then the textual criticism of the New Testament is different from that of the uninspired writings of antiquity."¹⁴⁰

When it comes to the things of God's word, our thinking must always differ from the thinking of apostates, agnostics, and atheists. Remember well the warning of the word: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world" (*Colossians 2:8*). Be very cautious "lest any man should beguile you with enticing words" (*Colossians 2:4*).

By refusing to take into consideration both Providence and inspiration, these professed Protestant scholars immediately set their feet on the downward path; for if it is acceptable to ignore the Providential preservation of the Scriptures, then it would be equally acceptable to also ignore their Divine inspiration. If this was the case, then one could also be justified in questioning the teachings of such dubious Scriptures; and this is precisely what their end result was.

Hort in writing to Rev. Rowland Williams, October of 1858 said: "Further I agree with them (authors of 'Essays and Reviews') in condemning many leading specific doctrines of the popular theology.... Evangelicals seem to me perverted rather than untrue. There are, I fear, still more serious differences between us on the subject of authority, and especially the authority of the Bible."¹⁴¹ Remember, these are two of the leading men on the Revision Committee, and yet they did not believe in the authority of the Bible they were revising. While harboring such feelings, these men introduced the falsified manuscripts of Rome into the Committee a little at a time; thus they replaced the Word of God with the corrupted Bible of Catholicism, and in turn gave us the numerous conflicting modern translations of today.

Both of these men also had strong inclinations toward Mariolatry (the worship of Mary), as can be seen from Westcott's letter to Archbishop Benson of November 17, 1865, in which he said, "I wish I could see to what forgotten truth Mariolatry bears witness."¹⁴² He

¹⁴⁰Hills, *The King James Version Defended*, p. 2.

¹⁴¹Hort, *The Life and Letters of Fenton John Anthony Hort*, Vol. I, p. 400.

¹⁴²Westcott, *Life and Letters of Brooke Foss Westcott*, Vol. I, p. 251.

further expressed these sentiments in writing of an experience in France several years previous to this. "After leaving the monastery, we shaped our course to a little oratory which we discovered on the summit of a neighboring hill.... Fortunately we found the door open. It is very small, with one kneeling-place; and behind a screen was a 'Pieta' the size of life (i.e. a Virgin and dead Christ).... Had I been alone I could have knelt there for hours."¹⁴³

Hort in turn wrote to Westcott that he was "very far from pretending to understand completely the oft-renewed vitality of Mariolatry" and that he had "been persuaded for many years that Mary-worship and 'Jesus'-worship have very much in common in their causes and their results."¹⁴⁴

These men are professed Protestants, yet they also believed in the priesthood, and Hort believed that error could "hardly be expelled till Protestants unlearn the crazy horror of the idea of priesthood."¹⁴⁵ And in writing to Lightfoot he said: "But you know I am a staunch sacerdotalist" (one who believes that priests are invested with certain supernatural powers upon ordination).¹⁴⁶ These were the two most influential men on the Revision Committee that began the long line of corrupted translations of the Bible, but their heresy did not stop there. Westcott's son reveals that both his father and Hort were very involved in spiritism.

"The Communion of Saints seems peculiarly associated with Peterborough.... He had an extraordinary power of realizing this communion. It was his delight to be alone at night in the great Cathedral, for there he could meditate and pray in full sympathy with all that was good and great in the past. I have been with him there on a moonlight evening, when the vast building was haunted with strange lights and shades, and the ticking of the great clock sounded like some giant's footsteps in the deep silence. Then he had always abundant company. Once a daughter, in later years, met him returning from one of his customary meditations in the solitary darkness of the Chapel at Auckland Castle, and she said to him, 'I expect you do not feel alone?'

¹⁴³*Idem.*, p. 91.

¹⁴⁴Hort, *The Life and Letters of Fenton John Anthony Hort*, Vol. II, pp. 49-50.

¹⁴⁵*Idem.*, p. 51.

¹⁴⁶*Idem.*, p. 86.

78 *Dealing With the Devil's Deception*

'Oh no,' he said, 'it is full.'¹⁴⁷

Westcott declared, that in addition to himself, there were "many others who believe it possible that the beings of the unseen world may manifest themselves to us."¹⁴⁸ He further believed that "We are learning with the help of many teachers the extent and the authority of the dominion which the dead have over us."¹⁴⁹ He also taught (along with witches, warlocks and occultists) that on "All Saints Day" (*All Hallows Eve, or Halloween*) "fellowship with the spiritual world" was at its highest point.¹⁵⁰

It is also interesting to note Westcott had a dog he named "Mephistopheles," which is more than an unusual name. According to *Webster's Dictionary* it is the name of an "evil demon." It is a satanic name that is found in the literature of the Middle Ages on magic and necromancy (communication with the dead). Of this dog Westcott said: "The dog is far more to me, he is a symbol."¹⁵¹ This man was so seeped in spiritualism that he had a "tradition of reading Goblin stories at Christmas."¹⁵²

While an undergraduate at Cambridge, Hort began an organization, which he named "Hermes." The occult makes it clear that "Satan or Hermes are all one."¹⁵³ Hermes was neither male nor female, but a fusion of both sexes in one and was the god the Gnostics taught was to be found within the enlightened. The later philosophers of Neo-Platonism referred to Hermes as the "Logos" (the biblical reference to Jesus in the first chapter of the Gospel of John). Hort's "Hermes" club held meetings from 1845 to 1848. Three years later (1851) he was one of the founders of another organization called the "Ghostly Guild."

"The 'Ghostly Guild,' which numbers amongst its members A. Barry, E.W. Benson, H. Bradshaw, the Hon. A. Gordon, F.J.A. Hort,

¹⁴⁷Westcott, *Life and Letters of Brooke Foss Westcott, Vol. I, p. 312.*

¹⁴⁸*Idem., p. 117*

¹⁴⁹Westcott, *The Historic Faith, p. 249.*

¹⁵⁰*Idem., p. 255*

¹⁵¹Westcott, *Life and Letters of Brooke Foss Westcott, Vol. II, p. 147.*

¹⁵²*Idem., p. 185*

¹⁵³Blavatsky, *The Secret Doctrine, Vol. II, p. 30.*

H. Luard, and C.B. Scott, was established for the investigation of all supernatural appearances and effects. Westcott took a leading part in their proceedings, and their inquiry circular was originally drawn up by him."¹⁵⁴

Hort wrote to Rev. John Ellerton, December 29, 1851 explaining briefly the purpose of the organization. "Westcott, Gorham, C.B. Scott, Benson, Bradshaw, Luard, etc., and I have started a society for the investigation of ghosts and all supernatural appearances and effects, being all disposed to believe that such things really exist, and ought to be discriminated from hoaxes and mere subjective disillusions."¹⁵⁵

Thirty years after the beginning of the "Ghostly Guild" the new Greek and English Bibles, spawned by Westcott and Hort, were released upon an unsuspecting world; and Hort declared, "the work which has gone on now for nearly thirty years" was brought to a conclusion.¹⁵⁶ This organization eventually evolved into the *Society for Psychical Research*, which did much to make necromancy acceptable within Christendom. Today, even in the light of so many Bible warnings(*Deuteronomy 18:10-12; Leviticus 20:27; 1 Chronicles 10:13; 2 Chronicles 33:6; Galatians 5:20*), this ancient form of witchcraft has permeated the vast majority of the entire Christian world. Such renowned men as Bishop James Pike who claimed to have been in communication with his dead son, and J.B. Phillips (the translator of *The New Testament in Modern English*) who declared C.S. Lewis appeared to him a few days after he had died. He states Lewis "'appeared' sitting in a chair within a few feet of me and spoke a few words which were particularly relevant to the difficult circumstances through which I was passing." He declared that Lewis appeared to him about a week later and when he mentioned this encounter with a "familiar spirit" to "a saintly Bishop...His reply was 'My dear J.B.' this sort of thing is happening all the time.'"¹⁵⁷

In addition to the above, both Westcott and Hort were extremely opposed to Protestantism as is evidenced by Westcott's letter to the

¹⁵⁴Westcott, *Life and Letters of Brooke Foss Westcott, Vol. II, p. 117.*

¹⁵⁵Hort, *The Life and Letters of Fenton John Anthony Hort, Vol. I, p. 211.*

¹⁵⁶*Idem., Vol. II, p. 234.*

¹⁵⁷Phillips, *Ring of Truth: A Translators Testimony, p. 119.*

Archbishop of Canterbury. "It does not seem to me that the Vaudois claim an ecclesiastical recognition. The position of the small Protestant bodies on the Continent, is, no doubt, one of great difficulty. But our church can, I think, only deal with churches growing to fuller life."¹⁵⁸ They rejected the Waldenses' writings, their Bible, and their Christian identity.

Hort in turn wrote to Westcott, September 23, 1864, that he believed "Coleridge was quite right in saying that Christianity without a substantial church is vanity and disillusion; and I remember shocking you and Lightfoot not so long ago by expressing a belief that 'Protestantism' is only parenthetical and temporary."¹⁵⁹ His bereaved cry was that "perfect Catholicity has been nowhere since the Reformation."¹⁶⁰

Though both of these men were professed Protestants, they were vehemently opposed to Protestantism and, as their correspondence reveals, believed that the Catholic Church possessed the truth. Hort wrote to Mr. John Ellerton on July 6, 1848:

"The pure Romish view seems to me nearer, and more likely to lead to, the truth than the Evangelical.... We should bear in mind that that hard and unspiritual medieval crust which enveloped the doctrine of the sacraments in stormy times, though in a measure it may have made it unprofitable to many men at that time, yet in God's providence preserved it inviolate and unscattered for future generations.... We dare not forsake the sacraments or God will forsake us."¹⁶¹

They further adhered to the papal doctrine of the atonement rather than the clear Bible teaching and believed true atonement came through the Catholic Church and that belief in the substitutionary death of Jesus for our sins is "immoral," a "counterfeit," and "heresy." On October 15, 1860, Hort wrote to Westcott revealing what their true position was.

"To-day's post brought also your letter.... I entirely agree -- correcting one word -- with what you there say on the Atonement, having for many years believed that 'the absolute union of the

¹⁵⁸Westcott, *Life and Letters of Brooke Foss Westcott*, Vol. II, p. 53.

¹⁵⁹Hort, *The Life and Letters of Fenton John Anthony Hort*, Vol. II, p. 30.

¹⁶⁰*Idem.*, p. 32.

¹⁶¹*Idem.*, Vol. I, p. 149.

Christian (or rather, of man) with Christ Himself' is the spiritual truth of which the popular doctrine of substitution is an immoral and material counterfeit.... Certainly nothing could be more unscriptural than the modern limiting of Christ's bearing our sins and sufferings to his death; but indeed that is only one aspect of an almost universal heresy."¹⁶²

Hort acknowledges his agreement by contending that "'There is no direct reference to the idea of purchase or ransom... or to the idea of sacrificial atonement... [The] Lamb without blemish [is] the passover lamb and not the lamb of God.'"¹⁶³

Further evidence of the many departures of these men from the principles of God's word can be found in Westcott's open confession that he was "much drawn to beer." In 1893 "his picture together with some of the following words spoken by him, was utilized for the adornment of the advertisement of a brewer of pure beer. 'My idea is that they might have a public house in which good beer alone would be sold.... I consider pure beer... to be an innocent and wholesome beverage.'"¹⁶⁴

This very mentality was what enabled him to also declare "There was a time when it was usual to draw a sharp line between religious and worldly things. That time has happily gone by."¹⁶⁵ Hort expresses his consensus by confessing his "hope the church of the future will foster" fighting and dancing.¹⁶⁶

If one feels free to imbibe such "philosophy and vain deceit" (*Colossians* 2:8) then, of necessity, they must compromise, if not totally reject, the Bible teaching of punishment for such indulgence. Thus Hort declares his belief that "finite sin cannot deserve infinite punishment."¹⁶⁷

Since, by this time, the United States had become the undisputed stronghold of Protestantism, these men understandably maintained, if

¹⁶² *Idem.*, p. 430.

¹⁶³ Riplinger, *New Age Bible Versions*, p. 234.

¹⁶⁴ Westcott, *Life and Letters of Brooke Foss Westcott*, Vol. II, pp. 178, 218, 219.

¹⁶⁵ Westcott, *The Historic Faith*, pp. 146, 147.

¹⁶⁶ Hort, *The Life and Letters of Fenton John Anthony Hort*, Vol. I, pp. 262, 263.

¹⁶⁷ *Idem.*, p. 118.

82 *Dealing With the Devil's Deception*

not cherished, strong anti-American sentiments. America was a thorn in the flesh of those who were seeking restoration with Catholicism and they desired to see it removed. "It cannot be wrong to desire and pray from the bottom of one's heart that the American Union may be shivered to pieces" were the feelings expressed by Hort in 1862.¹⁶⁸ He even went so far as to declare he had a "deep hatred of democracy in all its forms."¹⁶⁹ This was no doubt the result of a decision made previously when he said: "I have pretty well made up my mind to devote three or four years up here to the study of communism."¹⁷⁰

As unbelievable as it may seem, these professed "Christian scholars" also rejected the Biblical account of creation in favor of the new theory of evolution. In writing to the Archbishop of Canterbury on March 4, 1890, Westcott openly stated "no one now, I suppose holds that the first three chapters of Genesis, for example, give a literal history -- I could never understand how any one reading them with open eyes could think they did."¹⁷¹ Hort in turn declared he was "inclined to think that no such state as 'Eden' (I mean the popular notion) ever existed, and that Adam's fall in no degree differed from the fall of each of his descendants."¹⁷² He stated his true position when he wrote: "the book which has most engaged me is Darwin. Whatever may be thought of it, it is a book that one is proud to be contemporary with.... My feeling is strong that the theory is unanswerable. And so, it opens up a new period."¹⁷³

These two men had worked together for several years to bring out a Greek New Testament that would differ greatly from the Received Text, which Hort called "that vile Textus Receptus."¹⁷⁴ They claimed "to have resurrected the texts of Origen"¹⁷⁵ for they considered "those

¹⁶⁸*Idem.*, p. 49.

¹⁶⁹*Idem.*, Vol. II, p. 34

¹⁷⁰*Idem.*, Vol. I, p. 103.

¹⁷¹Westcott, *Life and Letters of Brooke Foss Westcott*, Vol. II, p. 69.

¹⁷²Hort, *The Life and Letters of Fenton John Anthony Hort*, Vol. I, p. 178.

¹⁷³*Idem.*, p. 416.

¹⁷⁴*Idem.*, p. 211.

¹⁷⁵Fuller, *Which Bible*, p. 139.

manuscripts as most trustworthy which give the readings recognized by Origen."¹⁷⁶ Thus, their Greek text became "the most unreliable text perhaps ever printed -- one English critic says, 'the foulest and most vicious in existence.'"¹⁷⁷

That these men came to the Committee fully prepared to effect a systematic change in the Protestant Bible is extremely evident in their correspondence, such as Westcott's letter to Archbishop Benson. "In a few minutes," he said, "I go with Lightfoot to Westminster (Revision Committee Session). More will come out of these meetings, I think, than simply a revised version."¹⁷⁸ In writing to Hort, he declared that the chairman of the Revision Committee seemed to him "quite capable of accepting heartily and adopting personally a thorough scheme."¹⁷⁹

These men had rejected the traditional Bible doctrines in favor of the errors of Catholicism, and as such, they developed a "thorough scheme" to remove the pure "unadulterated," "uncorrupted" Word of God, as contained in the Textus Receptus, and replace it with the corrupted Catholic Bible. Today all one must do in order to discover the success of their Satanic "scheme" is to behold the multiplicity of translations taken from their corrupted manuscripts.

Their further collusion prior to the meeting of the Revision Committee is extremely apparent in other correspondence between these men; such as the letter Westcott wrote to Hort on May 28, 1870 in which he said: "Your note came with one from Ellicott this morning.... Though I think that Convocation is not competent to initiate such a measure, yet I feel that as 'we three' are together it would be wrong not to 'make the best of it' as Lightfoot says.... There is some hope that alternative readings might find a place in the margin."¹⁸⁰ Some of the changes sought by these men were so rash and radical, that being unable to get them into the text itself, they filled the margins with them. "Two great differences stand out prominently between the marginal readings of the King James and the Revised.

¹⁷⁶Hoskier, *Codex B and Its Allies - A Study and an Indictment*, p. 53.

¹⁷⁷Fuller, *Which Bible*, p. 108.

¹⁷⁸Westcott, *Life and Letters of Brooke Foss Westcott*, Vol. I, p. 239.

¹⁷⁹*Idem.*, Vol. I, p. 393.

¹⁸⁰*Idem.*, p. 390.

84 *Dealing With the Devil's Deception*

First, the marginal readings of the Authorized Version are few compared to the host of them in the margin of the Revised Version. Secondly, what few there are in the margin of the Authorized simply say in another way the same thing found in the text; while in the Revised there are hundreds of readings in the margin, many of which are opposite and contradictory to the readings in the text."¹⁸¹

A week following his letter to Hort, Westcott wrote to Lightfoot, "Ought we not to have a conference before the first meeting for Revision? There are many points on which it is important that we should be agreed."¹⁸² Then a month later he again wrote to Hort stating that "the Revision on the whole surprised me by prospects of hope. I suggested to Ellicott a plan of tabulating and circulating emendations before our meeting which may in the end prove valuable."¹⁸³ Hort in turn wrote to Lightfoot declaring it was "difficult to measure the weight of acceptance won beforehand for the Revision by the single fact of our welcoming an Unitarian."¹⁸⁴ They had intentionally included someone who rejected the divinity of Christ in order to win favor in their attempt to replace the pure Protestant Bible with the corrupted Catholic one. The impact of this inexcusable action was such that "the regular chairman, the silver-tongued Bishop Wilberforce, whose sympathy with the project of a remedial revision had led the public to have confidence in the attempt, was so indignant with the presence of this man, and with the practices and the pressure of liberalistic members towards a Unitarian type revision, that he never attended but one meeting of the Committee. He absented himself in disgust, writing to a friend, 'What can be done in this most miserable business?'"¹⁸⁵

Hort later wrote to Williams expressing their true intentions. "The errors and prejudices, which we agree in wishing to remove," he said, "can surely be more wholesomely and also more effectually reached by individual efforts of an indirect kind than by combined open assault.

¹⁸¹Wilkinson, *Answers to Objections to Our Authorized Bible*, p. 25.

¹⁸²Westcott, *Life and Letters of Brooke Foss Westcott*, Vol. I, p. 391.

¹⁸³*Idem.*, p. 393.

¹⁸⁴Hort, *The Life and Letters of Fenton John Anthony Hort*, Vol. II, p. 140.

¹⁸⁵Wilkinson, *Answers to Objections to Our Authorized Bible*, p. 28.

At present very many orthodox but rational men are being unawares acted on by influences which will assuredly bear good fruit in due time, if the process is allowed to go on quietly; and I cannot help fearing that a premature crisis would frighten back many into the merest traditionalism."¹⁸⁶

Is it any wonder Westcott knew that "much evil would result from public discussion" of their work,¹⁸⁷ or that Hort wrote to Westcott stating: "I have a craving that our text should be cast upon the world before we deal with matters likely to brand us with suspicion. I mean a text issued by men who are already known for what will undoubtedly be treated as *dangerous heresy* will have great difficulty in finding its way to regions which it might otherwise hope to reach and whence it *would not be easily banished* by subsequent alarms."?¹⁸⁸

By the time these men were finished, they had produced a Greek text that differed from the Received Text in 5,604 places. Dr. D.A. Waite performed a meticulous comparison of these two texts and made a very enlightening discovery. "Of these 5,604 alterations I found 1,952 to be OMISSIONS (35%), 467 to be ADDITIONS (8%), and 3,185 to be changes (57%). In these 5,604 places that were involved in these alterations, there were 4,366 more words included, making a total of 9,970 Greek words that were involved."¹⁸⁹ There are some who would say these changes (comprising 7% of the New Testament) are really insignificant, but let us ask those who did this dastardly deed and see what they say of their changes.

"I do not think the significance of their existence is generally understood. It is quite impossible to judge the value of what appears to be trifling alterations merely by reading them one after another. Taken together they often have important bearings which few would think of at first."¹⁹⁰

These men had worked "quietly" and "indirectly" for years seeking to "remove" what they considered "errors and prejudices" in

¹⁸⁶Hort, *The Life and Letters of Fenton John Anthony Hort*, Vol. I, p. 400.

¹⁸⁷Westcott, *Life and Letters of Brooke Foss Westcott*, Vol. I, p. 229.

¹⁸⁸Hort, *The Life and Letters of Fenton John Anthony Hort*, Vol. I, p. 445.

¹⁸⁹Waite, *Defending the King James Bible*, p. 42

¹⁹⁰Hort, *The Life and Letters of Fenton John Anthony Hort*, Vol. II, p. 102.

the Protestant Bible, and as a result we were revised right back into the arms of Rome. Today the Protestant world has rejected the Bible of the apostolic church, the Waldenses, and the Reformers; and received in its place the Bible of the Catholic Church, which many of these people died opposing. Is it any wonder when the Bible of Westcott and Hort was released, an official Catholic newspaper prophetically proclaimed, "the new version will be the death knell of Protestantism"?¹⁹¹ Look at Protestantism today! Very few people can honestly say they are truly Protestant. Hardly any of the former Protestant denominations can truly claim to be a Protestant denomination today; for seldom is heard the voice of protest against the abominations of the "great whore." Yes, the "death knell" has tolled, but there are a few who refuse to die. May you, dear reader, be among those who are willing to stand firm for what you know to be truth. Be a true Protestant Christian.

¹⁹¹ *Dublin Review*, July 1881.

Chapter 7

Revised to Rome

The prominent men of the Revision Committee had pre-determined to incorporate into the revision the latest and most extreme form of higher criticism. Their Greek New Testament, which was strongly radical and revolutionary, and which in the main followed the Vaticanus and Sinaiticus,¹⁹² was submitted to the Revision Committee a little at a time "under pledges of strictest secrecy;"¹⁹³ and thus, their "thorough scheme" became a great success. The partiality of these men to the Vatican manuscripts was almost absolute for it was their feeling that when these favored a reading, that reading should be accepted as apostolic, even if all others disagreed with them. This attitude required so many changes that by the time they were finished, there were 5,788¹⁹⁴ alterations in the Greek text, which now coincides with the Vaticanus in nine out of 10 of the passages.

You must decide! Do you want to accept a version of the Bible that has been influenced by Darwinism, higher criticism, incipient modern religious liberalism, and a reversion back to Catholicism; or the one God has preserved for His people since apostolic times?

The Roman Catholic Church was jubilant the Revision movement exalted the corrupted Bible of Catholicism, by rejecting the Received Text of the Protestant Reformation, and they were not the least bit hesitant in boasting of their great victory.

"When we consider the scorn cast by the Reformers upon the Vulgate, and their recurrence, in consequence, to the Greek, as the only accurate standard, we cannot but rejoice at the silent triumph which truth has at length gained over the clamorous error. For, in fact, the principal writers who have avenged the Vulgate, and obtained for it its critical preeminence, are Protestants."¹⁹⁵

¹⁹²Fuller, *Which Bible*, pp. 136, 147.

¹⁹³Burgon, *The Revision Revised*, Preface, pp. XI, XII.

¹⁹⁴Fuller, *Which Bible*, p. 154.

¹⁹⁵Wiseman, *Essays*, Vol. 1, p. 104.

"How bitter to them must be the sight of their Anglican bishops sitting with Methodist, Baptist, and Unitarians to improve the English Bible according to modern ideas of progressive biblical Criticism!" declared an official publication of the Catholic Church, of which Cardinal Newman was at times editor. "Who gave these men authority over the written Word of God? It was not Parliament or Privy Council, but the Church of England acting through Convocation. To whom do they look for the necessary sanction and approval of their work, but to public opinion? One thing at least is certain, the Catholic Church will gain by the new Revision both directly and indirectly."¹⁹⁶

"From the Very Rev. Thomas S. Preston, of St. Ann's (R.C.) Church of New York, - 'The brief examination which I have been able to make of the Revised Version of the New Testament has convinced me that the Committee have labored with great sincerity and diligence, and that they have produced a translation much more correct than that generally received among Protestants. It is to us a gratification to find that in *very many* instances they have adopted the reading of the Catholic Version, and have thus by their scholarship confirmed the correctness of our Bible.'¹⁹⁷

"There is no reason to doubt that, had King James' translators generally followed the Douay Version, the convocation of Canterbury would have been saved the trouble of inaugurating a movement for the purpose of expurgating the English Protestant Bible of the errors and corruptions by which its pages are defiled."¹⁹⁸

"On the 17th of May the English speaking world awoke to find that its Revised Bible had banished the Heavenly Witnesses and put the devil in the Lord's Prayer. Protests loud and deep went forth against the insertion; against the omission none. It is well, then, that the Heavenly Witnesses should depart whence their testimony is no longer received. The Jews had a legend that shortly before the destruction of their Temple, the Shechinah departed from the Holy of Holies, and the Sacred Voices were heard saying, 'Let us go hence.' So perhaps it is to be with the English Bible, the Temple of Protestantism. The going forth of the Heavenly Witnesses is the sign of the beginning of the end.

¹⁹⁶ *Dublin Review*, July 1881.

¹⁹⁷ Warfield, *Collection of Opinions and Reviews*, Vol.II, p. 21.

¹⁹⁸ Mullen, *The Canon of the Old Testament*, pp. 369-370.

Lord Panmure's prediction may yet prove true - the New Version will be the death knell of Protestantism."¹⁹⁹

During the Dark Ages the corrupt church did not think enough of its corrupt Bible to give it any circulation, but kept it chained in monasteries. However, for the last 100 years their attitude has been quite different as they have sought to keep the unadulterated Word of God from the people by replacing the King James Bible with their villainous versions. The prophecy of Daniel 8:12 was that Catholicism (the "little horn") would "cast down the truth to the ground." But the assurance of 2 Peter 1:19 is that "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." Which shall it be? Only you can decide where you shall stand. Do not be deceived by error simply because it is contained in the pages of something that is called a Bible.

"In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering - a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition."²⁰⁰

In 1916, as the great influx of modern translations was just beginning, the world-renowned author, E. G. White, stated that we were just entering a battle that would be over the Word of God. "The agencies which have united against truth are now actively at work. God's Holy Word, which has been handed down to us at so great a cost of suffering and bloodshed, is little valued. There are few who really accept it as the rule of life. Infidelity prevails to an alarming extent, not in the world only, but in the church. Many have come to deny doctrines that are the very pillars of the Christian faith. The great facts of creation as presented by the inspired writers, the fall of man, the atonement, the perpetuity of the law -- these all are practically rejected by a large share of the professed Christian world. Thousands who pride themselves on their knowledge regard it as an evidence of

¹⁹⁹*Dublin Review, July 1881.*

²⁰⁰White, *The Great Controversy*, p. 582.

weakness to place implicit confidence in the Bible, and a proof of learning to cavil at the Scriptures, and to spiritualize and explain away their most important truths."²⁰¹

As we have seen, these prophetic utterances have indeed met their fulfillment in the multiplicity of modern translations which have been given to the Christian world by those who have thought themselves wise in their own eyes, and have criticized, condemned, spiritualized, and attempted to explain away the most important truths of God's Holy Word.

MAKING EVIL SEEM GOOD

*In all he did, in all he taught,
He kept this aim in sight;
To get the deeds of darkness done,
Disguised as works of light.*

*He spread his poison, slow and sure,
Through many a specious sect,
And made the evil seem the good,
Bamboozling God's elect.*

Selected.

²⁰¹White, *Prophets and Kings*, p. 625.

Chapter 8

Deceptive Delusions of Modern Translations

As we begin our consideration of the modern translations, it is interesting to note the one thing they all have, which the KJV does not, is a copyright. Without exception, they have all been copyrighted except for the KJV. Why is this? Because man cannot copyright God's Word, he can only copyright his own words. A copyright is defined as: "The legal protection given to authors and artists to prevent reproduction of their work without their consent. The owner of a copyright has the exclusive right to print, reprint, publish, copy and sell the material covered by the copyright."²⁰² This is the reason when there is a quotation from one of the modern translations in a book or magazine, there is always a statement that the author has received permission to quote the particular verses. That permission is not needed for the KJV, for the permission there comes directly from God. It cannot be copyrighted, for it is not the words of man, but the Word of God. Remember, the primary reasons for the modern translations are to make money and to remove from God's people His genuine Word.

When the English Revised Version was released in 1881 there was an agreement between the English and the Americans that the Americans would not produce a translation for a number of years, so as not to affect the sales of the English Bible. Thus, it was not until 1901 that the American Standard Version was released. Since that time, there have been no less than 143 different English translations produced (has the English language changed that much in recent years?), most of which were released in stages in order to increase sales. For example: Moffatt released his New Testament in 1913, which was revised and reprinted in 1917. Then he released the first half of the Old Testament in 1924 and the second half in 1925. The following year he published the entire Bible as a single volume, and in 1935 he gave to the world still another chance to spend some money as he revised his entire translation of the Bible. Just to deal with a few more of the better known translations, the Revised Standard Version was first released,

²⁰²*New Standard Encyclopedia, Vol. III, p. 565.*

as the New Testament only, in 1946, then the entire Bible in 1952, and finally included the Apocrypha for yet another release in 1957. The Amplified Bible released the New Testament in 1958, half of the Old Testament in 1962, and the other half in 1964; and finally the entire Bible in 1965. The New English Bible was released in three stages from 1961 to 1970. The Living Bible was quite a profitable venture, coming out in several stages. The first of these was in 1962, followed by one each year in 1965, 1966, 1967, 1968, 1969, 1970 and 1971. In 1973, the first portion of the New International Version hit the market, to be followed by the entire Bible in 1978. As can be imagined, it was quite a profitable move to release these Bibles a portion at time over a period of a few years, rather than producing one entire Bible at a time.

One of the first translations to follow the work of the 1881 Revision Committee was Moulton's *Modern Reader's Bible* of 1895. Moulton was, as we have already seen, a higher critic who rejected the authenticity of Job. In the preface of his Bible, he stated the purpose of his Bible was to establish it as a literary work.

"The spirit of this work is bounded by the idea of literature. I have no claim to speak as a theologian, and do not attempt doctrinal discussion. The revelation which is the basis of our modern religion has been made in the form of literature: grasp of its literary structure is the true starting-point for spiritual interpretation, and the literary study of the Bible is the common ground on which varying theologies may meet. It is equally a principle of *The Modern Reader's Bible* to exclude another class of questions, which have absorbed immense attention at the present time, and are popularly known as the Higher Criticism."²⁰³

If we accept this premise, from which Moulton begins, we must believe it is impossible for an illiterate individual to have any hope of spiritual advancement. But even if it were true that religion, and the Word of God, should be approached from the aspect of literature, was the KJV so deficient as pertaining to literature? Not according to Dr. William Phelps, Professor of English Literature at Yale University.

"Priests, atheists, skeptics, devotees, agnostics, and evangelists, are generally agreed that the Authorized Version of the English Bible is the best example of English literature that the world has ever seen.... Every one who has a thorough knowledge of the Bible may truly be called

²⁰³Moulton, *Modern Reader's Bible*, Preface, p. vii.

educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute. Western civilization is founded upon the Bible.... I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible....

"The Elizabethan period - a term loosely applied to the years between 1558 and 1642 - is generally regarded as the most important era in English literature. Shakespeare and his mighty contemporaries brought the drama to the highest point in the world's history; lyrical poetry found supreme expression; Spencer's *Faerie Queene* was an unique performance; Bacon's *Essays* have never been surpassed. But the crowning achievement of those spacious days was the Authorized Translation of the Bible, which appeared in 1611. Three centuries of English literature followed; but although they have been crowned with poets and novelists and essayists, and although the teaching of the English language and literature now gives employment to many earnest men and women, the art of English composition reached its climax in the pages of the Bible....

"Now, as the English speaking people have the best Bible in the world, and as it is the most beautiful monument erected with the English alphabet, we ought to make the most of it, for it is an incomparably rich inheritance, free to all who can read. This means that we ought invariably in the church and on public occasions to use the Authorized Version; all others are inferior."²⁰⁴

His statement that "all others are inferior" would also include Moulton's Bible, which was, nonetheless, a profitable endeavor for him. The KJV was, and is, recognized by scholars the world over as the pinnacle of English prose - unsurpassed in clearness, vigor, and precision; and without doubt "the best example of English literature that the world has ever seen." Thus, literary men, as well as theologians, frowned on the first revision.

The Emphasized Bible was soon to follow in 1902 and in the very first verses it was quite clear it was seasoned with higher criticism. "In the beginning God created the heavens and the earth. Now the earth *had become* waste and wild, and darkness was on the face of the roaring

²⁰⁴*Ladies Home Journal*, Nov. 1921.

deep, but the Spirit of God was brooding on the face of the waters. And God said, 'Light be' And light was." The reason for this departure from the true Biblical account of creation becomes evident upon reading chapter three of the Introduction.

"The textual critic prepares the way for the translator, a consideration which makes this the convenient moment for stating that the textual critics followed in executing THE EMPHASIZED BIBLE are respectively Dr. Ginsberg in the Old Testament, and Drs. Westcott and Hort in the New....

"In the Old Testament there seemed to be no choice but to take the received or current Masoretic text, unless one had been prepared to embark on the treacherous sea of Conjectural Criticism; and, in the first writing out of the MS. for this work, that text in its commonly printed form was implicitly followed. It was the singular good fortune of the present translator, however, to have only just completed his transcript when the Critico-Masoretic Hebrew Bible of Dr. C.D. Ginsberg appeared; and it was at once seen how greatly it would add to the value of THE EMPHASIZED BIBLE to compare the MS. throughout with Dr. Ginsberg's Hebrew text and to make and translate a selection from his priceless Various Readings.

"There is the less need to enlarge on this, that information concerning it is by this time widely diffused. Few scholars nowadays would advocate the adoption of the so called Received Text of Erasmus and Stephens, published early in the sixteenth century. The discovery and collation of Greek MSS. have since then made such enormous strides, and so many textual critics of supreme ability and industry -- such as Griesbach, Scholtz, Lachmann, Tischendorf, Tregelles, and Westcott and Hort -- have labored in this department, that it would appear an act of sheer madness to go back to the critical apparatus of our great-grandfathers. Suffice it then to state in brief the general principles followed alike by Tregelles and by Westcott and Hort - *with whom alone* in the Christian Scriptures this work stands in immediate relation - and then to explain in a very few words why, for the present (the third) edition of the New Testament portion of THE EMPHASIZED BIBLE, the text of Tregelles was superseded by that of Westcott and Hort."²⁰⁵

²⁰⁵Rotherham, *Emphasized Bible, Introduction*.

In other words, the Emphasized Bible rejected, totally, the Bible of our "great-grandfathers," and accepted, fully, the Bible of Westcott and Hort, which is practically nothing more than the text of the Sinaiticus and Vaticanus.²⁰⁶ Westcott and Hort, as well as all of the higher critics that have followed in their footsteps, "defer almost invariably to the testimony of B (Vaticanus) and Aleph (Sinaiticus)."²⁰⁷

In 1921 the Shorter Bible, which had eliminated one-third of the New Testament and two-thirds of the Old Testament, was thrust upon the English-speaking world. The producers of this Bible had taken it upon themselves to remove four thousand of the nearly eight thousand verses of the New Testament, declaring them to be non-essential. The *United Presbyterian* has given an excellent description of this Bible:

"The preface further informs us that only about one-third of the New Testament and two-thirds of the Old Testament are possessed of this 'vital interest and practical value.' The Old Testament ritual and sacrificial system, with their deep lessons and forward look to the atonement through the death of Christ are gone. As a result of this, the New Testament references to Christ as the fulfillment of the Old Testament sacrifices are omitted. Such verses as, 'Behold the Lamb of God which taketh away the sin of the world,' are gone.

"Whole books of the Old Testament are gone. Some of the richest portions of the books of the prophets are missing. From the New Testament they have omitted 4,000 verses. Other verses were cut in two, and a fragment left us, for which we are duly thankful. The great commission recorded in Matthew; the epistles of Titus, Jude, First and Second John, are entirely omitted, and but twenty-five verses of the second epistle of Timothy remain. The part of the third chapter of Romans which treats of human depravity, being 'of no practical value to the present age,' is omitted. Only one verse remains of the fourth chapter. The twenty-fourth chapter of Matthew and other passages upon which the premillenarians base their theory, are missing. All the passages which teach the atonement through the death of Christ are gone."²⁰⁸

Between 1900 and 1925 numerous English translations of the Bible

²⁰⁶ Fuller, *Which Bible*, p. 136.

²⁰⁷ Kenyon, *Our Bible and the Ancient Manuscripts*, p. 120.

²⁰⁸ *United Presbyterian*, December 22, 1921.

were printed. The Young People's Bible, Emphasized Bible, Fenton's Bible, The Bible in Modern English, The Improved Bible Union Version, and others rolled from the presses in rapid succession. The question is: "Did our English language change so drastically in only 25 years as to necessitate another new version in 1925?" Yet, it was in this very year that Moffatt introduced another in the long line of venal versions promoting the higher criticism and corrupt theology of Westcott and Hort. In the Preface of his Bible, Moffatt openly declares that several authors wrote the Pentateuch and several portions were not written until after the ninth century B.C., or between 550-600 years after Moses.

"The primary difficulties are stated by the text. The traditional or 'masoretic' text is often desperately corrupt. (As we have already seen, the Dead Sea Scrolls have proven this to be totally false; thus the whole premise of his erroneous position crumbles.) At a number of places, for example in Genesis xxxv. 22, Judges iii. 1, I Samuel xiii. 1, Jeremiah iii. 1, and Zechariah vi. 15, it is broken or defective, though our English version usually conceals this. At other points it is in such disrepair that no conjecture can heal it. Such passages I have been content to leave with three dots (...). A longer line of dots, in the poetical books, means that a line of the original text is either missing or too defective to be restored with any certainty. Few scholars will judge that these marks occur too often; indeed, some may think that they ought to have been used more frequently. But wherever I was satisfied with some correction or conjecture which at least made tolerable sense, I preferred to adopt it. When the choice lay between a guess or a gap, I inclined to prefer the former, feeling that the ordinary reader, for whom this version is designed, would have a proper dislike of gaps. I can assure that they have been reduced almost to a bare minimum, and that wherever one does occur it means that the translator could not candidly patch up the text, even by using any of the patches devised by his predecessors.

"The books of the Old Testament are, for the most part, books which have been either made out of books, or edited more or less drastically by later hands. Sometimes a book has passed through both of these processes. Now, I have avoided complicating the translation with unaesthetic marks of sources; but, particularly in the earlier historical books, I have been obliged as an honest translator to distinguish one or two of the strata which have been fused and confused

in the traditional text. This has been done only when I found it to be absolutely necessary, for example, to disentangle two separate forms or fragments of a story. Thus, it is known to most people that the first five or six books of the Old Testament were compiled from several sources. Two of these require specially to be separated here and there; one is a Judahite narrative (J), the other is a narrative originating in Northern Israel (E), neither compiled earlier than the ninth century B.C. Whenever it has been necessary to mark an extract from the former, it is printed in italics, while any material from the latter appears within single square brackets ([])...

"All the rest of the text I have left in ordinary type, without making any attempt to indicate the various sources from which it has been drawn. The only other mark which requires a word of explanation is the double square brackets ([[]]). This denotes, throughout the entire Old Testament, passages which are either editorial additions or later interpolations."²⁰⁹

When Moffatt first released his translation of the Bible in 1913 (he did releases in 1913, 1917, 1924, 1925, 1926 and 1935), he stated very clearly in the preface that his aim was "to translate the New Testament exactly as one would render any piece of contemporary Hellenistic prose." Furthermore, he "often adopts readings that have little MS support. But beyond that, he has accepted around thirty conjectural emendations, without MS support."²¹⁰ He "also felt at liberty to rearrange the materials in the NT. He frequently changes the order of verses, supposedly restoring them to their 'original position.' The Gospel of John has suffered more than any other book in the NT from this attempted 'restoration.'"²¹¹ Following are but a few of his verse transpositions.

John 3:22-30 between 2:12 and 13 -- John 7:15-24 after 5:47 --
John 11:5 between 30 and 31 -- John 12:45-50 to the middle of 36
-- John 15:16 to the middle of 13:31 -- John 18:19-24 between 14
and 15.

Shortly after the introduction of Moffatt's Bible, the English-speaking world must have been in great need of a more modern

²⁰⁹ Moffatt, *A New Translation, Preface*.

²¹⁰ Kubo and Specht, *So Many Versions*, p. 32.

²¹¹ *Idem*.

version, for the Goodspeed Bible was published in 1923. Dr. Edgar Goodspeed also served as one of the translators for the Revised Standard Version and had openly declared that "'Genesis, Ruth, Job, Jonah and the exploits of David are simply fiction, tales and stories.'"²¹²

Again it proved a profitable venture to release this work in portions and revisions in 1923, 1927, 1935, 1938 and 1939. His 1939 edition of the Bible also contained the Old Testament of J.M. Powis Smith and Goodspeed's 1938 translation of the Apocrypha; a fact which along with the title of his final work (*The Complete Bible, An American Translation*) clearly shows his acceptance of the Catholic position concerning these books. The preface of the Smith -Goodspeed Bible reveals they also followed in the footsteps of the higher critics.

"Modern studies of textual problems reinforce the need for a new rendering. These have brought out more and more clearly the uncertain state of the Hebrew text and have perfected the technique of critical method. The science of textual criticism has made great progress in recent years, and no translation of the Old Testament can afford to ignore its results. Our guiding principle has been that the official Masoretic text must be adhered to as long as it made satisfactory sense. We have not tried to create a new text; but rather to translate the received text wherever translation was possible. Whenever a departure from this text was imperative we have sought a substitute for it along generally approved lines, depending primarily upon the collateral version, having recourse to scientific conjecture only when the versions failed to afford adequate help. If the number of such passages seems to him unduly large, he should bear in mind certain facts. The oldest known Hebrew manuscript of the Old Testament dates from the ninth century A.D. This means that at least eighteen centuries elapsed between the earliest Hebrew document now found in the Old Testament and our oldest manuscript; and that between the latest Hebrew document now found in the Old Testament and our oldest manuscript there was a lapse of approximately eleven centuries."²¹³

Again, his premise, like all those before, has since been invalidated by the discovery of the Dead Sea Scrolls. In reference to his position on

²¹²Murray, *The Authorized King James Bible Defended*, p. 57.

²¹³Smith and Goodspeed, *The Bible, an American Translation*, Preface.

the New Testament he continues: "I have closely followed the Greek text of Westcott and Hort, now generally accepted. Every scholar knows its great superiority to the late and faulty Greek texts from which the early English translations from Tyndale to the Authorized Version were made. In a few instances, I have accepted the emendations suggested by Dr. Hort himself in his *Notes on Select Readings*. Under the influence of more recent investigations, I have departed from Westcott and Hort in John 19:29; Acts 6:9; 19:28, 34; James 1:17; and Revelation 13:1 and I have adapted the striking suggestion of Rendel Harris, that by an error of the eye the name of Enoch has dropped out of the text in I Peter 3:19. The passages marked by Westcott and Hort as interpolations have been omitted from this translation, as being no part of the original text."²¹⁴

A very popular Bible among many Christians today is The Living Bible, which is based upon the text of the American Standard Version, which in turn is based upon the treacherous text of Westcott and Hort. Notice just one of thousands of real problems in this paraphrased perversion of the Bible. "And if someone asks, 'Then what are these scars on your chest and your back?' he will say, 'I got into a brawl at the home of a friend!' Awake, O sword, against my Shepherd, the man who is my associate and equal, says the Lord of hosts. Strike down the Shepherd and the sheep will scatter, but I will come back and comfort and care for the lamb" (*Zechariah 13:6-7*). Taylor then adds in his footnote: "Evidently self-inflicted cuts, as practiced by false prophets. See 1 Kings 18:28... That this is not a passage referring to Christ is clear from the context. This is a false prophet who is lying about his scars." For centuries the church has recognized this as a prophecy of Christ, and Jesus Himself applied this prophecy to His suffering and death (*Matthew 26:31*); yet Taylor says both the church and the Lord are in error.

Time Magazine had something quite interesting to say of Taylor and his Bible while he was in the process of writing it. "Mysteriously half way through the paraphrase Taylor lost his voice and still speaks in a hoarse whisper. A psychiatrist who examined him suggested that the voice failure was Taylor's psychological self-punishment for tampering

²¹⁴*Idem.*

with what he believed to be the Word of God."²¹⁵

This is undoubtedly one of the most inaccurate Bibles on the market today and the author frankly states he was guided by his own theology in his work on the Living Bible. However, keep in mind it is not, nor does it claim to be, a translation; but rather it is an interpretation of the American Standard Version and thus nothing more than what one man thinks the Bible says.

The New English Bible came from the Oxford/Cambridge University Press in 1970 and in the first year alone sold two million copies, half of which were in the United States. This Bible, "Instead of being a word-for-word translation, it is a 'meaning-for-meaning' rendering,"²¹⁶ which is not only translated from the corrupted manuscripts, but "frequently they daringly adopted Greek readings that are supported by a very small group of MSS of the so-called 'Western' type."²¹⁷ An example of their daring departure from the Majority Text and a most unreasonable rendering of the Western Text can be seen in their reading of Mark 8:26 which is not found in *any* of the Greek manuscripts and in only one of the Old Latin documents. This translation also transposes some verses and does not italicize the many instances where the translation committee added words. This is true of most of the modern translations, for they contain so many additions, they dare not italicize them, lest their treachery become obvious to all. In addition to this the committee, and in particular the Director, were of the same philosophy as those on the committee with Westcott and Hort 100 years previous; especially in the area of the authority and authenticity of the Bible. Notice some of the statements made by Professor C. H. Dodd, the Director of Translation.

"The old dogmatic view of the Bible therefore, is not only open to attack from the standpoint of science and historical criticism, but if taken seriously it becomes a danger to religion and public morals."²¹⁸ Is the Bible a danger if taken seriously?

"God is the author, not of the Bible but of the life in which the authors of the Bible partake, and of which they tell in such imperfect

²¹⁵*Time Magazine*, July 24, 1972.

²¹⁶Kubo and Specht, *So Many Versions*, p. 150.

²¹⁷*Idem.*, p. 151.

²¹⁸Dodd, *The Authority of the Bible*, p. 14.

human words as they could command."²¹⁹ He says that God is not the Author of the Bible; yet Scripture itself declares that "all Scripture is given by inspiration of God" and that "holy men of God spake as they were moved by the Holy Ghost" (2 Timothy 3:16; 2 Peter 1:20).

"The most downright claims to infallibility are made by the apocalyptist, as for example in the New Testament Revelation (see 22:6,16,18-19) a book which some of the wisest thinkers of the early Church wished to exclude from the canon, and which as a whole, is sub-Christian in tone and outlook."²²⁰ According to the man in charge of the translation of the New English Bible, the book of Revelation is "sub-Christian," yet according to God it is the "Revelation of Jesus Christ" (*Revelation 1:1*).

"God so loved the world that He gave His only begotten Son - The expression evidently Anthropomorphic. It is a mythological way of saying that in Christ God gives of His own Being..."²²¹ Are you ready to believe that John 3:16 is a myth?

"For indeed the bare idea of vicarious expiation (substitutionary atonement) is not wholly rational..."²²² is the position taken by the professor even though Scripture says, "Christ our passover has been sacrificed for us" and we may now have "joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (*1 Corinthians 5:7; Romans 5:11*).

Exodus 24:4 declares that "Moses wrote all the words of the LORD" and it is an established fact he wrote the first five books of the Bible, as well as Job and some of the Psalms; yet Professor Dodd says that "Moses has left us no writings, and we know little of him with certainty."²²³

Dodd, along with Stanley, Westcott, Hort, Moffatt and a host of others rejected the authenticity of the Pentateuch. The common premise of these "critics" of the Scripture is that these five books were written by what they term: 1) The Elohist (E), who wrote the first

²¹⁹ *Idem.*, p. 17.

²²⁰ *Idem.*, p. 15.

²²¹ *Idem.*

²²² *Idem.*, p. 215.

²²³ *Idem.*, p. 27.

chapter of Genesis and the other passages where God is referred to as Elohim. 2) The Jehovist (J), who wrote chapter 2 and the other passages where God is called Jehovah. 3) The Deuteronomists (D), who wrote the book of Deuteronomy. They further believe that a "Redactor (R)" (editor) came on the scene as much as a thousand years after Moses, from the time of Ezekiel and beyond. Some even go so far as to declare that portions of the Pentateuch (including all of Deuteronomy) are "pious frauds" or works of deception. All of this in light of the fact that Jesus clearly refers to Moses as the author of the Pentateuch (*Matthew 8:4; Mark 10:5, 12:26; John 5:46; 7:19*).

What it comes down to is this, dear reader, either Jesus or the "higher critics" are in error. If it is Jesus, then why should we believe anything else He says; and what hope do we have? If it is the "critics," then why should we believe any more of their pernicious prevarications; and what safety do we have if we continue to do so?

How can someone declare that "Creation, The Fall of Man, The Deluge, and the Building of Babel are symbolic myths" and then claim to have the right, or the ability, to handle the Word of God. How can they be trusted when they reject its authenticity and its teachings? But, as can be seen, the translators of the New English Bible (as well as the other modern translations) accept the same erroneous beliefs and pursue the same course of "higher criticism" as Westcott and Hort. As such, they have given the world yet one more Bible, which merely reflects the sentiments and theology of those who sought to replace the true Word of God with the corrupted Catholic Bible and thus bring the Protestant churches back to Rome.

Does not common sense tell us that in the search for truth, if the direction we are heading is wrong, then further continuation in that direction will only lead further from the truth? Can we not see that those who have unquestioningly followed the unsubstantiated and erroneous theories of Westcott and Hort have been leading God's people ever further from the truth? We do not need, as some have suggested, a modification of their false premises and then proceed onward from there; what is needed is a repudiation of their theory and all of its fruits. But instead man, in the wisdom of his own conceits, continues to try and build upon the shifting structure of these men, and the host of higher critics they spawned through their spurious suppositions.

In the Revised Standard Version of 1952, the committee stated that

its purpose was to make the Bible "'more understandable and that there has been no change made in doctrine or fundamental concept.'"²²⁴ Notice, however, what the front of their Bible says.

"Cn indicates a correction made where the text has suffered in transmission and the versions provide no satisfactory restoration but the Committee agrees with the judgment of competent scholars as to the most probable reconstruction of the original text."²²⁵ In the preface of this translation we find such statements as "the King James Version has grave defects" and "the King James Version of the New Testament was based upon a Greek text that was marred by mistakes." Is this true? Does the KJV have "grave defects"? Is the Received Text "marred by mistakes"? Were God's faithful people without the pure Word of God from the time of Christ all the way through the Reformation, only to have it restored to them in the late nineteenth century by two men with extremely strong ties with Catholicism? This we have already seen is false, for the "unadulterated," "uncorrupted" Word of God has been preserved through all the ages of darkness and is in the possession of God's people today in the form of the King James Bible.

It is also significant to note that the RSV declares in its preface that it will use Thee, Thou and Thine only in reference to Deity; but uses none of these when referring to Jesus, thus implying that He is not Divine.

There are some today, however, that claim the modern translations are needed because they are clearer and much more understandable. This, by the way, implies they are needed today because the present generation, from a purely human perspective, has not the basic intelligence to understand "the best example of English literature that the world has ever seen."²²⁶ Are we ready to accept the fallacious fabrication that the young people of previous generations were able to comprehend the unadulterated word of God; but the young people of today do not have the basic intelligence to do the same, and must therefore purchase perfidious perversions which tend to confuse, rather than confirm one in the Christian faith? Do you believe it is more

²²⁴ Baybrook, *The S.D.A. Bible*, p.39.

²²⁵ *The Revised Standard Version*, p. ix.

²²⁶ *Ladies Home Journal*, Nov. 1921.

profitable for one's soul to have clear error that is easily understood and mistaken for truth, or the truth of God's Word, which one may have to study and pray over in order for the Spirit of God to open their minds to understanding?

Many have innocently accepted the assertion that the King James Bible is "hard to understand" without stopping to consider two very important things.

First, could it be we have failed to realize the Bible contains "some things hard to be understood" because we are "unlearned and unstable" (2 Peter 3:16) and forget that "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 Corinthians 2:14). We should never rely upon our own intellect to understand Scripture, but allow God to give us understanding. Remember, it was not because Jesus was speaking to Mary and Joseph in a lost language or archaic words that "they understood not the saying which he spake unto them" (Luke 2:50). Obsolete words were not the obstacle that caused the disciples to be "without understanding" (Matthew 15:16). It was the lack of spiritual discernment. That was their problem, and that, most assuredly, is our problem today.

Secondly, is it true the language of the King James Bible is really harder to understand? Some have suggested that only as many as 35 words in the KJV have changed in meaning.²²⁷ This would include such words as "prevent" in 1 Thessalonians 4:15 which is an old English word which means "precede" or "go before," and "conversation" found in Galatians 1:13 which meant "conduct" or "lifestyle." Even if the figure were doubled would it be sufficient reason to discard the time-proven Word of God?

In addition to this, the Trinitarian Bible Society has prepared a *Bible Word List*, which presents all of the archaic words of the King James Version with a definition of each. This list contains only 618 words of the 791,328 words in the Bible. A few examples of this would be "carriages" for "baggage" in Acts 21:15, "charger" for "platter" in Mark 6:25, "charity" for "love" in 1 Corinthians 13:1, "meat" for "food" in Matthew 3:4, or "let" for "restrain" in 2 Thessalonians 2:7.

²²⁷Murray, *The Authorized King James Bible Defended*, p. 11.

As for the unsubstantiated assertion that the modern versions are easier to understand, the Flesch-Kincaid Research Company's Grade Level Indicator shows this to be a fallacy. Their research shows the language of the King James was actually easier to understand in 23 out of 26 comparisons. In their study they compared the first and last chapters of the first and last books of the Bible (Genesis and Revelation), one Gospel (John), one Pauline epistle (Galatians), and one General epistle (James). The result of their research can be seen on the following page.²²⁸

²²⁸Riplinger, *New Age Bible Versions*, p. 195-196.

Bible Books	KJV Grade Level	NIV Grade Level	NASB Grade Level	TEV Grade Level	NKJV Grade Level
Gen. 1	4.4	5.1	4.7	5.1	5.2
Mal. 1	4.6	4.8	5.1	5.4	4.6
Matt. 1	6.7	16.4	6.8	11.8	10.3
Rev. 1	7.5	7.1	7.7	6.4	7.7
John 1	3.6	3.6	4.2	5.9	3.9
Gal. 1	8.6	9.8	10.4	6.7	8.9
James 1	5.7	6.5	7.0	6.0	6.4
Grade Level Average	5.9	7.6	6.6	6.8	6.7

With these thoughts in mind, let us consider two of the more popular translations, The Revised Standard Version and The New International Version, and address the issue of whether they are "more understandable" and contain no "doctrine or fundamental concept" differences.

Chapter 9

Diabolic Dangers of Textual Differences

With regard to clarity or understandability consider the following.

"All things were made by Him" (KJV).

"All things were made through Him" (RSV). *John 1:3*

Which is clearer? Was your dinner made "by" or "through" your wife?

"The queen of the South came to hear the wisdom of Solomon, and behold a greater than Solomon is here" (KJV).

"Something greater than Solomon is here" (RSV). *Matthew 12:42*

What is this something? Is the understandability improved?

"There were giants in the earth in those days" (KJV).

"The Nephilim were on the earth in those days" (NIV). *Genesis 6:4*

Is Nephilim clearer or easier to understand than giants?

"Unto two thousand and three hundred days" (KJV).

"For two thousand and three hundred evenings and mornings" (RSV). *Daniel 8:14*

Which of these is a clearer, more contemporaneous translation?

"Seventy weeks are determined upon thy people" (KJV).

"Seventy 'sevens' are decreed for your people" (NIV). *Daniel 9:24*

Which is more understandable? Has the NIV made this passage clearer?

"He that cometh to me shall never hunger" (KJV).

"He who comes to me shall not hunger" (RSV). *John 6:35*

I am *not* hungry, but does this mean I shall *never* be hungry?

"For he will finish the work and cut it short in righteousness" (KJV).

"For the Lord will execute his sentence upon the earth with rigor and dispatch" (RSV). *Romans 9:28*

Is this perhaps clearer?

"The harvest is the end of the world" (KJV).

"The harvest is the close of the age" (RSV). *Matthew 13:39*

The modern versions have substituted the word "age" for "world"

throughout their translations. Is this a more accurate rendering? If so, then the Jehovah's Witnesses and the Unitarians are now shown to be correct in their claim that "Christians look forward to such a consummation of the age, which supports the Russellites' (Jehovah's Witnesses) idea; namely, change from one human dispensation to another, as the closing of the Roman Age; or the Age of Revolutions; or the Stone Age; or the Ice Age; or the Electric Age."²²⁹ We shall later discover why they intentionally made this change and used the word "age."

"Without controversy great is the mystery of godliness: God was manifest in the flesh" (KJV).

"Great indeed, we confess, is the mystery of our religion: He was manifested in the flesh" (RSV). *1 Timothy 3:16*

What is great? The mystery of "godliness" or "our religion"? And who was manifested in the flesh? Westcott himself said one "may easily miss the real character of this deeply instructive change."²³⁰

"Desire the sincere milk of the word, that ye may grow thereby" (KJV).

"Long for the pure spiritual milk, that by it you may grow up to salvation" (RSV). *1 Peter 2:2*

What is this "spiritual milk," and is salvation something one must "grow up to"? The words "spiritual" and "salvation" do not even appear in the Greek text, but the "translators" do not so much as italicize them that the reader may be aware of their additions. They dare not mark their insertions in these modern versions, for it would become immediately evident to all that what they had was not the *word* of God, but the *words* of men.

"We believe and are sure that thou art that Christ, the Son of the living God" (KJV).

"We believe and know that you are the Holy One of God" (NIV). *John 6:69*

As for whether "doctrine or fundamental concept" has been changed, we need only consider the statement of Bishop Ellicott, chairman of the original Revision Committee, in which he openly declares there were deliberate changes made by his committee.

²²⁹Wilkinson, *Answers to Objections to Our Authorized Bible*, p. 140.

²³⁰Westcott, *Some Lessons of the Revised Version of the New Testament*, p. 198.

"Passages involving doctrinal error. Here our duty is obvious. Faithfulness, and loyalty to God's truth, require that the correction should be made unhesitatingly. This class of cases, will, however, embrace many different instances; some of real and primary importance; some in which the sense will be but little affected, when the error, grammatically great as it really may be, is removed, and the true rendering substituted. For instance, we shall have, in the class we are now considering, passages in which the error is one of a doctrinal nature, or, to use the most guarded language, involves some degree of liability to doctrinal misconception."²³¹

Wherever they thought there was a doctrinal error, they intentionally and "unhesitatingly" changed the Scriptures to remove what they thought to be error, and put their preconceived ideas of what the doctrine should be. We shall now turn our attention to several passages in which they have done that very thing. A more comprehensive list of textual variants can be found in Appendix A.

Creation

In Hebrews 11:3 of the King James Bible we read: "Through faith we understand that the worlds were framed by the word of God." But in the Revised Version it was changed to read: "By faith we understand that the ages have been framed by the word of God" (margin). To many this change may seem most insignificant, but it was not deemed such by those on the Revision Committee. Westcott himself tells us why they substituted the word "ages" for "worlds" in the margin of their translation; which has now come out of the margin and into the actual text of many of the modern versions.

"In this connection we see the full meaning of the words used of creation in Hebrews 11:3: By faith we understand that the worlds (the ages, i.e. the universe under the aspect of time) have been formed by the Word of God...The whole sequence of life in time, which we call 'the world' has been 'fitted together' by God. His one creative word included the harmonious unfolding on one plan of the last issues of all that was made. That which is in relation to Him 'one act at once' is in

²³¹Ellicott, *Considerations on Revision of the English Version of the New Testament*, p. 88.

relation to us an *evolution* apprehended in orderly succession."²³²

"Again 'world' answers to a plural or singular, 'the ages,' or 'the age,'...in which creation is regarded as a vast system unfolded from aeon to aeon, as an immeasurable and orderly development of being under the condition of time, of which each 'age,' or 'this age,' and 'the age to come,' has its distinguishing characteristics, and so far is 'the world.'"²³³ This same evolutionary philosophy can be found in the Amplified Bible's addition to this verse of the phrase "during the successive ages."

The King James reading of Colossians 1:15, 16, "Who is the image of the invisible God, the first born of every creature: For *by* him were all things created," has been changed to, "he is the image of the invisible God, the first born of all creation; for *in* him all things were created" in the NIV. Can you see the difference? Notice why they made this change, in the very words of Dr. G. Vance Smith, a member of the original Revision Committee. Remember this man is a Unitarian and rejects the deity of Christ. "Is it not therefore probable that, in the very different phraseology of Colossians, he is speaking of Christianity and its effects under the figure of a spiritual creation?... Is it possible to think that this language can refer to the material creation?"²³⁴ What Dr. Smith and the Revision Committee were saying is that "Christ did not create the world," but rather this is merely referring to a "spiritual creation" in the life of the church.

As can be seen, they openly admit that because of their evolutionary philosophy, they removed the word "worlds" and replaced it with "ages." Remember, it was Westcott who said "no one now, I suppose holds that the first three chapters of Genesis, for example, give a literal history - I could never understand how anyone reading them with open eyes could think they did."²³⁵ And his cohort echoed the same sentiments when he stated the book that "engaged" him the most was Darwin, and that "whatever may be thought of it, it is a book that one is proud to be contemporary with.... My feeling is strong that the theory

²³²Westcott, *Some Lessons of the Revised Version of the New Testament*, p. 187.

²³³*Idem.*, p. 127.

²³⁴Smith, *The Bible and Its Theology*, pp. 196-197.

²³⁵Westcott, *Life and Letters of Brooke Foss Westcott*, Vol. II, p. 69.

is unanswerable. And so it opens up a new period."²³⁶ But if the Biblical account of creation is to be considered false, then the simple fact of the matter is that "the whole Bible is untrue, and for six thousand years men have been duped and deluded who have loved and cherished its teachings. The credibility of the Bible, then, depends upon the truth of the First Chapter of Genesis. If that chapter contains 'a few small scientific lies,' then the Book is a compilation of deceptions from cover to cover."²³⁷ Is it not obvious that if the authority, or authenticity, of any portion of God's Word is undermined, then, of necessity, all of its teachings are called into question?

Death

Notice now how significant some seemingly insignificant changes can be, and why the translators deliberately made these changes.

The KJV tells us in Hebrews 9:27, "it is appointed unto men once to die but after this the judgment," but the RSV says, "it is appointed for men to die once, and after that comes judgment." That doesn't sound like much difference, does it? But notice closely what the difference is, and why they made the change.

"There is positive certainty that it does not mean 'the judgment' in the sense in which that word is popularly understood. By abandoning the article which King James translators here incorrectly inserted, the Revisers help, as they have done in so many other places, *silently* to remove deep-seated errors. At the death of each of us there follows 'a judgment,' as the sacred writer says: the judgment, the final judgment, may not be for centuries to come. In the omission of that unauthorized little article from the Authorized Version by the Revisers, lies no less a doctrine than that of the existence of an intermediate state."²³⁸

They openly admit that they are making doctrinal changes "silently," according to their preconceived theology. Dr. Samuel Cox has clearly stated that "the states of being shadowed forth by the words, Gehenna, Paradise, Hades, cannot therefore, be final or

²³⁶Hort, *The Life and Letters of Fenton John Anthony Hort*, Vol. I, p. 211.

²³⁷Fuller, *Which Bible*, p. 117.

²³⁸Farrar, *Contemporary Review*, March, 1882.

everlasting; they are only intermediate conditions, states of discipline in which the souls of men await, and may be prepared for, their final award."²³⁹ Purgatory does exist in the modern translations of the Bible and these men intentionally made this change by something as simple as the omission of the word "the." As one authority has so aptly put it: "Here again they go out of their way to destroy a famous and solemn sentence... as though there could be the smallest doubt that it meant THE judgment."²⁴⁰

This intermediate state of repose and progression have further been "silently" inserted into the modern versions in John 14:2. In the revision of 1881 Westcott, Hort and their co-horts succeeded in inserting into the margin "abiding places." This has now made it from the margin into the text of the *New English Bible* as "dwelling places" and then evolved into "rooms" in the NIV and RSV, etc.

Westcott's commentary on John clearly reveals that he believed these "abiding places" or "rooms" were "resting places" and especially the "stations" along a great road where travelers could find refreshment and repose as they progressed on their journey. Thus, what have been "mansions" in heaven to God's people from the very day Jesus spoke these words, have now been made into "apartments" where the souls of the dead wait, rest, repose and progress as they are being prepared for their final reward.

Job 14:10 asks the question, "But man dieth and wasteth away, Yea, man giveth up the ghost, and where is he?" (KJV). Verses 12-15 continue on to answer this question. However, the NIV makes this question a statement, and a very sad one indeed. "But man dies and is laid low; he breathes his last and is no more." Then, in Job 14:14, some make this very interesting change. "If a man dies shall he live again? all the days of my appointed time will I wait, till my change comes" (KJV). "If a man dies shall he live again? All the days of my service I would wait till my release should come" (RSV). "If a man dies will he live again? All the days of my hard service will I await for my renewal to come" (NIV).

In these translations Job is made to say that when he dies, he is released and soars on to a higher plain. And in the NIV it says he does

²³⁹Cox, *Expositor, Second Series, Vol. III, p. 447.*

²⁴⁰Beckett, *Should the Revised New Testament be Authorized?*, pp. 138-139.

so while doing hard work, perhaps in purgatory or some other intermediate state.

Sometimes these deliberate changes were so blatant that they could not be placed in the text itself, but were incorporated into the margins or footnotes as this example from Job 19:26 will illustrate. "And though after my skin worms destroy this body, yet *in* my flesh shall I see God" (KJV). "And after my skin has been thus destroyed, then *from* my flesh I shall see God" (RSV). (The footnote then adds "without" my flesh.") "And after my skin has been destroyed, yet in my flesh I will see God" (NIV). (Here the footnote adds "or apart from my flesh.")

They made this change because they believe after you are dead and your body has gone back to the dust, your spirit has already soared back to God, or some intermediate holding place until you are able to work your way into His presence. The translators of the revised Bibles, as we have seen, have accepted the errors of Catholicism, including, in many instances the great error (and horror) of purgatory. Hort even called this devilish doctrine "a great and important truth."²⁴¹ His American counterpart, Philip Schaff, the editor of the American Revised Version, also believed in an "extension of the period of grace for non-Christians beyond the limits of the grave."²⁴² These corrupt Catholic concepts that have, almost imperceptibly, crept into the vile versions of today have opened wide the gate for spiritism and prayers to the saints.

This false Catholic/pagan premise, of consciousness and opportunity beyond the grave, has effected numerous verses including Job 26:5 - "Dead things are formed from under the waters, and the inhabitants thereof" (KJV), which has been changed in the RSV to read "the shades below tremble." To some, this rendering may appear rather insignificant and altogether ambiguous. However, when one considers the definition of the words "shade" or "shades" the real import of this change becomes apparent. *Webster's New Illustrated Dictionary* defines shades as "the spirits of those who have died." *The American College Dictionary* informs us that the word refers to "specter or ghost," or if plural, to "the spirits of the dead collectively." And the

²⁴¹Hort, *The Life and Letters of Fenton John Anthony Hort*, Vol. 2, pp. 336, 337.

²⁴²Schaff, *The Life of Philip Schaff*, p. 346.

International Dictionary gives the following definition: "Shade, the soul after its separation from the body; so called because the ancients supposed it to be perceptible to the sight, though not to the touch; spirit; ghost; 'the shades', the nether world; Hades, supposed by the ancients to be the abode of disembodied spirits." The NIV has rendered this passage "The dead are in deep anguish," thus making the doctrinal significance much more evident; yet many still insist these translations are reliable "for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16).

Those originally involved with the many doctrinal changes, and the opening of the floodgates for the numerous perverted versions, have plainly stated why this change was made. "In Chapter 26 the senseless rendering of verse 5, 'Dead things are formed from under the waters,' etc., is replaced by a vivid reference to God's control over departed spirits."²⁴³ Thus, they have given us purgatory, if not hell fire itself. How much mischief must be done to any given doctrine in particular, or to the Word of God in general, before Christians will raise their voices in protest of these vicious versions?

These subtle changes are made repeatedly throughout the Scriptures, another example of which would be Psalms 146:4. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (KJV). "When his breath departs he returns to his earth; and in that very day his plans perish" (RSV). "When their spirit departs they return to the ground; and on that very day their plans come to nothing" (NIV). Over and over they have made deliberate doctrinal changes. And here the dead are still conscious, whether in heaven, hell, purgatory, or some other state; they are still able to think, but their plans on this earth have simply come to nought.

Notice this simple statement from Luke 1:72. "To perform the mercy promised to our fathers." Now notice what the Revision Committee did with this as it is found in the NIV. "To show mercy to our fathers." At first it may not seem like much to be concerned about, but remember they had a most definite purpose for every change they made. Please note carefully the great ramification of this change. Bishop Mullen, of the Roman Catholic Church, has boldly stated that this change has vindicated the Catholic Bible and convicted the KJV of

²⁴³Chambers, *A Companion to Revised Old Testament*, p. 116.

a "perversion." He then continues to explain the significance and purpose of the change.

"For the text was one which, if rendered literally, no one could read without being convinced, or at least suspecting, that the 'fathers' already dead needed 'mercy;' and that 'the Lord God of Israel' was prepared 'to perform' it to them. But where were those fathers? Not in heaven, where mercy is swallowed up in joy. And assuredly not in the hell of the damned, where mercy could not reach them. They must therefore have been in a place between both, or neither the one nor the other. What? In Limbo or Purgatory? Why, certainly. In one or the other."²⁴⁴

That is exactly why they made the change. If the fathers who were dead needed mercy, there must be a limbo or purgatory just as the Church of Rome declares, and over which it claims to have power.

"This power of the Church through the Pope extends - 'indirectly,' says Aquinas -- to Purgatory. This was one of the five abodes in the invisible world. These are: 1. Hell, a place of eternal suffering, the abode of those who die in mortal sin, without absolution. The Schoolmen unite in affirming torment by eternal fire. 2. The limbus of infants dying unbaptized - limbus signifying literally a border, as, for instance, the bank of a river. In this abode the inmates are cut off from the vision of God, but, it was generally held, are not subject to positive inflictions of pain. 3. The limbus patrum - the abode of the Old Testament Saints, now, since the advent of Christ, turned into a place of rest. 4. Purgatory, for souls not under the condemnation from mortal sin, yet doomed to temporal, terminal punishments. These served the double purpose of an atonement and of a means of purification. 5. Heaven, the abode of the souls which at death need no purification and of the souls cleansed in the fires of Purgatory."²⁴⁵

All of that theology in such minute changes. That is what they were after, and they got it; just as they did in Ezekiel 28:18-19 by changing: "I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be

²⁴⁴Mullen, *The Canon of the Old Testament*, p. 332.

²⁴⁵Fisher, *History of Christian Doctrine*, p. 259.

astonished at thee: thou shalt be a terror, and never shalt thou be anymore" (KJV). This they changed to read: "I made a fire come from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching. All the nations who knew you are appalled at you; you have come to a horrible end and will be no more" (NIV). In making all of this past tense, they have done great damage to the truth of the origin and destiny of Satan, as well as the punishment of the wicked.

Further impact of their tampering with the Word of God in this area can be found in what they have done with 2 Peter 2:9. "The Lord knows how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished" (KJV). "The Lord knows how to rescue the godly from trial, and to keep the unrighteous under punishment until the day of judgment" (RSV). "The Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment" (NIV). As can be seen, they are teaching that the wicked are already in a holding, being punished, until the day of judgment. They are in hell, purgatory, or some intermediate state, where their punishment is current and ongoing.

The Divinity of Christ

The divinity of Jesus has suffered more than any other doctrine at the hands of these modern translators. The prophecy of Jesus in Micah says His "goings forth have been from old, from everlasting" yet the RSV says His "origin is from old, from ancient days." Does Jesus have an "origin"? Does it only date back to "ancient days"? Is His origin the same as ours? According to the translators of the RSV the answer is yes, for they have translated Hebrews 2:11: "he who sanctifies and those who are sanctified have all one origin." Thus, Jesus is simply another created being and not God at all.

They have also totally rejected the idea of Christ being God in their rendering of Romans 9:5. "As concerning the flesh Christ came, who is over all, God blessed forever" is the reading found in the KJV, but the RSV reads "According to the flesh, is the Christ. God who is over all be blessed forever."

The entire thirty-seventh verse of Acts chapter eight which declares "that Jesus Christ is the Son of God" is missing in both the RSV and

NIV, and Matthew 27:54 which says that Jesus "was the Son of God" contains a footnote suggesting that it should read "a son." At the rate the modern translations are going, it won't be much longer before the Jehovah's Witnesses will not need their own biased translation of the Bible in order to support their erroneous teachings; they will be able to find them in the professed Protestant Bibles.

The despite done to the divinity of Christ is so great that nearly every reference to His Godhood has been removed from the modern versions. Vance Smith, the Unitarian member of the committee dominated by Westcott and Hort, quite arrogantly and erroneously declared, "it is well understood that the N.T. contains neither precept nor example which really sanctions the religious worship of Jesus Christ."²⁴⁶ The chief editor of the NIV, Edwin Palmer, in his deceptive declaration that there are "few clear and decisive texts that declare Jesus is God"²⁴⁷ echos this same sentiment.

Notice how the position of these perverters of God's Word is in harmony with that of Satanism. There is "not a word in so-called sacred scriptures," declares Luciferian, H.P. Blavatsky, "to show that Jesus was actually regarded as God by his disciples. Neither before nor after his death did they pay him divine honors."²⁴⁸ Should not we, as God's people, be alarmed when professed Christians and avowed Spiritualists take the same position concerning the Word of God and the Divinity of Jesus Christ?

The resulting dilemma, of the translators rejecting the divinity of Jesus, is to make it appear that He is neither worshipped (*cf. Matthew 8:2, 9:18, 15:25, 18:26, 20:20, Mark 5:6, etc.*), nor acknowledged as the Christ (*cf. John 4:29, 6:69, Acts 9:20, 19:4, 1 Corinthians 9:1, Hebrews 3:1, 1 John 1:7, Revelation 1:9, 12:17, etc.*). Remember well the words of inspiration: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist" (*1 John 2:22*).

These devious dissectors of holy writ continue in their pernicious path by removing nearly all references to Jesus as "Master" and substituting "teacher" or "rabbi." Once again the editor of the NIV reveals his non-Christian position by openly confessing that he does not

²⁴⁶Smith, *Texts and Margins of the Revised New Testament*, p. 47.

²⁴⁷Barker, *The NIV: The Making of a Contemporary Translation*, p. 143.

²⁴⁸Blavatsky, *Isis Unveiled*, Vol. II, p. 193.

acknowledge Jesus as "Master," but only as a "teacher." "Forty-six times the KJV used the term 'master' when for today's reader it should use the term 'teacher.'"²⁴⁹ Whether today's reader, yesterday's reader, or tomorrow's reader, if that reader is a true Christian, Jesus will always be both Lord and Master. We can learn from many teachers, but we can serve only one Master. Palmer has even sought to thrust "teacher" into John 13:13-16 where the context is clearly, and unquestionably, joining "Lord and Master."

Ironically, in their absurd attempts to diminish the Divinity and Lordship of Jesus, these new versions will, in many instances, reveal their inconsistencies by translating the Greek word "lord" (*kurios*) as "master" (*cf. Matthew 24:45, 25:18, 21, Luke 12:45-47*). Their diabolic endeavors to depreciate the divine status of our Lord Jesus Christ has even led them to the point of declaring that Joseph is His father (*Luke 2:33*). It should, therefore, come as no surprise that they would even be brought to the sad state of causing the disciples to refer to Jesus in the very words of demons (*cf. John 6:69 with Mark 1:24 and Luke 4:34*).

The Law of God

The law of God is also under attack in the modern translations. For example in Isaiah 8:20 "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them" (KJV), now reads "To the teaching and to the testimony! Surely for this word which they speak there is no dawn" (RSV). Also the reading of Matthew 24:20 "neither on the Sabbath day" (KJV), now says simply "or on a sabbath" (RSV). We further find that the rendering of Acts 13:42 -- "when the Jews were gone out of the synagogue the Gentiles besought that these words might be preached to them the next Sabbath" (KJV), now reads "And as they went out the people..." (RSV). Do you see the difference? They are trying to do away with the fact that the Gentile Christians kept the Sabbath also.

A deliberate change from three Sabbath days to three weeks was made in Acts 17:2 in an attempt to weaken the Bible Sabbath. "And Paul as his manner was went into them and three Sabbath days reasoned with them out of the scriptures" (KJV). "Paul went in as was his custom and for three weeks he argued with them from the

²⁴⁹Barker, *The NIV: The Making of a Contemporary Translation*, p. 147.

Scriptures" (RSV).

In 1 John 3:4 a significant change was made from "whosoever committeth sin transgresses also the law, for sin is the transgression of the law" (KJV) to "Everyone who sins breaks the law, in fact sin is lawlessness" (NIV). What law? Any law! Sin is simply lawlessness.

In Revelation 22:14 – "Blessed are they that do his commandments" (KJV), has been changed to "Blessed are those who wash their robes" (NIV). Is it not clear that there is a tremendous difference in this antinomian corruption? Inspiration is clear that it is the commandment keepers that enter the city (*Revelation 12:17; 14:12*). Notice this beautiful thought on God's law in this very setting. "Said David: 'I will walk at liberty: for I seek thy precepts.' Psalm 119:45. The apostle James, who wrote after the death of Christ, refers to the Decalogue as 'the royal law' and 'the perfect law of liberty.' James 2:8; 1:25. And the revelator, half a century after the crucifixion, pronounces a blessing upon them 'that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Revelation 22:14."²⁵⁰ This harmony is found in over 160 references to this verse.

Remember, there are some tremendously large doctrinal differences in what at first glance appear to be nothing more than minor word changes, and each of these changes were made intentionally with a specific purpose in mind. When one takes several passages "which bear upon some article of Faith," declared Westcott, "the accumulation of small details then produces its full effect."²⁵¹ What this effect is can be seen in the devastating dilution and destruction of Bible doctrine.

A couple of other significant changes pertaining to the law of God are found in Ephesians 2:15 where "Having abolished in his flesh the enmity, even the law of commandments *contained in ordinances*" (KJV), has been changed to "Abolishing in his flesh the law with its *commandments and regulations*" (NIV & RSV). And Colossians 2:14 where "Blotting out the handwriting of the ordinances that was against us" (KJV), now reads "Having canceled the bond which stood against us with its legal demands" in the RSV, or "Having canceled the written

²⁵⁰White, *The Great Controversy*, p. 466.

²⁵¹Westcott, *Some Lessons of the Revised Version of the New Testament*, p. 184.

code with its regulations" in the NIV.

As can be readily seen there are some real problems with this, for not only were the ceremonial laws done away with, but also all "legal demands" and "written codes" with their "regulations." Verse sixteen has also been changed from "Sabbath days" plural, to "a Sabbath day" singular. The NIV, ARV and others have also changed "the" Sabbath of the fourth commandment to "a" sabbath in Exodus 20:10.

Miracles

The doctrine of the virgin birth of Jesus is attacked in most of the passages dealing with this doctrine. In Isaiah 7:14 we are told "a virgin shall conceive," yet the RSV has changed this to read "a young woman shall conceive." I don't think any need be informed there can be, and often is, a vast difference between the two. Dr. G. Vance Smith, the Unitarian who served on the Revision Committee at Westcott and Hort's insistence (they even threatened to resign if he was not accepted), rejected all miracles of the Bible and stated: "The meaning of the words of Isaiah may, therefore, be presented thus: 'Behold the young wife is with child.'"²⁵²

In Matthew 1:25 the KJV says that Joseph "knew her not till she had brought forth her firstborn son" yet the NIV says "until she gave birth to a son," and the RSV "until she had borne a son" totally eliminating "firstborn" and the virgin birth in one stroke. This same doctrine is tampered with in Luke 1:34 in the RSV where Mary responds "How shall this be, since I have no husband" instead of "seeing I know not a man" as found in the KJV. There is a great difference between having not known a man and having no husband. There are many women today who have no husbands, but have known numerous men. In some versions they even go so far as to make Joseph the father of Jesus in Luke 2:33, 43.

In opening the doors of the English and American Revision Committees to Unitarians, the door was also opened to the introduction of their unbiblical views into the pages of the revised versions. And just what their position is regarding miracles can be seen from a statement from one of their books, as quoted by William Jennings Bryan.

"During the life of Jesus he was understood by all to be the son of

²⁵²Smith, *the Bible and Theology*, p. 26.

Joseph and Mary born in holy wedlock. This is clear from a study of the Gospels in their early and most authentic form, but long after the death of Jesus unknown hands added to the copies of the Gospels, they were making those introductory chapters in Matthew and Luke which relate the *legends* of a miraculous birth. These legends... are as manifestly the product of an irrational point of view as are other tales of miracles. *Miracles do not happen.*"²⁵³

The virgin birth is not the only miracle attacked in these modern translations. In Luke 23:44-45 we read that "it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened...." Yet in the RSV it says "the sun's light failed" and then refers the reader to the footnote where they read "the sun was eclipsed." This attempt to discredit the miraculous darkening of the sun at the crucifixion of Jesus is most ridiculous, for nearly all educated people are aware that no eclipse of the sun can last for three hours. Furthermore, the crucifixion occurred at Passover, which always falls during a full moon, and a total eclipse of the sun can only happen when there is a new moon. "There was no eclipse or other natural cause for this darkness, which was as deep as midnight without moon or stars. It was a miraculous testimony given by God that the faith of after generations might be confirmed."²⁵⁴

There are 15 miracles ascribed to Christ in the New Testament, but in the RSV Jesus is never accredited with performing a single miracle; they are simply referred to as signs. Some have even gone so far as to place a naturalistic, humanistic explanation to these miracles. For example: "H.E.G. Paulus (1761-1851), theological professor at Heidelberg, was especially active in devising a naturalistic explanation for each one of the miracles of Christ. Jesus' walking on the water, Paulus explained, was an illusion of the disciples. Actually Jesus was walking on the shore and in the mist was taken for a ghost. In the feeding of the five thousand Jesus and His disciples simply set a good example of sharing which was followed by others, and soon there was food enough for everybody. According to Paulus, Christ's resurrection took place because He did not really die upon the cross but merely swooned. The coolness of the tomb revived Him, and when an

²⁵³Bryan, *Seven Questions in Dispute*, pp. 50-51.

²⁵⁴White, *The Desire of Ages*, p. 753.

earthquake had rolled away the stone at the door of the tomb, He stripped off His grave clothes and put on a gardener's garment which He had managed to procure."²⁵⁵

Obedience

In Galatians 3:1 of the KJV we read: "O foolish Galatians, who hath bewitched you, that you should not obey the truth." However, obedience to the truth must no longer be necessary for both the NIV and the RSV have eliminated this portion of the verse without even so much as an explanation. On the other hand 1 Peter 1:22 informs us we are to obey "the truth through the Spirit" and to "love one another with a pure heart," yet the RSV and NIV have omitted the need of the Spirit for obedience and the necessity of a pure heart. Obedience is a total impossibility without the power of the Holy Spirit and love is of no avail unless it comes from a pure heart, having been put there by the Holy Spirit (*Romans 5:5; Galatians 5:6*).

The Priesthood of Believers

Because of the ecclesiastics' desire, if not demand, that they be mediators between Christ and the Christian, they have done despite to the doctrine of the priesthood of believers. For example, Romans 15:16 says: "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (KJV). However, the NIV has rendered this passage quite differently. "To be a minister of Christ Jesus to the Gentiles *with the priestly duty of proclaiming* the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit."

Can you see how they seek to portray Paul as a priest? The words I have italicized from the NIV appear nowhere in the Greek. It stems solely from an unholy passion to force a priesthood into the New Testament, and especially to make Paul one of the first priests; as they have with Peter who supposedly passed this priesthood on to the Pope.

Notice now what appears to be a most minute, insignificant change in Acts 15:23, and why they deliberately made this change. "They

²⁵⁵Hills, *The King James Version Defended*, p. 68.

wrote letters by them after this manner. The apostles and elders and brethren, send greetings unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia" (KJV). "The brethren, both the apostles and the elders, to the brethren who are of the Gentiles" (RSV). What they are trying to do with this almost imperceptible change is establish a priesthood, showing that Paul did not consider apostles and elders equal to the others, but above them. As a result of their endeavor "the presence or the absence of the 'and' between elders and brethren has formed the battle ground between two parties, the one upholding, the other opposing the right of the laity to take part in Church Synods and councils."²⁵⁶

It is an indisputable fact that "the omission of *kai oi* is on hierarchical grounds."²⁵⁷ Furthermore, it has already been irrefutably established that those of the Oxford Movement, as well as some of the Revision Committee (in particular Westcott and Hort), were staunch supporters of the priesthood. Therefore, since the KJV could not support this belief, it became necessary to make certain changes in it which, is exactly what they have done.

"This name then of 'priest' and 'priesthood' properly so called, as St. Augustine saith, which is an order distinct from the laity and vulgar people, ordained to offer Christ in an unbloody manner in sacrifice to his Heavenly Father for us, to preach and minister the sacraments, and to be the pastors of the people, they wholly suppress in their translations."²⁵⁸ This man is a Roman Catholic and he says very clearly that the Protestant Scriptures do away with the priesthood, the sacraments, the Mass, and put all believers on the same level. According to the Church of Rome that is one of the things wrong with the Protestant Bible. This is also why so many modern versions have corrupted Hebrews 10:21, changing it from "high priest" to "great priest." The Greek word here is "mega" and is found only here in the New Testament. However, in the LXX there are 20 references to the "high priest" and in all 20 of them the word "mega" is used. So then, why do so many versions continue to follow in the footsteps of Westcott

²⁵⁶Stokes, *The Acts of the Apostles*, p. 236.

²⁵⁷Meyer, *Commentary on the New Testament*, p. 282.

²⁵⁸Fulke, *A Defence of the Sincere and True Translations of the Holy Scriptures into the English Tongue*, p. 242.

and Hort; unless they too would love to see "Protestantism unlearn the crazy horror of priesthood."²⁵⁹

To have a "high priest over the house of God" would unquestionably refer to Jesus, but to have a "great priest over the house of God" or church (*1 Timothy 3:15*) could refer to a human priest over the church who could be called "great" or "Pontifex Maximus." Today we simply call him the "Pontiff" or "Pope."

Prophecy

The prophecies of Daniel and Revelation have suffered tremendously at the hands of the modern translators. In Daniel 8:11-12, the reading of the KJV is: "By him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression." Sacrifice is a supplied word, as the italics of the KJV shows. The RSV, however, has rendered this passage, "The continual burnt offering was taken away *from* him, and the place of his sanctuary was overthrown. And the host was given over to it together with the continual burnt offering through transgression."

All the way through this passage the RSV and NIV have placed the emphasis on an earthly sanctuary and its burnt offerings, rather than the heavenly sanctuary and Christ's ministry there. Thus when they get to verse 14, they make a most unfortunate translation. "For two thousand and three hundred evenings and mornings; then the sanctuary shall be restored to its rightful state" (RSV). In the KJV, however, this passage clearly reveals there is to be a cleansing of the sanctuary at the end of 2300 days. "Unto two thousand three hundred days; then shall the sanctuary be cleansed."

Daniel 9 is simply a continuation of the prophecy of 8:14. Notice it says, "Seventy weeks are determined upon thy people" and that the prophecy was to "seal up the vision and prophecy and to anoint the most Holy." It continues by saying the time to "the Messiah the Prince shall be seven weeks, and three score and two weeks," and that He would "confirm the covenant with many for one week." Now notice what the RSV does with this passage.

"Seventy weeks of years are decreed concerning your people."

²⁵⁹Hort, *The Life and Letters of Fenton John Anthony Hort*, Vol. 2, p. 51.

(Seventy weeks of years! Is that clearer?) "To seal both vision and prophet (not prophecy) and to anoint a most holy place (not the most Holy). It continues on with some of the most unintelligible gobbledygook imaginable. "From the going forth of the word (rather than the commandment) to restore and build Jerusalem to the coming of an anointed one, a prince (rather than the Messiah the Prince) there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat but in a troubled time. And after the sixty-two weeks, an anointed one shall be cut off, and shall have nothing." Now notice something. Using the prophetic day/year principle of Ezekiel 4:6 and Numbers 14:34, the prince comes on the scene after seven weeks (49 years), remains for 62 weeks (434 years), and then dies at more than 400 years old, having nothing. Then "he shall make a strong covenant with many for one week; and for half of the week he shall cause the sacrifice and offering to cease." According to this, He is going to cause the sacrifices to cease for only a half of a week. It's because of this type of twisting of Scripture that many of God's people have been confused by the erroneous teaching of a secret rapture.

It is interesting that it was these very verses some distinguished Christian scholars used to prove Jesus was the Messiah and thus silence several Jewish Rabbis in 1640, in Poland. So effective was their biblical presentation of Jesus, as the promised Messiah, that the Rabbis broke up the meeting and called another meeting in which they pronounced a curse on all who would study this prophecy. Their curse was: "May the bones and memory of him rot who seeks to determine the seventy weeks of Daniel."

In Revelation 13:8 the change has been made from "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world" (KJV), to "All who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the lamb that was slain" (RSV). In making this change, they have just given support to the error of predestination.

Even as far back as 1583 the Protestant Puritans were at odds with the Jesuits over this corrupt reading.²⁶⁰ (The NIV has the corrupt rendering in the notes.)

²⁶⁰ Fulke, *A Defense of the Sincere and True Translations of the Holy Scriptures into the English Tongue*, pp. 278, 329, 330.

In Revelation 13:10 a prophecy concerning the persecuting papal power is transformed into nonsensical prattle. "He that leadeth into captivity shall go into captivity" in the KJV becomes "If anyone is going into captivity, into captivity he will go" in the ridiculous rendering of the NIV. This is a given in any situation and is absolutely meaningless.

The familiar passage in Revelation 13:18 -- "Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is six hundred threescore and six" is a very important passage in identifying the Antichrist, yet the RSV has changed it to read "It is a human number." This is promoted widely today in the ecumenical movement as people are told that 666 is man's number and seven is God's number. But even worse is what they give you in the footnote of RSV that reads: "other ancient authorities read six hundred and sixteen." Which is right? What other "ancient authorities" are they referring to? When they made that insertion they did not inform anyone that "only one corrupt uncial(C): -- only one cursive copy (11): -- only one church Father (Tichonius): and not one ancient Version -- advocates this reading."²⁶¹ Three readings out of over 5,000 Greek manuscripts, plus all of the early church fathers, and they say some "ancient authorities" read 616. As early as A.D. 170, Irenaeus knew about that corrupted reading of 616 and remarked that 666 which is "found in all of the best and oldest copies and is attested by men who saw John face to face is unquestionably the true reading."²⁶² Yet the Revisers felt an urgent need to include this confusing footnote in their Bible. Why do you think they felt the necessity to include this? "For what possible reason -- at the end of 1700 years and upwards, is this which is so clearly nothing more than an ancient slip of the pen, to be forced upon the attention of 90 millions of English-speaking people?"²⁶³ When one knows the identity of the "beast," his "mark," and his "number," the answer becomes extremely clear.*

²⁶¹ Burgon, *The Revision Revised*, p. 135.

²⁶² *Idem*.

²⁶³ *Idem*.

*For more information on the identity of the beast, his mark, and his number, please write to the address at the back of this book.

Repentance and Conversion

Matthew 9:13 is but one example of the diabolic endeavor to undermine the importance of repentance among God's people. "I am not come to call the righteous, but sinners to repentance" (KJV). "I came not to call the righteous, but sinners" (RSV). According to the RSV repentance is no longer a necessity, but the same is true of conversion as well. All of the passages referring to conversion, such as Matthew 18:3 -- "Except ye be converted," has been changed to "Unless you turn" or "Unless you change" in the modern translations. And what purpose were they seeking to achieve by this change? The answer is simple.

"I have here given every passage without exception in which the word 'converted' in the passive voice occurs in the older translation. In every one of these instances the passive form is avoided in the new translation. The change seems to be one of *incalculable importance*. The former version teaches men that they are converted by a power external to themselves; the latter version teaches them to turn themselves. In other words, the doctrine of superhuman conversion disappears from the New Testament, and thus the main foundation of modern Evangelicalism is destroyed. (Which is what Catholicism wanted.) Only a few Sundays ago, it was my misfortune to have to listen to a long 'Evangelical' sermon, the whole burden of which was that men could not convert themselves. This pernicious tenet is preached every year in myriads of sermons, books, and tracts. I rejoice that it is now shown to be unscriptural."²⁶⁴

In other words, we don't need Christ, we can turn ourselves. Conversion is now simply turning ourselves from within ourselves. In addition to this, a turn can be of any degree (5, 10, 20, etc.) and in some cases when a turn exceeds 90 degrees, it becomes a "switch back" rather than a turn. However, "to convert" is always 180 degrees.

The NIV has expunged every reference to conversion except for one solitary verse in Acts 15:3; and even here they have mistranslated it, for the word "epistrophēn" is a noun (conversion), not a verb (converted).

Since Westcott believed in salvation through human effort, he set about to produce a Bible that would promote this and other "doctrines of devils." He clearly stated: "The time of the fulfillment of the counsel

²⁶⁴Warfield, *Collection of Opinions and Reviews*, Vol. II, pp.28-29.

of God depends on human effort: 'Repent and turn again' is St. Peter's plea to the Jews."²⁶⁵ That this rendering is an intentional attempt to change doctrine can be further demonstrated by the following. "The change of a single word brings out the responsibility of man from the first. Thus when we read in Acts 3:19, 'Repent ye, and be converted'; the passive form of the second clause puts out of sight the thought of man's willing action, which lies in the original 'Repent ye, and turn again.'"²⁶⁶ From their very own mouths, they confess the change from "converted" to "turn again" is a deliberate, conscience attempt to ascribe salvation to human effort. "Thus in Matt. 18:3 the opening verb *though passive* in form is properly *rendered actively*, and the popular error of man being mere passive instruments in the hands of God thereby exploded."²⁶⁷

Another corruption that would be well to consider is Genesis 12:3. "In thee shall all families of the earth be blessed" (KJV). "By you all the families of the earth shall bless themselves" (RSV). The blessing came to all of the families of the earth through Abraham, because Christ was a descendant of Abraham. The blessing is in Christ, not in us.

Salvation

Let us now turn our attention to the doctrine of salvation and see what the modern translations have done to it. The prophecy of Christ found in Zechariah 9:9 says, "he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Yet the Revised Standard Version reads, "Your King comes to you triumphant and victorious." There is no mention about being just, or having salvation, or being lowly. They did away with salvation entirely.

In Matthew 18:11 Jesus says, "for the Son of Man is come to save that which is lost." The NIV doesn't even have verse 11 in it. It goes from verse 10 to verse 12 and simply contains a footnote that says some manuscripts have "the Son of Man came to save what was lost." They have thus eliminated it by inferring it doesn't belong there.

²⁶⁵Westcott, *Some Lessons of the Revised Version of the New Testament*, pp. 191, 192.

²⁶⁶*Ibid.*, p. 172

²⁶⁷Milligan, *The Expository Value of the Revised Version*, p. 130.

John 6:47 in the King James says, "He that believeth on me hath everlasting life." The RSV has changed this to read, "he who believes has eternal life". Believes what? That the sun will rise tomorrow? They are destroying many precious Bible truths.

In Acts 20:28 it says "He hath made you overseers to feed the church of God which he hath purchased with his own blood." This has been changed in the RSV to say, "which he hath obtained with the blood of his own son," thus rejecting the Bible teaching that God is Christ and Christ is God.

In 1 Corinthians 5:7 we are told "Christ our passover is sacrificed for us," whereas in the NIV it simply says, "Christ our passover is sacrificed." Sacrificed for whom? For what purpose was He sacrificed? It leaves one to wonder. That Christ was sacrificed is an historical fact, that He was sacrificed "for us" is a Bible doctrine which is the very basis upon which the gospel rests.

Galatians 4:7 says, "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." On the other hand the RSV reads, "So through God you are no longer a slave, but a son and if a son then an heir." How? It leaves you there. The only way that anyone can become an heir is through Christ. If these modern translations leave it out, don't be deceived by them. Notice, also, their substitution of "slave" for "servant." This they have done repeatedly throughout the Scriptures. Is there a difference in the meaning of these two words? Most will candidly and unreservedly acknowledge the difference is tremendous. However, for those who may be uncertain, allow *Webster's Collegiate Dictionary* to clarify the matter. A "servant" is defined as "one who exerts himself for the benefit of another," whereas a "slave" is "a person held in bondage, a thrall. One who has lost control of himself, freedom of action." A servant is one who is devoted to someone and willingly works for him or her; while a slave has no devotion to his master or choice in his position. He is a captive, or prisoner, held in bondage. The servant is a position of choice, the slave is one of domination and oppression. Which is it with you, dear reader? Are you a slave or servant of Jesus Christ?

In Colossians 1:14 we read, "In whom we have redemption through his blood, even the forgiveness of sins" (KJV) or "In whom we have redemption, the forgiveness of sins" (NIV). The NIV says nothing about redemption being through his blood, except for a small footnote saying "a few late manuscripts, redemption through his blood." The

130 *Dealing With the Devil's Deception*

omission of this phrase "can be traced to Origen (200 A.D.), who expressly denies that either the body or soul of our Lord was offered as the price of our redemption."²⁶⁸

In Hebrews 9:12 we read, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place having obtained eternal redemption for us" (KJV). Yet the NIV has "He entered the Most Holy Place once for all by his own blood, having obtained eternal redemption." Here they have changed the reading from "holy place" to "Most Holy Place" and "redemption for us" to simply "redemption."

"He cometh with clouds... and all the kindreds of the earth shall wail because of him" (*Revelation 1:7, KJV*), was changed in the RV to read "He cometh with clouds...and all tribes of the earth shall mourn over him." This change comes from the teaching of universalism that all will be saved. This heresy teaches all will repent and mourn over their sins when Jesus comes. Westcott even goes so far as to confess that this is exactly why they made the change. He says "all tribes of the earth shall mourn over him in penitential sorrow, and not as the Authorized Version, 'shall wail because of him,' in the present expectation of terrible vengeance."²⁶⁹ If Westcott and his committee are correct, then why in the world will they be running and calling for the rocks and the mountains to fall on them? (*Revelation 6:15-16*) As we can see, these are intentional changes made by these men in order to change the doctrine of the Word of God.

The Second Coming

The NIV's omission of part of Matthew 25:13 has weakened the doctrine of the second coming and leaves one to wonder what the day and the hour is they are to watch for. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (KJV). "Therefore keep watch, because you do not know the day or the hour" (NIV). Then again, there is no need to watch for the day when Jesus shall come, for "the day of the Lord has already come" according to the modern versions (*2 Thessalonians 2:2 RSV*).

²⁶⁸Wilkinson, *Our Authorized Bible Vindicated*, p. 96.

²⁶⁹Westcott, *Some Lessons of the Revised Version of the New Testament*, p. 196.

Notice also what they have done with Titus 2:13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (KJV). "Awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ" (RSV). According to the modern translators, that glory can appear in the believers individually rather than being a literal glorious second coming. Westcott himself said, "His advent, if it is in one sense future, is in another sense continuous."²⁷⁰

"By changing the adjective 'glorious' to the noun 'glory', the Revisers have removed the Second Coming of Christ from this text. In the King James Version the object of our hope is the appearing of Christ, which is a personal, and a future and an epochal event. In the Revised Version the object of our hope is changed to be the appearing of the glory of Christ, which may be the manifestation among men, or in us, of abstract virtues, which may appear at any time and repeatedly in this present life."²⁷¹

Dr. Alexander Roberts of the English New Testament Committee has given us some very enlightening insights as to why the Committee made specific changes in Acts 3:19, 20.

"Acts 3:19, 20. An impossible translation here occurs in the Authorized Version, in which we read: 'Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you.' For *eschatological reasons*, it is most important that the true rendering of this passage should be presented. It is thus given in the Revised Version: 'Repent ye, therefore, and turn again, that your sins may be blotted out, that so seasons of refreshing may come from the presence of the Lord; and that He may send the Christ who hath been appointed for you, (even) Jesus.'"²⁷²

This change was made because of "eschatological reasons" (events pertaining to the last days), and G. Vance Smith, the Unitarian member of the Revision Committee, was even more specific concerning their "eschatological" position on the second coming of Jesus.

²⁷⁰ *Idem.*, p. 44.

²⁷¹ Wilkinson, *Our Authorized Bible Vindicated*, p. 196.

²⁷² Roberts, *Companion to the Revised Version of the New Testament*, pp. 80-81.

"This idea of the Second Coming ought now to be passed by as a merely temporary incident of early Christian belief. Like many another error, it has answered its transitory purpose in the providential plan, and may well, at length, be left to rest in peace."²⁷³

Just by changing a couple of words in one verse, they were able to remove an "error" that had been held by the Christian church for centuries; the second coming of Jesus. Yet the vast majority of Christians today believe these modern translations are not only safe, but also better.

Temperance

The modern translations have also sought to make of none effect the health laws which God gave us in order to better care for our bodies, which are the "temple of the Holy Ghost" (*1 Corinthians 6:19*). In their endeavor to do this, the NIV changed Leviticus 11:4 by adding the word "ceremonially." In speaking of one category of unclean animals, God said if they did not have a cloven hoof and chew the cud, they were "unclean unto you." However, the NIV says they are only "ceremonially unclean for you." A further attempt to nullify God's instruction on clean and unclean foods can be found in their handling of Mark 7:15-19 where Jesus said, "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they which defile the man. If any man have ears to hear, let him hear.... Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats" (KJV). The NIV has taken great liberty in their "translation." "Nothing outside a man can make him 'unclean' by going into him. Rather, it is what comes out of a man that makes him 'unclean.'" (Verse 16 is then totally omitted.) "...Don't you see that nothing that enters a man from the outside can make him 'unclean'? For it doesn't go into his heart but into his stomach, and then out of his body." (*In saying this, Jesus declared all foods "clean."*) In addition to the omission of verse 16, the italicized words are added without warrant or warning. The reader is simply misled into believing they are a part of the inspired words of the Apostle Mark.

²⁷³Smith, *The Bible and Its Theology*, p. 281.

In referring to the change in this passage, Milligan, a member of the Revision Committee, admitted the change was based upon their understanding (or misunderstanding, for this vision was dealing with prejudice, not food; see Acts 10:28, 34, 35; 11:17, 18) of Peter's vision in Acts 10:9-16. It is their opinion the entire Gospel of Mark is "largely dependent upon the recollections of the apostle Peter" (rather than the inspiration of the Holy Spirit) and so therefore, they seize their opinion of Peter's experience as justification in making Mark express that same opinion.

"But by the change of a single letter in the Greek, *a new reading* is gained, and the verse now concludes -- 'This he said making all meats clean,' being the Evangelist's comment upon what he has just recorded, a comment that gains still further in significance when we remember that St. Mark's Gospel was in all probability largely dependent upon the recollections of the apostle Peter, who was taught in so striking a manner that in God's sight nothing is common or unclean. Acts 10:9-16."²⁷⁴

These are just a few of their attempts to try to do away with the health laws God has given for the well being of mankind. Since it is an established fact the ceremonies have been done away with, all that is needed is to make it appear the health laws are a part of the ceremonies and they, too, can be abolished and people can eat anything they want. This is exactly what they have done in their corruption of these passages.*

The Inspiration and Authority of Scripture

Because of their rejection of the authority and inspiration of Scripture, the Revision Committee felt compelled to change the Biblical declaration that "all scripture is given by inspiration of God and is profitable for doctrine..." to read "every Scripture inspired of God is also profitable" (2 Timothy 3:16 RV). With this change one must now ask which are inspired of God and which are not? The New English Bible has carried this corruption to an even greater degree by totally

²⁷⁴ Milligan, *The Expository Value of the Revised Version*, p. 62.

*For more information on this, or any other Bible subject, please write to the address at the back of the book.

eliminating any reference to God. "Every inspired scripture has its use for teaching" is their vague and ambiguous treatment of this passage. The real import of this change can be seen from the note on 2 Timothy 3:16 in an earlier printing of the Douay Bible.

"Every part of divine Scripture is certainly profitable for all these ends. But, if we would have the whole rule of Christian faith and practice, we must not be content with those Scriptures, which Timothy knew from his infancy. That is, with the Old Testament alone; nor yet with the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the Church, to which the apostles delivered both the book, and the true meaning of it."²⁷⁵

Remember, the apostles never delivered the Bible to the Catholic Church, the Catholic Church rejected it through the centuries and tried to destroy those who cherished, protected, and preserved it. Yet today, they say it is profitable, as long as one accepts the teachings of the church fathers and the interpretation of the church as the final authority. During the Council of Trent the Archbishop of Reggio made a speech (January 18, 1562), "in which he openly declared that tradition stood above Scripture. The authority of the church could therefore not be bound to the authority of the Scriptures."²⁷⁶ Is it not time for all Christians, everywhere, to realize the true church derives its authority from the Scriptures, and at no time do the Scriptures receive their authority from the church? The authority of Scripture comes directly from God, regardless of how the church responds to that authority, and that fact alone should dictate how God's people should respond to any church.

Almost immediately after the Revised Version was released, an official Catholic publication declared: "It (Protestantism) has also been robbed of its only proof of Bible inspiration by the correct rendering of 2 Timothy 3:16." They continued by saying that "perhaps the most surprising change of all is John 5:39. It is no longer 'Search the Scriptures,' but 'Ye search;' and thus Protestantism has lost the very cause of its being."²⁷⁷

This passage in John 5:39 is referred to at least 125 times by the

²⁷⁵Wilkinson, *Our Authorized Bible Vindicated*, pp. 184-185.

²⁷⁶*Canon and Tradition*, p. 263.

²⁷⁷*Dublin Review*, July, 1881.

pen of inspiration and all but four of these (actually three since the *Upward Look*, page 368 is a compilation taken from *Sermons and Talks*, page 289) are as found in the King James Version. *Sermons and Talks* contains a camp-meeting message on "True Education" and the word "ye" is in brackets [ye] showing it was recognized as a supplied word. The other two references were directly from the Revised Version and are found in *Desire of Ages*, page 211 and *Patriarchs and Prophets*, page 367. Of the remaining 121 citations, which are taken from the King James Version, 23 of them state very clearly that this verse was a "command" rather than a simple affirmation as presented in the modern versions. *Testimonies for the Church, Volume 2* makes it very clear how this passage is to be understood. "Christ commanded His followers: 'Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.'"²⁷⁸

Again, we see the whole battle has been over the Word of God. A battle over the pure Word of God, as preserved down through the centuries and passed along from the apostles to the church in hiding, through the Waldenses to the Reformation, and finally into the King James Version of the Bible. Remember, it was the Waldenses who "contended for the faith of the apostolic church, -- 'the faith which was once delivered unto the saints' (*Jude 3*). 'The church in the wilderness,' and not the proud hierarchy enthroned in the world's great capital, was the true church of Christ, the guardian of the treasures of truth which God has committed to His people to be given to the world."²⁷⁹

The Vaticanus and Sinaiticus were kept by "the proud hierarchy" and therefore cannot be the "truth which God has committed to His people." This should be especially clear to those who have accepted the inspiration of the Spirit of Prophecy, which has spoken so pointedly on this subject. It is now left for each to decide whether they will accept an English translation of the Bible taken from "uncorrupted," "unadulterated" manuscripts, or one translated from the corrupted Catholic manuscripts.

"It is certainly a remarkable circumstance that so many of the Catholic readings in the New Testament, which in the Reformation and early post-reformation times were denounced by Protestants as

²⁷⁸White, *Testimonies for the Church*, Vol. 2, page 633.

²⁷⁹White, *The Great Controversy*, p. 64.

corruptions of the pure text of God's Word, should now, in the last quarter of the nineteenth century, be adopted by the Revisers of our time-honored English Bibles."²⁸⁰

The Catholic Church is not the least bit hesitant to admit the Revised Version is nothing more than a Catholic Bible. "It will be perceived here that the variation between the Catholic Version and the Revision is immaterial, indeed no more than what might be found between any two versions of different but substantially identical copies of the same document."²⁸¹ All of the modern versions are nothing more than Catholic Bibles because they are all translated from the Catholic manuscripts. It is an established, documented fact that it is a fallacy for one to believe all versions, or translations, of the Bible are of equal value, and that doctrine has in no way been affected. The simple truth is that doctrine has most seriously, and deliberately, been affected.

How ironic this is. Especially when one considers the preface of the Douay Bible that clearly stated the Church of Rome needed an English version of the Bible to offset Tyndale's, and other English Bibles, that would eventually reach their climax in the King James. Their stated reason for this was: "The Catholics which remained in England faced a particular danger to their faith from English versions of the Bible which *altered* the true meaning of the Scriptures. To meet this danger there was an urgent need for a Catholic version." Even in their Bible they admit there are differences between the Catholic and Protestant Bibles. *Differences so great that they can endanger one's faith.* However, these differences have been practically obliterated by the profusion of perverted versions today. We have, most assuredly, been revised back to Rome.

²⁸⁰Edgar, *The Bibles of England*, p. 347.

²⁸¹Mullen, *The Canon of the Old Testament*.

"Up to this day of the world's history, the Bible has not been seriously meddled with, but the time is coming when it will be; and when, in a sense which is not yet true, it will be true that much that will be in the Book will not be true. Just as soon as the wisdom of this world finds out that the only way to stop the onward progress of the Word of Truth, by which worldliness is condemned, will be by making an ally of the Bible, just as soon as it comes to know that a statement in the Book settles things for a large class of people, then will it attempt to make the 'Word of God,' as it will still be called, speak for it instead of for the truth. And, furthermore, as there shall be false christs, so will there be errors that will pass for principles; and they may very easily creep through the printing press into the old Book itself. Lovers of the pure Word of God will be in great straits before the Lord comes, if they have not learned to know its flavor by the Spirit that is its life. But those who are in agreement with the Abiding Spirit will not be left to misunderstandings. They shall know and all things shall be brought to their remembrance just at the crisis when such knowledge and remembrance is needed. The Word can always utter itself over and over to the true-hearted, without the help of printers' ink, as well as in spite of it. Those, however, who have not the principles of God built into character, will be 'at sea' in those days, and will be especially susceptible to any lies that may be printed in the form of the old Bible." Henry, Sarepta Myrenda Irish, *The Abiding Spirit*, (Battle Creek, Michigan: Review and Herald, 1898).

These foreboding words of prophetic scope from the past have become documented fact today.

Chapter 10

The Spirit of the Modern Translators

The New International Version

The *New International Version* is an interesting title for this translation since it is evident it is not an "international" Bible at all. It is not even an "English" Bible, but rather an American Bible translated into the English of the United States of America. However, while the language of this Bible is not "international," the reception of its erroneous teachings, the faulty foundation, and the diabolically deceptive assertions upon which it is based are "international."

The NIV is so popular it has its own concordance, interlinear readings, and commentaries. It is therefore imperative that one understands the spirit of those behind this translation. In the book *The NIV: The Making of a Contemporary Translation*, we discover the editors of this version possessed a great animosity against the King James Version. They assert (not only without substantiation, but against all historical, ecclesiastical, and internal biblical evidence) that the KJV "changed the originals," is "misleading," "erroneous" and "corrupted by errors."²⁸²

Their hatred and hostility has nothing whatsoever to do with the language of the KJV, but rather the endless enmity against the manuscripts from which it was translated. This is clearly revealed by one of the committee members (Youngblood) who voiced the consensus of the committee when he stated the "Textus Receptus contains so many significant departures from the original manuscripts of the various New Testament books that it cannot be relied on as a basis for translation."²⁸³ We have already established, through irrefutable facts, this is a brazen falsehood. Yet these professed "scholars" make such statements, without any substantiation whatever, and people believe them without hesitation and without question.

²⁸²Barker, *The NIV: The Making of a Contemporary Translation*, p. 142.

²⁸³*Idem.*, p. 111.

Who are these people that think everything they say should be accepted as truth, without providing any evidence to support their accusations? Why do they feel they can speak with such unchallenged authority? Could it be that few have called them into question, and most have no idea what they have been doing, or what their position is toward the very Scriptures they claim to be improving by their translations? When one understands the "spirit" guiding the translator, they can better understand the "spirit" underlying their translation.

Edwin Palmer was the chief editor and "coordinator of all the work on the NIV" and "selected all of the personnel of the initial translation committee."²⁸⁴ He openly, and unashamedly, declares his translation "shows the great error that is so prevalent today in some orthodox Protestant circles, namely the error that regeneration depends upon faith... and that in order to be born again man must first accept Jesus as Savior."²⁸⁵ He further denies the "free will" of man for he writes: "He [God] controls the thoughts and activities of all men. Is Sin within the Plan of a Holy God? Yes. All things are in the plan of God... even our sin and evil... If sin were not in His plan, then He would no longer be almighty. There would be forces outside of Him. All things are foreordained of God: the moving of a finger... the opening of a window, the mistake of a pianist while playing - even sin... The Bible describes man as utterly passive in the whole matter."²⁸⁶ In his attempt to prop up his pernicious premise, he points to his perversion of John 1:13 proclaiming it "proves" man has no freedom of choice.

He further states that "God intends that salvation shall be for only a few..." and that "God chose only a certain number to be saved." He also intimates that God does not love everyone for "If God loves us, we are called."²⁸⁷ He cites a dozen instances in which he changes "judgement" to "justice" because he saw a need for social action now, not judgement later.²⁸⁸

²⁸⁴ *Idem.*, pp. 13, 48.

²⁸⁵ Palmer, *The Holy Spirit*, p. 83.

²⁸⁶ *Idem.*, p. 83.

²⁸⁷ *Idem.*, pp. 30, 45.

²⁸⁸ Barker, *The NIV: The Making of a Contemporary Translation*, p. 146.

140 *Dealing With the Devil's Deception*

Another translator on the NIV committee, New Age feminist and avowed lesbian, Virginia Mollenkott, believes that "god is so all-inclusive that she is involved in every cell of those who are thoughts in her mind and embodiments of her image."²⁸⁹ She flaunts her perversion by asserting, "My lesbianism has always been a part of me."²⁹⁰ And in her pro-homosexual book *Is the Homosexual My Neighbor?* she claims the Bible does not condemn "sincere homosexuals... drawn to someone of the same sex," but only censures criminal offenses such as "prostitution" or "violent gang rape." This sentiment she succeeded in helping incorporate into the NIV with such renderings as "male prostitutes" or "homosexual offenders" in 1 Corinthians 6:9 and "temple prostitutes" rather than sodomites in Deuteronomy 23:17; 1 Kings 15:12, 22:46; 2 Kings 23:7. Is it perhaps possible such Bible translators (and their translations) are contributing to the horrendous increase in professedly Christian churches condoning homosexual and lesbian lifestyles, ordaining those who practice such things as ministers in their churches, and even conducting same sex marriages; as if God will now join together with His blessing, what he has condemned throughout His Word?

Mollenkott informs us in her book *Sensuous Spirituality* that there are "'A Variety of Methods for Hearing the Spirit.' Pages 13 through 19 list these as automatic writing through 'a spirit guide,' divination through the 'use of the *I Ching* and Tarot' cards, the occult 'A Course in Miracles,' 'psychotherapy and some mildly mystical experiences' and finally an 'ongoing relationship' with the spirit of her dead mother."²⁹¹

When one closely examines the NIV, it becomes evident it is neither a translation nor a paraphrase of the Word of God. It has been estimated that between "20-25% of the English words in this version are added without having true reference to the original language they purport to translate. And that percentage can go as high as 70%."²⁹² Another "5% of the original Greek words have not been translated because the NIV committee deemed them of insufficient worth to be

²⁸⁹ *Christian America*, February 1994, p. 19.

²⁹⁰ *Episcopal, Witness*, June, 1991.

²⁹¹ Riplinger, *New Age Bible Versions*, p. 442.

²⁹² Green, *Unholy Hands on the Bible*, Vol. II, p. 119.

translated" and an additional "3-4% of them are poorly translated."²⁹³

These translators, borne along by their own presuppositions and intuitive interpretations, and using bits and pieces of corrupted manuscripts, have produced a professed "Bible" with over 100,000 added words, 50,000 deleted words, 40, 000 poorly translated words, and a multitude of inconsistencies. For example: They feel Paul's use of the word "flesh" in Romans was rather excessive, therefore, they have taken it upon themselves to improve upon inspiration by rendering that one word in a multitude of ways; such as, "sinful man," "sinful nature," "human ancestry," "natural," "race," etc. They further cause Luke 4:44 to contradict verses 14 and 31 which clearly states (and as is common knowledge) that Capernaum is in Galilee, not Judea. Verse 44, in this modern perversion of the Bible, stands in direct opposition to Mark 1:39.

This highly promoted perversion presents before the people things that are geographically, grammatically, and physically impossible. Competent scholarship assures us, "Only one of the thirty-one verses in 1 Corinthians (chapter one) is completely translated according to the original Greek... Nouns, verbs, pronouns, adjectives, and adverbs are scrambled... Plurals and singulars are interchanged as if there were no original standard before the translators. Sentences are broken up, and words added, in such a way as to change the meaning of the original Greek words."²⁹⁴

The NIV has been so popular it has sold over 80,000,000 copies and continues to be promoted as one of the best Bibles of today. Someone said this "is the stuff dreams are made of." For the translators and Ruppert Murdock, who owns the company that holds the copyright for this most profitable venture, this is certainly true. The publishers love it, the professors love it, the preachers love it, the people in the pews love it, and the "Prince of Darkness" loves it. What has become a dream to them has, in reality, become a "nightmare" for the church of the living God.

²⁹³ *Ibid.*, p. 120.

²⁹⁴ Green, *Unholy Hands on the Bible*, Vol. II, p. 122.

The New American Standard Version

This translation was based upon the *American Standard Version* whose editor, Philip Schaff, brazenly declared of his deliberate changes in God's word: "The changes thus far... are in the right direction... and should contain the germs of a new theology... Every age must produce its own theology... such a theology will prepare the way for the reunion of Christendom."²⁹⁵

Schaff taught for 20 years at Mercersburg College in Mercersburg, Pennsylvania, which was the citadel of the "Oxford Movement" in America. He espoused the Romanizing philosophy, theology and practice of this movement and traveled often to England to meet with Westcott, Hort, Ellicott and others in the preparation of his translation. He selected the members of both the Old and New Testament Committees, drew up the constitution, arranged the organization and first meeting, in short he "was the life and soul of the work."²⁹⁶

He believed the church had to adjust its beliefs to conform to "natural science" and by the time he was finished with his translation, he had made 30,000 changes to the Word of God. His theology was so perverted that his church tried him for heresy. Things eventually became so heated for him at Mercersburg that he moved to New York where he taught for another 25 years at the extremely liberal Union Theological Seminary. With such a spawning ground of error, there can be little doubt as to its offspring in the *New American Standard Bible*. As to the identity of the translators of this very corrupt translation, the publishers (*The Lockman Foundation*) have chosen to keep us in the dark by refusing to divulge their identity. However Dr. Frank Logsdon, a member of the NASB Committee, has come forward and made a very straightforward and revealing statement.

"I must under God renounce every attachment to the *New American Standard Version*. I'm afraid I'm in trouble with the Lord... We laid the groundwork; I wrote the format; I helped interview some of the translators; I sat with the translator; I wrote the preface... I'm in trouble; I can't refute these arguments; it's wrong, terribly wrong; it's

²⁹⁵Schaff, *The Life of Philip Schaff*, pp. 427, 428, 478.

²⁹⁶Wilkinson, *Our Authorized Bible Vindicated*, pp. 239, 240.

frighteningly wrong; and what am I going to do about it.

"When questions began to reach me at first I was quite offended... I used to laugh with others... However, in attempting to answer, I began to sense that something was not right about the *New American Standard Version*. I can no longer ignore these criticisms I am hearing and I can't refute them... The deletions are absolutely frightening... there are so many... Are we so naive that we do not suspect Satanic deception in all this?"²⁹⁷

This translation is filled with New Age, one-world religion concepts, and is readily accepted by New Age believers, as is evidenced by the preface of the New Age *Metaphysical Bible Dictionary*, which states that the NASB "is used and recommended by the Unity School of Christianity."²⁹⁸

In addition to all of its other problems, the NASB contains 4,000 significant additions, subtractions and changes; whereas the NIV contains 6,653 and has 64,094 less words than the KJV. Both of these translations use Rudolph Kittle's *Biblia Hebraica* for their Old Testament text, which contains "about fifteen to twenty suggested changes in the Hebrew text placed in the footnotes on each page. If you multiply this by the 1424 pages in this Kittle Bible, it comes out to between 20,000 and 30,000 changes in the Old Testament."²⁹⁹

Could it be that the Holy Spirit, which spoke through the Prophets and Apostles to give us the Scriptures, has now changed His mind and His Word? Has He commissioned unbelieving, non-Christian "scholars" to correct the Scriptures; to make them say what the Apostles and Prophets had been unable to clearly and correctly communicate? I do not understand how one cannot be both appalled and outraged when they see these crazed critics shredding the word of God, and then officiously piecing it back together with thousands upon thousands of additions, deletions and perversions.

Can these translators (and those who accept their radical renderings) not see that they must, of necessity, either reject the Christian's biblical position that "all scripture is given by inspiration of God" (2 Timothy 3:16), and that the Holy Spirit guided the Bible

²⁹⁷Riplinger, *New Age Bible Versions*, Unnumbered page before Table of Contents.

²⁹⁸Filmore, *The Metaphysical Bible Dictionary*, Preface.

²⁹⁹Waite, *Defending the King James Bible*, p. 21.

writers in what they said and how they said it; for "they were moved by the Holy Ghost" (*2 Peter 1:21*)? Or, if they claim they do not reject this Bible doctrine, is it not evident they are either lying or unwittingly admitting they consider themselves wiser than the Holy Spirit, and more capable than the Apostles and Prophets? When one accepts the translations of these Bible butchers who are so "wise in [their] own eyes" and "conceits" (*Proverbs 3:7; Romans 12:16*), they must also accept the premise upon which their translation is founded.

Remember, a translator's job is not to tell us what he thinks the writer meant by what he wrote. It is not even to construct what the writer could have written. His task is simply to translate what was actually written. It would be well for them to ask themselves: "Could the Bible writer have said exactly the same thing in a different way? And if so, why did he not choose to do so? And if I attempt to do that which the writer opted not to do, then am I not attempting to improve upon the inspired writer and the Holy Spirit who guided him?"

There is much insight to be found in the words of the great reformer, Martin Luther. "'Translating [the Bible] is certainly not everybody's business, as the mad saints imagine; it requires a genuinely pious, faithful, diligent, God-fearing experienced, practiced heart. Therefore, I hold that a false Christian or a sectarian spirit is unable to give a faithful translation.'"³⁰⁰

³⁰⁰Green, *Unholy Hands on the Bible, Vol. II*, p. 313.

Chapter 11

Unique, But Tainted Translations

There are still a few other modern translations that warrant consideration since they are far different than any of the other versions. These versions are unique from the others in that they have been translated from the same manuscripts (the Received Text) as the King James Version. The first of these is the Modern King James Version of 1962. This translation was the product of Jay Green, who listed in his Preface many of the reasons he felt the multitude of modern versions had not been well received.

"What then will be written down in the 'loss' column for the new versions?

"The first loss, easily demonstrated were space available, is the loss of thousands of words, hundreds of verses, dozens of phrases which have either been completely removed or else have had doubt thrown upon them. Most people mourn their loss.

"Secondly, thousands of verses engraved in the hearts of God's people are now unnecessarily changed as a matter of policy, with the effect that one quoting the King James Version to our young people is cast in the role of an 'old fogey' who lives in the past.

"Other losses tumble over one another as a search is made of various versions: The virgin birth is clouded by translating 'young woman' in Isaiah 7:14; by translating that Joseph was the father of Jesus; by removing 'first born' from Matthew 1:25. The Godhead of the Lord Jesus becomes dubious when the new versions accord a 'Thou' to God, but only a 'you' to Jesus. In similar vein, the Son of God is rendered 'God's son' or 'a son of God.' The handling of Romans 9:5 and 1 Timothy 3:16 remove two solid proof-verses to the divinity of Christ. The use of 'only son' instead of 'only begotten Son' is in the same category.

"Propitiation becomes merely a 'remedy for the defilement of sins.'

"Justification by faith is marred by presenting faith as a meritorious work which procures righteousness: 'He who through faith is righteous shall live' replaces the wonderful statement, 'the just shall live by faith' (Romans 1:17)....

"The God-breathed inspiration of the Scriptures is diluted until only 'every inspired scripture has its use' (2 Timothy 3:16).

"Peter and John and the Beast are worshipped, even idols are worshipped, but the Lord Jesus is not worshipped: all only 'pay him homage,' or 'do obeisance.'

"Redemption becomes a mere 'release'; faith is only an 'awakening'; believing degenerates into 'yielding into simple allegiance'; Righteousness in the modern versions is but 'goodness'; the miraculous darkness on Resurrection Day is translated 'eclipse'; and the demon-possession so prevalent in Jesus' day becomes nothing more than 'epilepsy.' Not one of these can be claimed to be a precise translation of the Greek words God's apostles wrote.

"Another massive loss occurs because myriads of words were *added* to the Holy Scriptures. The reader, however, is not given the slightest inkling as to which are God's words and which are the words added by the translators.... Readers of the new versions 'must rely solely upon the judgment and interpretation of the translator' in *thousands upon thousands* of verses of the Bible....

"Here we come upon the real parting of the ways between the translation committees and conservative and evangelical Protestantism as to the nature of the Bible and of Scriptural inspiration. To the former, the Bible is but a human document, at best 'inspired' in a limited, figurative sense. The translators therefore feel themselves free to improve upon the ancient texts, and once this position is adopted the gates are swung wide open."³⁰¹

After Green's presentation of facts as to why the KJV is far superior, and the many errors and dangers of the modern versions, he states his translation was needed because readers did not want a "Bible diluted, mutilated by excision, confused by addition." Rather, what they really wanted was a "removal of plain and clear errors, the introduction of as few alterations as possible, and a carefulness to leave untouched what surely cannot be improved upon. This is their clear directive. This principle has been followed in preparing the *Modern King James Version*."³⁰² He continues by presenting the principles adopted in the preparation of this translation.

³⁰¹ *Modern King James Version, Preface.*

³⁰² *Idem.*

"No deletion of any portion of the Bible was to be made, even when there was a general agreement among 'experts.' Only proper English was to be used; no slang or common expressions were to be introduced into God's word. Verses normally memorized were to be left in their familiar words. Old English endings were to be removed (except that Thou and Thee were to be retained for all three Persons of the Godhead). Wherever the King James rendering was patently wrong, such as the rendering 'Easter' for 'Passover,' the correct translation was to be used...

"A format modern in every possible way was decided upon: typography, punctuation, grammar, clarity, and versing within paragraphs. Poetic passages were to be set in poetic form."³⁰³

Because of this approach to the translation of the Modern King James Version, and the firm adherence to these principles, this translation stands as perhaps the best of all the modern versions. However, nine years later Green felt the need of still another version, and in 1971 the King James II came from the press. In the Preface of this Bible, Green refers to the deceitfulness, doctrinal deviations, and destructive deletions and additions in the Revised Version and the Revised Standard Version.

"Neither the *Revised Version* nor the *Revised Standard Version* were truly updated revisions of the King James Version, though both traded heavily, even deceitfully, on claims that they had done no more than to remove plain and clear errors, and to bring the Bible into a modern form of English. They did not overstate the case when arguing for the need for an updating and a removal of plain and clear mistranslations (such as Easter instead of Passover), but they proceeded to change not only the English translation, but also the underlying Greek and Hebrew words. Having tilted the foundation in their theological direction, they then paraphrased, interpreted, deleted and added to God's word without regard to the evidential facts available in all the manuscripts, the versions, and the fathers of the first centuries."³⁰⁴

After the excellent job Green did with the *Modern King James*, it makes one wonder what possible reason, other than financial gain, he would have had for this translation. It would have been far better if he

³⁰³ *Idem.*

³⁰⁴ *King James II, Preface.*

had stopped with his first endeavor, for although the *King James II* is not as corrupt as the versions mentioned in its Preface, it does contain many more problems than the *Modern King James*; and in many respects is much like the *New King James Version* of 1982.

Since the *New King James* is the most recent, and most widely accepted of the three; and inasmuch as the principles of translation and the problems pertaining to these versions are so similar, we shall now direct our attention to this translation. (The reader will, through a comparative study, discover that the majority of what is given here in reference to the NKJ is equally applicable to the others. This is especially true of the *King James II*.) The following is an excellent overview of how the NKJ came into existence.

"Although it is 368 years old, the King James Version (K.J.V.) of the Bible is still preferred by more readers than all other translations combined....

"Four years ago an international team of 119 scholars, editors, and church leaders began work on an update to be known as The New King James Bible. The New Testament, published by Thomas Nelson, has recently been released for purchase.

"At a press conference in Washington, D.C., in May, Dr. Arthur L. Farstad, the New Testament editor, told the surprisingly small handful of those of us who attended that he had gained a new respect for the accuracy of the K.J.V. during his work on this revision. He admitted that he had been biased by his studies at various seminaries in the direction of accepting the view that the K.J.V. contained numerous inaccuracies in translation. He now has reversed this conviction, concluding instead that the initial K.J.V. translators worked with extreme accuracy, selecting valid options in the Greek text....

"Dr. Farstad and the scholars working with him decided to follow the same Greek text tradition selection as did those who originally translated the K.J.V. They maintained that there are good arguments for the superiority of the traditional text, as over against the more modern critical editions.

"Explaining this position, Dr. Farstad states, 'The editors and scholars on the New King James Bible project considered it far wiser to accept the consensus of the thousands of manuscripts that are in basic agreement rather than the few different but older manuscripts

that have so heavily influenced recent translations."³⁰⁵

As can be seen, the great difference between the NKJ and the great majority of all of the other modern translations is that it follows the same ancient manuscripts as the KJV, thereby making it one of the best of the modern translations. In commenting on this translation a foremost ministerial journal contained the following article:

"Probably the most significant factor influencing the preparation of The New King James Bible is the position taken on the underlying Greek text. It is unique among the many modern New Testaments available because it is the only one that reflects the same Greek manuscript selection as the 1611 King James Version. Farstad maintains, along with a growing body of careful scholars, that the traditional Greek texts used for the King James Version are, in fact, superior to those used for most translations....

"The editors and scholars on this project, he says, 'consider it far wiser to accept the consensus of the thousands of manuscripts that are in basic agreement rather than the few different, but older manuscripts that have so heavily influenced recent translations.' This 'majority text' concept is the foundation of the New King James Bible."³⁰⁶

As we have seen, when people say that no one but a few overly conservative preachers want to accept the KJV, it is not in the least bit true. There are many scholars, and always have been, who recognize both the divine source and providential preservation of those manuscripts which today comprise the pages of the King James Bible; but what about you?

Even though the NKJ is based upon the same manuscripts as the KJV, it still has some real problems, not so much in the text as in the handling of the text. These difficulties in the translation are due to several contributing factors, some of which are:

1. The humanistic philosophy, which has been permeating our society for over a century now, and becoming progressively worse with each passing year.
2. The continual undermining influence of Catholicism on the Protestant churches and institutions.
3. The ecumenical movement, which seeks to bring all churches

³⁰⁵ *Review and Herald*, July 5, 1979.

³⁰⁶ *Ministry*, September, 1979.

together through compromise of biblical teachings. To sacrifice truth for unity is devilish indeed, and is a real danger to God's people today.

4. The permeating influences of Ecumenicalism, Catholicism, and Humanism have affected both the philosophy and theology of many Protestant scholars which was not the case in 1611.
5. The scholarship of the Reformation period was interested only in purifying the church and placing the Word of God in the people's hands at whatever the cost, even their lives. Today, however, the trend seems to be to liberalize the church and to place the Bible in people's hands at as great a profit as possible. (There have been nearly 150 versions produced in less than 100 years.)
6. A lack of a feeling of reverence for the Word of God, and the tendency to handle it as any other piece of literature. It is a sad day indeed when man lightly esteems the word of God; for therein God reveals both Himself and His will.

Because of the above, as well as other factors, the NKJ has seriously corrupted several essential doctrines of Scripture. For example, the belief of the translators that man, by nature, is immortal can also be found throughout this version. Important passages which deal with death, such as Job 14:10 which reads "man dies and is laid away" rather than "wasteth away," and Job 14:14 which follows the NIV reading of "all the days of my hard service I will wait" instead of "all the days of my appointed time." Other indications of their belief in the natural immortality of the soul is found in Job 26:5 which they have rendered "the dead tremble" and 2 Peter 2:9 where we are told that God already has "the unjust under punishment."

This same position is developed in their handling of verses dealing with the destruction of the wicked such as Psalms 37:20 which reads "The enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke they shall consume away." This they have translated: "The enemies of the Lord, Like the splendor of the meadows, shall vanish. Into smoke they shall vanish away." This translation has also followed the other modern translations in making the prophecy of the destruction of Satan in Ezekiel 28:18-19 read as though it applied only to the king of Tyre, and has already taken place.

The translators have also done discredit to both the divinity and humanity of Jesus in such passages as Acts 3:13 and 26 which reads

"His Servant Jesus" rather than "His Son Jesus" and in Hebrews 1:4 where they refer to Jesus "having become so much better than the angels." Jesus never became better than the angels, but has always been greater than they, being their Creator. But when He was "made like unto his brethren," He was nonetheless "made so much better than the angels" in that He was still God. In Jesus we find the miraculous combining of the divine and human, and as such, "when God sent forth his Son, made of woman" He was not someone who had to become better than the angels; for even though He was sent "in the likeness of sinful flesh," He was still God. Still another corruption of Bible truth is found in Philippians 2:8 where we are told that Jesus only *came* "in the likeness of man," or was only "in appearance as a man," and His obedience was only "to the *point* of death." Another important passage dealing with the incarnation is Hebrews 2:16 which says "He took not on Him the nature of angels; but He took on Him the seed of Abraham." The NKJ has again followed the modern versions by rendering this "He does not give aid to angels, but He does give aid to the seed of Abraham." The very context of this passage declares this is a tremendous perversion of Scripture, as well as an audacious attack on vital Bible doctrine.

The NKJ also follows the modern versions in using the word "age" instead of "world" in such passages as Matthew 13:39, 40, 49; 24:3; 28:20; and in the passages dealing with the creative power of Jesus, everything was simply created "through" Him instead of "by" Him. They have also followed suit in using the words "turn" or "returned," rather than "converted" in Matthew 13:15; Mark 4:12; Luke 22:32 and Acts 28:27. They also chose to follow the modern translations in their usage of the word "betrothed" (engaged), rather than "espoused" (married) in Matthew 1:18; Luke 1:27 and Luke 2:5. Thus, they have Joseph and Mary only engaged until after the birth of Jesus, even though it says clearly that Joseph was about to "put her away" (*Matthew 1:19*), or "divorce her" (RSV), almost immediately after the miraculous conception by the Holy Spirit.

The imperative, or command, to "search the Scriptures" (*John 5:39*) has been changed in the NKJ to coincide with the corrupted versions; and the same is true of Revelation 1:7 where we are told that when the Lord returns He will find the wicked mourning rather than wailing. Thus, we find the NKJ perpetuating the same error promoted by those of the original Revision Committee that "all tribes of the earth

152 *Dealing With the Devil's Deception*

shall mourn over him in penitential sorrow, and not as the Authorized Version, 'shall wail because of him,' in the present expectation of terrible vengeance."³⁰⁷

It is also important to note that according to the NKJ, it is the law that is responsible for our sins, for it was "the passions of sin which were aroused by the law" (*Romans 7:5*). We also find that sin is no longer "transgression of the law" (*1 John 3:4*), but is now simply "lawlessness." It is also interesting, and erroneous, that upon His ascension Jesus passed "through" heaven instead of "into" heaven, and He entered the "Most Holy Place" rather than the "holy place" (*Hebrews 4:14; 9:12*).

The preceding have been but a few of the many problems found in the NKJ, and since the number is greater than can be discussed here, references for further study can be found in Appendix A.

³⁰⁷Westcott, *Some Lessons of the Revised Version of the New Testament*, p. 196.

Chapter 12

A Warning to the Remnant

As we have seen, the stream of manuscripts of the "Majority Text" has flowed from the Fountain of all truth, through the apostles, to the early church, through Syria and Greece to the Waldenses; who kept and guarded it pure, uncorrupted, and unadulterated for over a thousand years. It continued on into the Reformation, and all Protestant Bibles (English, French, German, etc.), and finally into the King James Version. Thus, to accept the modern versions is to build upon the drifting, unstable sands of textual criticism, rather than the providential preservation of God's word as revealed by the antiquity, majority and uniformity of the "Textus Receptus"; as well as the attestation of the early Fathers, lectionaries, history and the clear testimony of the Spirit of Prophecy. It is to accept the theories, opinions, conjectures, and corruptions of critics who reject the authority and inspiration of Scripture, and whose strong sentiments in favor of Catholicism have turned God's people away from the word of God and back to the arms of Rome. In short, it is to accept the wisdom of men over the word of God.

We, as a people, should have learned this lesson well from the unfortunate experience of several decades ago when some misguided leaders within the Remnant Church sought to exalt the Revised Version to a place of prominence. On March 20, 1930 the Minority Committee of the General Conference voted that the King James and Revised Versions be considered as equal. This action eventually became of none effect due to the marvelous working of the Holy Spirit and the valiant and brilliant defense of His servant Dr. Benjamin G. Wilkinson, Dean of Theology at Washington Missionary College. That a lesson had been learned is evident from our official publications in the preceding years.

In 1946, as the New Testament portion of the Revised Standard Version was first coming out, the Seventh-day Adventist Church sent a message of warning to all of its pastors.

"In view of the attitude of the Spirit of Prophecy toward the omitted passages, Seventh-day Adventist workers would do well not to exalt the Revised Standard Version as a text to be preferred above all other English translations of the New Testament. It can properly hold

a *secondary* place, along with other 'modern speech' versions, for use where fitting."³⁰⁸ What is presented in this book is no different than what *Ministry Magazine* said 45 years ago. But the church does not sound this warning anymore. Thus, the question is: "Has the Revised Standard Version become better?" Indeed not! It reads the same as it did in 1946. Why then have the warnings ceased?

Then in 1979, in response to the newly released New International Version, the entire English-speaking population of the Seventh-day Adventist Church was sent a warning through their official publication.

"We have no objection to Adventists placing the N.I.V. along with other versions of the Bible on their bookshelves, not in any way as an ultimate *authority*, but as a source as to what a specific group of evangelical scholars *believe* the Biblical writers *meant* by what they said. While these scholars may often be right in their assessments, the fact that they translated *dynamically* should lead us to double-check their readings before adopting them as authoritative."³⁰⁹

Today, however, the NIV is probably the largest promoted, professedly Protestant, modern translation available (even among Seventh-day Adventists), yet when compared with the Jerusalem Bible (the Catholic modern translation), one will easily discover there are hardly any noticeable differences. They are, in reality, one and the same Bible, taken from the same corrupted manuscripts and worded nearly the same. Yet, where are the voices of protest? Why do the people of God not hear any warnings today? Could it be that "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber"? (*Isaiah 56:10*). God's anxious admonition is to "Awake thou that sleepest" (*Ephesians 5:14*). We need to realize that "It is high time to awake out of sleep: for now is our salvation nearer than when we believed" (*Romans 13:11*). "Therefore, let us not sleep, as do others," but let us "cry aloud" and "lift up" our voices "like a trumpet" (*1 Thessalonians 5:6; Isaiah 58:1*).

Is it not a great mystery that the Bible of the Waldenses and Reformers should in these last days be rejected by the Remnant, even in the blazing light of the testimony of the Spirit of Prophecy? Is it not a fact of truth that when the Holy Spirit declares through the remnant

³⁰⁸ *Ministry*, July, 1946.

³⁰⁹ *Review and Herald*, March 8, 1979.

prophet that the Bible manuscripts of the Waldenses (which they possessed for a thousand years before the Reformation) were "uncorrupted" and "unadulterated," and that they "not the proud hierarchy enthroned in the world's great capital, was the true church of Christ, the *guardian of the treasures of truth which God has committed to His people to be given to the world*,"³¹⁰ that these manuscripts would, of necessity, be "the oldest and most reliable," and not the Vaticanus and Sinaiticus?

"When the early leaders of the Reformation came, by invitation, into the valleys of the Waldenses, to meet their assembled delegates from all over Europe... They saw manuscripts going back to 'time out of mind' in the ancient and not the modern, Romaunt language. By agreement between the Waldenses and the Reformers, these manuscripts were translated into French, compared with the original Hebrew and Greek, and became the Olivetan Bible, the first Protestant Bible in the French language, Olivetan came with Farel, the leading Reformer to this council of the Waldensians churches. The second edition of the Olivetan Bible produced by Calvin, became the basis of the Geneva Bible in English. The Geneva Bible was a foundation and forerunner of the King James. Is not the chain now complete, and is it not now clear that our Authorized Version is the Bible of the Apostles coming down through the noble Waldenses?"³¹¹

In light of the facts that have been presented, how can anyone abandon the Authorized King James Version and renounce the reliable Received Text for the corrupted Catholic versions based on the villainous Vaticanus and sinister Sinaiticus? How can any Seventh-day Adventist Christian promote these modern versions? How can any Remnant pastor, above all people, advocate the replacement of the KJV with a Catholic Bible; and how can any member in the pew tolerate the usage of these corrupted Bibles as a pulpit Bible? If the Seventh-day Adventist people truly believe they are the custodians of the "everlasting gospel" in these last days, how can they lift up before the people, as the Word of God, that which they know to contain a perversion of the gospel?

Yet, within the Remnant today leaders and laity alike are ready to

³¹⁰White, *The Great Controversy*, p. 64.

³¹¹Wilkinson, *Answers to Objections to Our Authorized Bible*, p. 77.

join the multitudes in believing that God took people like Westcott, Hort, Lightfoot, Phillips, Mollenkott, Palmer, etc., and set them up as the correctors and restorers of His Word. God, however, has said: "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing that thou hatest instruction, and casteth my words behind thee" (*Psalm 50:16-17*).

On the other hand many of God's people have been unaware of the great dangers of these modern translations, but let them now arise and give the trumpet a certain sound. Let all warn, and be warned, of the devil's deception. How can any of God's Remnant people exalt any version of the Bible that contains hundreds, and even thousands, of corruptions, errors, and omissions? Is it not insane, even suicidal, to present as "the truth" something that is not in total harmony with the Spirit of Truth and the Spirit of Prophecy?

Aside from the already established corruptions of Christian doctrines in the modern versions, which affect the entire Christian community, how can conscientious Seventh-day Adventists reconcile the fact that Ellen White quotes numerous verses of Scripture which the modern translations have rejected as spurious; or have so altered as to change their meaning entirely? For instance, Ellen White makes 89 references to Mark 16:9-20 which the modern versions claim is a counterfeit. If these translators are considered to be in error, then how can their translations be accepted as truth? And if they are considered to be correct, does this not cast a great shadow of doubt upon one believed to be inspired; and who yet speaks and writes of error as though it were truth? To say the least, it would call into question the authenticity of the prophetic gift. For example, if the account of the woman taken in adultery (*John 7:53-8:11*) is spurious (as all the modern versions claim), and not a real, factual, inspired record; by what wildest stretch of the imagination can anyone justify one believed to have the prophetic gift quoting from, or writing accounts of these erroneous events as though they were factual; even to the point of declaring that "this penitent woman became one of His most steadfast followers"?³¹² Ellen White makes no less than 22 references, in 15 of her published books, to these 12 omitted verses. It should, therefore, be most evident one cannot accept both the authenticity of the Spirit of

³¹²White, *The Desire of Ages*, p. 462.

Prophecy and the validity of the modern versions, for they are contradictory throughout. A partial list of the many contrasts between the Spirit of Prophecy and the modern versions can be found in Appendix B.

In addition to the above, when God tells His people, through His appointed prophet, the Scriptures possessed by the Waldenses were the "uncorrupted," "unadulterated" Word of God of apostolic origin, how dare we not accept them as the "most reliable"? Is it not both strange, and sad, that God's remnant people have begun to accept the Vatican manuscripts and the corrupted Bibles translated from them, rather than the true Word of God? Furthermore, when the same inspired writer tells us the Vulgate "contained many errors" and the Received Text of Erasmus had corrected these errors, how do we justify rejecting the Received Text and returning to the errors of the corrupted Catholic Bible? We must, of necessity, either deny the prophet of the Lord, or deny the claims of the "higher critics" and their modern translations, which they claim are the best, most accurate, up-to-date Bibles available. We must either reject the Remnant Prophet who claims the Waldenses were the custodians of the true, unadulterated, uncorrupted Word of God; or we must reject the revised versions which assert the pure Word of God came to us through the Roman Catholic Church.

These modern versions may have been prepared by men of great scholarship, but because they contain multitudes of errors and omissions, they should not be considered safe to use as a primary Bible. To unquestionably accept these translations as the Word of God is extremely dangerous. These versions, however, may prove of some value if used as reference books or used for comparative study, for in some passages they may give a clearer rendering.

Ellen White even made occasional use of the revised versions of her day, a fact that many today try to use in order to justify replacing the KJV. However, her son, W. C. White, has given some very insightful information on his mother's use of these versions.

"When the first revision was published, I purchased a good copy and gave it to Mother. She referred to it occasionally, but never used it in her preaching. Later on as manuscripts were prepared for her new books and for revised editions of books already in print, Sister White's attention was called from time to time by myself and Sister Marian Davis, to the fact that she was using texts which were much more clearly translated in the Revised Version. Sister White *studied*

each one carefully, and in some cases she instructed us to use the Revised Version.

"When *Testimonies for the Church*, Volume Eight, was printed and it seemed desirable to make some lengthy quotations from the Psalms, it was pointed out to Sister White that the Revised Version of these Psalms was preferable, and that by using the form of blank verse the passages were more readable. Sister White gave the matter *deliberate consideration*, and instructed us to use the Revised Version. When you study these passages you will find that in a number of places where the Revised Version is largely used the Authorized Version is used where translation seems to be better."³¹³

Elder White also gives the following reason why his mother was not in favor of him, or other ministers, using the ARV from the pulpit.

"There are many persons in the congregation who remember the words of the texts we might use as they are represented in the Authorized Version, and to read from the Revised Version would introduce perplexing questions in their minds as to why the wording of the text had been changed by the revisers and as to why it was being used by the speaker. She did not advise me in a positive way not to use the A.R.V., but she intimated to me quite clearly that it would be better not to do so...."³¹⁴

With all the facts available, it is unbelievable that those who use, and promote, these versions are often adamantly opposed to having the public informed of the dangers they contain. Why is it that every effort to exalt and promote the modern translations, and to discredit and ridicule the KJV is accepted without protest, while those who raise voice or pen to warn the people of God, and defend His Word, are regarded as alarmists, extremists, fanatics, controversial, or even trouble makers? As the years pass the attacks upon the KJV become ever more furious. Since it is of such divine origin and transforming influence, one can but wonder what power would be motivating so many to make one assault after another against it.

If, as many today claim, it does not matter which Bible one uses, then why did the Catholic Church persecute, massacre, and seek to utterly destroy all who sought to hold fast to the Bible of the

³¹³ *Ministry*, April, 1947, pp. 17-18.

³¹⁴ *Idem*.

Waldenses? Why is it that the "five great churches which never bowed the knee to Rome -- the Celtic, the Gallic and Italic, the Syriac and Byzantine -- early possessed a Bible of the Textus Receptus type"?³¹⁵ Also, why did the Church of Rome seek to remove from the people of God every copy of Scripture that did not conform to their corrupted Vulgate? Why did they place on the *Index* (of banned books) the Received Text of Erasmus, the German Bible of Luther, the French Bible of Olivetan, and the English Bible of Tyndale? Why has she condemned all versions that have departed from the Vulgate? And why did the papal power work so desperately, and feel such a need, to proclaim the Vulgate as the official Bible during the Counsel of Trent? Remember, it was at this Council the hunt for Greek manuscripts that would dethrone the Textus Receptus and vindicate the Vulgate was begun. Under the direction of Pope Gregory XIII a study of all the Greek manuscripts in Italy was begun in 1578 in order to find one that would corroborate their Vulgate and they eagerly embraced the now venerated Vaticanus. Yet, nearly a half century before, the Waldensian scholar, Ledger, had declared the manuscripts "found among the Papists, were full of falsifications."³¹⁶ And nearly a millennium before (about the time the Vaticanus came into existence), Helvidius had accused Jerome (the translator of the Vulgate) of using corrupted manuscripts.

Consider something very important. There may be many translations, but there are only two Bibles. One is the Bible of Catholicism and the other is the Bible of the apostolic church, the Waldenses, and the Reformation. One has been in the continual possession of God's faithful, the other in the possession of the "great whore." One presents the clear teaching of God's Word and is doctrinally sound, while the other presents the confusing concepts of pagan philosophy and mingles the truth with "doctrines of devils."

Does not one willingly plunge themselves into the abyss of absurdity when they deliberately ignore the historical, documented, irrefutable facts; and chose to mock, criticize, condemn, and belittle the time-honored Bible that has come to us through the suffering of so much agony, blood and tears? Is it not insane to reject a Bible that was

³¹⁵Wilkinson, *Answers to Objections to Our Authorized Bible*, p. 196.

³¹⁶Leger, *General History of the Vaudois Churches*, p. 165.

providentially preserved and passed down to us from the apostolic church, to the Waldenses, through the Reformation and eventually into the King James Version? And then, to multiply the madness, some -- in deliberate defiance of documented fact -- accept, defend, and even promote a version that is undeniably a Catholic corruption of the true Word of God.

Knowing the history of the various translations, and the dangers associated with them, how will you deal with the devil's deception? Which Bible shall you choose as your primary study Bible? Can there be any doubt concerning the great dangers of the modern translations and the need of recognizing the King James Version as the providentially appointed Bible? Does God not hold us responsible for how we respond to light and truth, even concerning the authenticity of His Word? Shall we then imagine we will not come under condemnation, when we choose to exalt or promote any corrupt version in place of the "unadulterated," "uncorrupted" truth? "Admittedly this venerable version is not absolutely perfect, but it is trustworthy. No Bible-believing Christian who relies upon it will ever be led astray. But it is just the opposite with the modern versions. They are untrustworthy, and they do lead Bible-believing Christians astray."³¹⁷

God gave a distinct warning nearly 2000 years ago to those who would dare tamper with His Word. "If any man shall add unto these things God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" is the ominous injunction found in Revelation 22:18-19. Surely those who are responsible for the thousands of alterations and omissions of the modern translations must come under this most frightful condemnation. But could it also be possible those who continue to promote and exalt these versions, in deliberate disregard of documented facts, and in defiance of Divinely inspired instructions, will also be indicted and found guilty?

³¹⁷Hills, *The King James Version Defended*, p. 230.

THE ANVIL OF GOD'S WORD

*Last eve, I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.*

*"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know."*

*"And so," I thought, "The Anvil of God's Word,
For ages skeptic blows have beat upon,
Yet, though the noise of falling blows was heard,
The Anvil is unchanged, the hammers gone."*

- John Clifford

Appendix *A*

Textual Variants of Modern Versions

These are only partial lists of the thousands of corruptions.

Genesis 1:27; 3:15; 4:1; 6:1, 4, 8; 12:3, 7; 17:7; 22:8.

Leviticus 19:26.

Deuteronomy 4:19; 18:10, 11; 23:2.

2 Chronicles 33:6.

1 Samuel 17:1-58.

1 Kings 12:10.

2 Samuel 21:19.

2 Kings 21:6.

Job 4:17; 14:10, 13, 14; 19:25, 26; 26:5; 27:3; 42:6.

Psalms 8:5; 10:3; 12:6-7; 22:16; 37:20; 45:6; 49:11, 19; 68:4; 72:15-17; 119:36; 146:4.

Proverbs 8:22-29; 18:18; 20:19; 21:21; 28:16.

Ecclesiastes 3:10; 5:20; 9:10.

Isaiah 6:9; 7:14; 8:9, 13, 20; 9:6; 14:12, 15; 24:19-20; 26:3; 33:18; 48:16; 53:10; 57:17; 64:6.

Jeremiah 6:13; 8:10; 22:17; 23:30; 29:11; 51:6.

Ezekiel 18:21; 28:18-19.

Daniel 8:11-14; 9:23-27; 11:36-39; 12:13.

Hosea 13:9.

Micah 5:2.

Haggai 2:7.

Zechariah 13:6-7.

Matthew 1:7-8, 18, 25; 2:6, 15; 4:18, 23, 24; 5:21, 22, 44; 6:1, 4, 6; 13, 14, 15, 19, 22, 27, 33; 7:14; 8:17, 18, 25, 29; 9:13, 14, 18, 26, 34; 10:5, 22; 11:3, 10, 15, 19, 23; 12:4, 6, 9, 27, 31, 32, 33, 35, 42; 13:9, 15, 33, 36, 39, 40, 49, 51; 14:6, 30; 15:4, 6, 8, 14, 23, 28; 16:2-3, 13, 18, 20; 17:20, 21; 18:2, 3, 7, 11, 15, 16; 19:9, 16-17, 20, 28, 29; 20:7, 16, 20, 22-23; 21:12, 32, 37, 42, 44; 22:16, 23, 30, 32; 23:3, 4, 5, 14, 19, 23, 27, 33, 35; 24:3, 20, 21, 22, 36; 25:13, 21; 26:10, 17, 25, 28, 64, 71; 27:4, 7, 17, 20, 24, 34-35, 42, 46, 49; 28:2, 6, 9, 19, 20.

Mark 1:1, 2, 5, 7, 14, 15; 2:15, 16, 17, 26; 3:29; 4:12, 32; 5:6, 36; 6:8, 11, 16, 20, 21, 22, 23; 7:4, 7, 8, 9, 14, 15-19, 28; 8:16, 26; 9:15, 24, 29, 32, 38, 42, 44, 45, 46, 49; 10:7, 18, 21, 24, 30, 38, 44, 46, 49, 52; 11:8, 10, 26; 12:10, 23, 29-30, 32; 13:14, 30, 33; 14:24, 27, 41, 62, 68, 70; 15:12, 28, 39; 16:9-20.

Luke 1:3-4, 8, 15, 23, 26-28, 34, 38, 42, 70, 72; 2:5, 14, 22, 29, 33, 40; 3:14; 4:1, 4, 8, 17, 18, 41, 44, 55; 5:20, 32, 36, 39; 6:1, 4, 42, 48; 7:2, 10, 13, 19, 28, 30, 31; 8:5, 43, 45, 49; 9:2, 10, 17, 31, 35, 43, 54-56, 59, 57; 10:21, 23-24, 25, 35, 38, 40-42; 11:2, 4, 11, 27, 29, 33, 38, 41, 42, 54; 12:30, 31, 37,

39, 43, 46, 47, 50; 13:9, 15, 19, 32; 14:15; 15:21, 22; 16:14, 16, 21; 17:7, 16, 21, 36; 18:11, 14, 19, 24, 30; 19:13, 15, 37, 42; 20:10, 17, 18, 20, 35; 21:4, 5, 19, 35; 22:19-20, 31, 32, 43-44, 64, 67, 68; 23:15, 17, 34, 35, 38, 42, 44-45; 24:1-3, 5, 6, 7, 9, 11-12, 13, 1x7, 32, 36, 40, 42, 44, 46, 47, 49, 51-53.

John 1:3, 4, 9, 10, 14, 15, 18, 27, 28, 42; 2:11; 3:6, 8, 13, 14, 15, 17, 18, 21, 25, 28, 29, 31, 36; 4:1, 11, 21, 24, 42, 50, 51; 5:2, 3-4, 13, 17, 18, 1x, 29, 30, 34, 35, 39, 44; 6:4, 11, 12, 14, 22, 17, 33, 35, 36, 43, 46-47, 58, 63, 65, 68, 69; 7:8, 10, 17, 39, 53-8:11; 8:7, 16, 24, 28, 34, 38, 39, 57, 59; 9:4, 34, 35, 36, 38, 39; 10:14, 18, 26, 29, 32, 38; 11:25, 41, 50; 12:1, 7, 8, 40; 13:1, 16, 18, 21, 26; 14:1-2, 4, 11, 14, 15, 22, 24, 28; 15:8, 15, 20; 16:8, 10, 16, 22, 23, 27; 17:1, 2, 4, 10, 11, 12, 15, 19, 23, 24; 18:6, 10, 17, 24, 26, 36; 43; 19:5, 29, 31; 20:16, 17, 39; 21:15-17, 20, 25.

Acts 1:3, 4; 2:7, 13, 18, 30, 46, 47; 3:6, 13, 19-20, 21, 22, 25, 26; 4:1, 4, 8, 24, 25, 27, 28, 32; 5:20, 27, 28, 30, 32, 33, 37; 6:3, 8, 9; 7:17, 18, 30, 34, 35, 37, 38, 40, 42, 43, 46, 47, 52; 8:2, 5, 10, 18, 35, 37; 9:5-6, 29; 10:6, 12, 19, 22, 24, 30, 37, 48; 11:11, 12, 17, 18, 21, 23; 12:15, 18, 25; 13:5, 13, 24, 26, 33, 38, 40, 42, 44; 15:7, 11, 18, 23, 24, 34; 16:7, 10, 13, 16, 26, 31, 33, 34; 17:22, 26, 29, 30, 34; 18:1, 3, 5, 7, 15, 17, 19, 21, 25; 19:2, 16, 24, 27, 28, 33, 34, 35, 39; 20:5, 7, 15, 21, 24, 25, 28, 38; 21:22; 22:6, 9, 16, 30; 23:9, 12, 30; 24:6-8, 15, 20; 25:18; 26:16, 17; 27:14, 37; 28:1, 16, 27, 29.

Romans 1:1, 5, 16, 17, 18, 20, 22, 24, 26, 28, 29; 2:6, 8, 9, 19; 3:20, 22, 25; 4:11, 19; 5:1-3, 4, 9; 6:11, 17,, 19, 22; 7:5-6, 18; 8:1-3, 15, 26, 28; 9:5, 16-23, 28, 32, 33; 10:1, 5, 9, 15, 17; 11:6, 32; 12:8, 13, 16; 13:8, 9; 14:1, 6, 10-11, 12, 21, 23; 15:1, 5, 8, 16, 19, 29, 31; 16:24-25.

1 Corinthians 1:4, 8, 10, 14; 2:1, 4, 13; 3:3, 14, 15, 18; 4:4, 10, 11; 5:1, 4, 5, 7, 18; 6:20; 7:1, 2, 4, 5, 6, 14, 15, 17, 21, 22, 25; 34, 36, 37, 39; 8:13; 9:1, 18, 27; 10:9, 11, 28; 11:1, 16, 24, 29; 12:9, 12, 24; 13:3-5; 14:2, 38; 15:10, 16, 17, 20, 34, 47, 54; 16:2, 22-23.

2 Corinthians 1:10, 11, 12; 2:8, 12; 3:3, 6; 4:2, 6, 10, 14; 5:9, 11, 16, 17, 21; 6:4, 5, 7, 9, 14, 16; 7:11; 8:6; 10:4, 5, 10; 11:3, 14, 15, 27, 31, 32; 12:1, 6, 11, 12, 21; 13:11.

Galatians 1:4, 6, 8, 10, 15; 2:11, 14, 19; 3:1, 9, 17, 21, 26; 4:7, 26; 5:1, 16-17, 21, 22; 6:1, 15, 17.

Ephesians 1:1, 3, 6, 7, 10, 11, 13, 14, 19-21; 2:1-10, 3, 12; 3:9, 14-15; 4:2, 6, 9, 12, 17, 22, 24, 30, 5:1, 3, 4, 9, 16, 19, 25-27, 30; 6:1, 4, 5, 6, 8.

Philippians 1:1, 14; 2:3, 5-8; 3:3, 13, 16, 20, 21; 4:5, 8, 13.

Colossians 1:2, 9, 11, 14, 16-17, 27, 28, 29; 2:2, 8, 9, 11, 13-16, 18, 23; 3:5, 6, 11, 13, 16, 22; 4:1, 7, 8, 12, 15.

1 Thessalonians 1:1, 3, 4; 2:4, 13, 15; 3:2, 11, 13; 4:4-6; 5:23, 27.

2 Thessalonians 1:8, 12; 2:2-3, 4, 7, 13; 3:5, 6.

1 Timothy 1:1, 4, 16, 17; 2:2, 7, 9, 15; 3:2, 4, 13, 16; 4:1, 4, 10, 12, 15; 5:12, 14, 16, 17, 21; 6:1, 7, 10, 19.

2 Timothy 1:9, 11, 17; 2:2, 4, 11, 14, 15, 24; 3:2, 3, 12, 16, 17; 4:1, 8, 22.

Titus 1:1, 2, 4, 8; 2:4, 11, 12, 13, 15; 3:8, 14.

Philemon 16, 25.

Hebrews 1:2-8, 3, 12; 2:7, 11, 14; 16; 3:1, 5, 6, 10, 12, 18; 4:1-11, 2, 12, 14; 5:2; 6:6; 7:5, 7, 14, 16, 21; 8:9, 11, 12; 9:7, 10, 11, 12, 14, 26, 27; 10:12,

164 *Dealing With the Devil's Deception*

18, 21, 23, 32, 34, 38; 11:3, 6, 11, 31, 33, 37; 12:1, 18, 23; 13:17, 21.
James 1:1, 19, 17-21; 2:2, 3, 7, 20; 3:4, 12; 4:4, 5, 6, 14; 5:11, 16, 20.
1 Peter 1:5, 16, 18, 21-22, 24; 2:2, 6, 7, 21, 24; 3:1, 3, 15, 16, 18, 20, 21; 4:1, 6, 11, 14; 5:2, 10-11, 14.
2 Peter 1:3, 20-21; 2:4, 9, 17, 20; 3:2, 9, 10.
1 John 1:4, 7, 8; 2:6, 17, 18, 20; 3:4, 5, 13, 14; 4:3, 9, 19, 20; 5:1, 7-8, 13, 18, 19; 3:16.
2 John 3, 8-9, 12.
3 John 2, 9.
Jude 1, 3, 4, 5, 14, 22, 23, 25.
Revelation 1:5-11, 7; 2:13, 15; 3:2; 5:9, 14; 6:15, 17; 7:3, 15, 17; 11:8, 15, 17, 18; 12:2, 17; 13:8-10, 16, 18; 14:1, 5, 12; 15:3, 4, 6; 16:5; 17:6, 8, 9, 10, 17, 18; 18:20; 19:1, 2, 5; 20:9, 12; 21:3, 4, 24; 22:3, 6, 14, 19, 21.

Since, as we have seen, most of the modern translators do not even follow the manuscripts they profess to be translating, but feel free to resort to "conjecture" and "emendations" when they do not approve of a particular reading, there is an abundance of variant readings among themselves. Therefore, in order to simplify further study in this area some of the above variants are shown below as found in some of the more popular translations. However, the reader is reminded that this is by no means an exhaustive compilation, but rather a simplified list designed to assist the student in further investigation of this most important subject.

The New American Standard Bible

2 Samuel 21:19.
Job 4:17; 14:10, 13, 14; 19:25, 26; 26:5; 27:3.
Psalms 37:20.
Ecclesiastes 9:10.
Isaiah 48:16.
Ezekiel 28:18-19.
Daniel 8:11-14; 9:23-27.
Hosea 13:9.
Haggai 2:7.
Zechariah 13:6-7.
Matthew 1:18; 2:6, 15; 5:22, 44; 6:13, 27, 33; 8:29; 9:13, 18; 12:35, 42; 13:9, 15, 39, 40, 49, 51; 14:30; 15:8; 16:13, 20; 17:21; 18:11; 19:9, 16-17; 20:7, 16, 22-23; 23:14; 24:3, 20, 36; 25:13; 27:20, 34-35; 28:2, 20.
Mark 1:1, 14; 2:17; 4:12; 5:6; 6:11, 16; 7:8, 15-19; 8:26; 9:24, 29, 38, 44, 46, 49; 10:21, 24; 11:10, 26; 12:29-30; 13:14, 30; 14:68; 15:28, 39; 16:9-20.
Luke 1:3-4, 26-28, 34, 72; 2:5, 14, 22, 33; 4:4, 8, 41; 6:48; 7:31; 8:43; 9:10, 54-56; 11:2, 4, 11, 29, 54; 12:31; 16:16; 17:21, 36; 21:4; 22:19-20, 31, 32, 64; 23:17, 38, 42, 44-45; 24:11-12, 36, 40, 49, 51-53.
John 1:9-10, 18, 27, 28; 2:11; 3:13, 15, 17, 18, 25, 36; 4:42; 5:3-4, 39; 6:11, 35, 46-47, 65, 69; 7:53-8:11; 8:16, 57, 59; 9:35; 11:41; 14:1-2; 16:16; 17:12; 20:16, 39.
Acts 2:30, 47; 3:13, 19-20, 26; 7:30, 37; 8:37; 9:5-6; 10:6; 13:42; 15:23, 34; 16:7, 31; 26; 20:7, 25; 23:9; 24:6-8, 15; 28:27, 29.
Romans 1:16; 5:1-3, 9; 7:5-6; 8:1-3, 28; 9:28; 11:6; 13:9; 14:6, 10-11, 21, 23; 15:29; 16:24-25.
1 Corinthians 5:7; 6:20; 7:5, 34, 37, 39; 10:28; 11:24, 29; 13:3-5; 15:34, 47; 16:22-23.
2 Corinthians 4:6, 10; 6:14.
Galatians 2:11, 14; 3:1, 9, 17; 4:7; 5:16-17; 6:15.
Ephesians 1:7, 2:1-10; 3:9, 14-15; 4:30, 5:30.
Philippians 2:5-8; 3:21.
Colossians 1:2, 14, 16-17; 2:13-16.
1 Thessalonians 1:1; 2:13; 4:4-6.
2 Thessalonians 2:2-3, 7.
1 Timothy 1:4; 2:2; 3:16.
2 Timothy 3:16; 4:1, 22.
Titus 2:11, 13.
Hebrews 1:2-8; 2:7, 11, 14; 16; 4:1-11, 14; 7:21; 9:12, 27; 10:21, 34; 11:3, 31, 37; 12:23; 13:21.
James 2:20; 4:6; 5:16.
1 Peter 1:21-22; 2:2; 4:1, 14; 5:10-11.
2 Peter 1:20-21; 2:9, 17.
1 John 3:4; 4:3; 5:7-8, 13.
2 John 8-9.

166 *Dealing With the Devil's Deception*

Jude 1:14.

Revelation 1:5-11; 5:9, 14; 6:17; 11:8, 17; 12:17; 13:8-10, 18; 14:5, 12; 15:3, 6; 16:5; 17:8; 20:9, 12; 21:3, 24; 22:14, 19.

The New International Version

Genesis 6:1-4.

Leviticus 11:4.

2 Samuel 21:19.

Job 14:10, 13, 14; 19:25, 26; 26:5; 27:3.

Psalms 2:7; 22:16; 37:20; 45:6; 146:4.

Proverbs 8:22-29.

Ecclesiastes 9:10.

Isaiah 48:16.

Ezekiel 28:18-19.

Daniel 8:11-14; 9:23-27.

Hosea 13:9.

Micah 5:2.

Haggai 2:7.

Zechariah 13:6-7.

Matthew 1:18, 25; 2:6, 15; 5:22, 44; 6:13, 27, 33; 8:29; 9:13, 18, 34; 12:35, 47; 13:9, 15, 39, 40, 49, 51; 14:30; 15:8; 16:2-3, 13, 18, 20; 17:21; 18:2-3, 11; 19:9, 16-17; 20:7, 16, 22-23; 21:44; 23:14; 24:3, 36; 25:13; 27:20, 34-35, 54; 28:2, 20.

Mark 1:1, 14; 2:17; 4:12; 5:6; 6:11; 7:8, 15-19; 8:26; 9:24, 29, 38, 44, 46, 49; 10:21, 24; 11:10, 26; 12:29-30; 13:14, 30; 14:68; 15:28, 39; 16:9-20.

Luke 1:3-4, 26-28, 34, 72; 2:5, 14, 22, 33; 4:4, 8, 41; 6:48; 7:31; 8:43; 9:10, 54-56; 11:2, 4, 11, 29, 54; 12:31; 15:28; 16:16; 17:21, 36; 21:4; 22:31, 32, 43-44, 64; 23:17, 34, 38, 42, 44-45; 24:49, 51-53.

John 1:1-5, 9-10, 14, 18, 27, 28; 2:11; 3:13, 15-16, 18, 25, 36; 4:42; 5:3-4, 39; 6:11, 46-47, 65, 69; 7:53-8:11; 8:39, 59; 9:35; 10:7; 11:41; 12:40; 14:1-2; 16:16; 17:5, 12; 20:16.

Acts 2:30, 47; 3:13, 19-20, 26; 7:30, 37; 8:37; 9:5-6; 10:6, 28; 13:42; 15:20, 23, 34; 16:7, 31; 17:26; 20:7, 25, 28; 23:9; 24:6-8, 15; 28:27, 29.

Romans 1:16; 3:24-26; 5:1-3, 9, 18; 7:5-6; 8:1-3, 28; 9:5, 28; 11:6; 13:9; 14:6, 10-11, 21; 15:29; 16:24-25.

1 Corinthians 5:7; 6:20; 7:5, 34, 37, 39; 10:28; 11:24, 29; 13:3-5; 15:34, 47; 16:22-23.

2 Corinthians 4:6, 10; 5:19; 6:14.

Galatians 3:1, 9, 17; 4:7; 5:16-17; 6:15.

Philippians 2:5-8; 3:21.

Colossians 1:2, 14, 16-17; 2:14, 17.

1 Thessalonians 1:1; 2:13; 4:4-6.

2 Thessalonians 2:2-3, 7.

1 Timothy 1:4; 2:2; 3:8, 16.

2 Timothy 3:16; 4:1, 22.

Textual Variants of Modern Versions 167

Hebrews 1:2-8; 2:7, 11; 16; 3:6; 4:1-11, 14; 7:21; 9:12, 27; 10:21, 34; 11:3, 11, 31, 37; 12:23; 13:21.

James 2:20; 4:6; 5:16.

1 Peter 1:21-22; 2:2; 4:1, 14; 5:10-11.

2 Peter 1:20-21; 2:9, 17; 3:10.

1 John 3:4; 4:3, 9; 5:7-8, 13.

2 John 8-9.

Revelation 1:5-11; 3:14; 5:9, 14; 6:17; 11:8, 17; 12:17; 13:8-10, 18; 14:5, 12; 15:3; 16:5; 20:9, 12; 21:1x, 24; 22:14, 19.

The New King James Version

Job 14:10, 13, 14; 26:5; 27:3.

Psalms 37:20; 146:4.

Isaiah 48:16.

Ezekiel 28:18-19.

Hosea 13:9.

Haggai 2:7.

Matthew 1:18; 2:6, 15; 6:13; 7:14; 13:15, 39, 40, 49; 19:16-17; 24:3; 28:20.

Mark 4:12; 9:38.

Luke 1:26-28, 34; 2:5; 11:4; 22:32.

John 1:3, 10; 5:39; 6:46; 12:40.

Acts 3:13, 26; 28:27.

Romans 5:9; 7:5-6; 8:3.

1 Corinthians 7:37.

Galatians 3:9; 5:16-17.

Ephesians 2:1-10; 4:30.

Philippians 2:5-8; 3:21.

Colossians 1:17; 2:14.

2 Thessalonians 2:7.

1 Timothy 1:4; 2:2.

Hebrews 1:2-8; 2:16; 4:3, 5-6, 11, 14; 9:12; 13:21.

James 5:16.

1 Peter 1:21-22; 3:3.

2 Peter 1:20-21; 2:9.

1 John 3:4; 4:3.

Revelation 1:5-11; 3:14; 12:17.

The Revised Standard Version

Genesis 6:1-4; 12:3.

2 Samuel 21:19.

Job 4:17; 14:10, 13, 14; 19:25, 26; 26:5.

Psalms 22:16; 37:20; 45:6; 146:4.

Proverbs 8:22-29.

Ecclesiastes 9:10.

Isaiah 7:14; 8:20; 48:16.

Ezekiel 28:18-19.

Daniel 8:11-14; 9:23-27.

Hosea 13:9.

Micah 5:2.

Haggai 2:7.

Zechariah 9:9; 13:6-7.

Matthew 1:18, 25; 2:6, 15; 5:22, 44; 6:13, 27, 33; 8:29; 9:13, 18, 34; 12:35, 42, 47; 13:9, 15, 39, 40, 49, 51; 14:30; 15:8; 16:2-3, 13, 20; 17:21; 18:2-3, 11; 19:9, 16-17; 20:7, 16, 22-23; 21:44; 23:14; 24:3, 20, 36; 25:13; 27:20, 34-35, 54; 28:2, 20.

Mark 1:1, 14; 2:17, 22; 4:12; 6:11, 16; 7:8, 15-19; 8:26; 9:24, 29, 38, 44, 46, 49; 10:21, 24; 11:10, 26; 12:29-30; 13:14; 14:68; 15:28, 39; 16:9-20.

Luke 1:3-4, 26-28, 34; 2:5, 14, 33; 3:22; 4:4, 8, 41; 6:48; 7:31; 8:43; 9:10, 54-56; 11:2, 4, 11, 29, 54; 12:31; 16:16; 17:21, 36; 21:4; 22:19-20, 31, 32, 43-44, 64; 23:17, 34, 38, 42, 44-45, 53; 24:3, 6, 11-12, 36, 40, 49, 51-53.

John 1:1-5, 9-10, 14, 18, 27, 28; 2:11; 3:13, 15-16, 18, 25, 36; 4:42; 5:3-4, 39; 6:11, 35, 46-1x, 65, 69; 7:53-8:11; 8:16, 57, 59; 9:35; 11:25, 41; 12:40; 14:1-2; 16:16; 17:5, 12; 20:16.

Acts 2:30, 47; 3:13, 19-20, 26; 7:30, 37; 8:37; 9:5-6; 10:6; 13:42; 15:20, 23, 34; 16:7, 31; 17:2, 26; 20:7, 25, 28; 23:9; 24:6-8, 15; 28:27, 29.

Romans 1:16; 3:24-26; 5:1-3, 9, 18; 7:5-6; 8:1-3, 28; 9:5, 28; 11:6; 13:9; 14:6, 10-11, 21, 23; 15:29; 16:20, 24-25.

1 Corinthians 2:9; 5:7; 6:20; 7:5, 34, 37; 10:28; 11:24, 29; 13:3-5; 15:34, 47; 16:22-23.

2 Corinthians 4:6, 10; 5:19; 6:14.

Galatians 1:16; 2:11, 14; 3:1, 9, 17; 4:7; 5:16-17; 6:15.

Ephesians 1:7, 11-12, 18; 2:1-10, 13-15; 3:9, 14-15; 4:30, 5:30.

Philippians 2:5-8; 3:21.

Colossians 1:2, 14, 16-17; 2:13-16.

1 Thessalonians 1:1; 2:13; 4:4-6.

2 Thessalonians 2:2-3, 7.

1 Timothy 1:4, 17; 2:2; 3:16.

2 Timothy 3:16; 4:1, 22.

Titus 2:11, 13.

Philemon 9.

Hebrews 1:2-8; 2:7, 11; 16; 3:6; 4:1-11, 14; 7:21; 9:12, 27; 10:21, 34; 11:3, 31, 37; 12:23; 13:21.

James 2:20; 4:6; 5:16.

1 Peter 1:21-22; 2:2; 4:1, 6, 14; 5:10-11.

2 Peter 1:20-21; 2:9, 17.

1 John 3:4; 4:3, 9; 5:7-8, 13.

2 John 8-9.

Jude 5, 14.

Revelation 1:5-11; 3:14; 5:9, 14; 6:17; 11:8, 17; 12:17; 13:8-10, 18; 14:5, 12;
15:3; 16:5; 20:9, 12; 21:3, 24; 22:14, 19.

Appendix B

Textual Variants and the Spirit of Prophecy

Since the writings of Ellen White contain numerous references to many of the passages of Scripture which the modern versions either change the meaning of, or omit, either partially or entirely, the following is presented as an aid in further study. However, the reader is encouraged to remember that this is not by any means an exhaustive list, nor is it intended to be, but rather, it is simply a few of the thousands of discrepancies between the Spirit of Prophecy and the modern translations.

The figures used here are based upon the references given in the Scripture Index to the Ellen G. White Writings found in the *Comprehensive Index to the Writings of Ellen G. White, Vol. 1, pp. 18-176*.

<i>Scripture Passage</i>	<i>References</i>	<i>Other Versions</i>
Genesis 6:1-4 _____	44	
12:3 _____	25	
Leviticus 11:4 _____	17	
2 Samuel 21:19 _____	1	
Job 4:17 _____	0	
14:10,13,14 _____	5	
19:25,26 _____	9	____ RV margin - Ed 156
26:5 _____	0	
27:3 _____	0	
Psalms 2:7 _____	0	
22:16 _____	4	
37:20 _____	0	
45:6 _____	2	
146:4 _____	6	
Proverbs 8:22-29 _____	4	
Ecclesiastes 9:10 _____	16	
Isaiah 7:14 _____	5	
8:20 _____	38	
48:16 _____	0	
Ezekiel 28:18-19 _____	20	
Daniel 8:11-14 _____	33	
9:23-27 _____	26	
Hosea 13:9 _____	5	
Micah 5:2 _____	7	____ KJV margin - DA 470; PK
Haggai 2:7 _____	0	697
Zechariah 9:9 _____	5	
13:6-7 _____	5	

Textual Variants and the Spirit of Prophecy 171

<i>Scripture Passage</i>	<i>References</i>	<i>Other Versions</i>
Matthew 1:18,25	0	
2:6	4	RV - DA 62; PK 697
5:22	4	RV - MB 55-58
5:44	10	
6:13	18	RV - MB 116-119
6:27	2	
8:29	5	
9:13,18,34	19	
12:35,42,47	14	
13:9,15	6	
13:39,40,49,51	42	
14:30	8	
15:8	5	
16:2-3,13,20	4	
17:21	3	
18:2-3,11	74	
19:9,16-17	31	
20:7,16,22-23	37	
21:44	18	
23:14	8	
24:3,20,36	20	
25:13	4	
27:20,34-35,54	25	
28:2	9	
28:20	129	Margin - 9T 20; ChS 24; 3TT 289; RV - DA 819; RV margin - DA 224
Mark 1:1, 14	4	
2:17,22	17	
4:12	15	
5:6	5	
6:11,16	9	
7:8,15-19	8	
8:26	0	
9:24,29,38	10	
9:44,46,49	5	RV - AA 312, 313; DA 438
10:21,24	11	
11:10,26	7	
12:29-30	25	
13:14,30	6	
14:68	5	
15:28,39	7	
16:9-20	89	

172 *Dealing With the Devil's Deception*

<i>Scripture Passage</i>	<i>References</i>	<i>Other Versions</i>
Luke 1:3-4,26-28,34 _____	10	
2:5,14,33 _____	27	____ Variant - AA 579
3:22 _____	13	
4:4,8,41 _____	38	
6:48 _____	8	
7:31 _____	0	
8:43 _____	5	
9:10,54-56 _____	16	
11:2,4,11,54 _____	20	
12:31 _____	0	
16:16 _____	2	
17:21,36 _____	6	
21:4 _____	16	
22:19-20,31,32,43-44,64 _	58	
23:17,34,38,42,44-45,53 _	49	
24:3,6,11-12,36,40,49,51-53 _____	36	
John 1:1-5 _____	61	____ RV - DA 80, 464, 470
1:9-10 _____	59	
1:14,18 _____	62	____ RV - Ed 28; RV margin - DA 23, 24
1:27-28 _____	3	____ RV margin - DA 136
2:11 _____	19	
3:13,15-16,18,25,36 _____	168	
4:42 _____	3	
5:3-4,39 _____	80	____ RV - DA 211; PP 367
6:11,35,46-47,65,69 _____	86	
7:53-8:11 _____	22	
8:16,57,59 _____	5	
9:35 _____	0	
10:7 _____	10	
11:25,41 _____	18	
12:40 _____	1	
14:1-2 _____	68	
16:16 _____	0	
17:5,12 _____	18	
20:16 _____	9	
Acts 2:30,47 _____	10	
3:13,19-20,26 _____	26	
7:30,37 _____	19	
8:37 _____	7	
9:5-6 _____	55	
10:6 _____	5	

Textual Variants and the Spirit of Prophecy 173

<i>Scripture Passage</i>	<i>References</i>	<i>Other Versions</i>
13:42 _____	1	
15:20,23,34 _____	8	
16:7,31 _____	5	
17:2,26 _____	13	
20:7,25,28 _____	24	
23:9 _____	6	
24:6-8,15 _____	3	
28:27,29 _____	4	
Romans 1:16 _____	20	
3:24-26 _____	28	
5:1-3,9,18 _____	19	
7:5-6 _____	1	
8:1-3,28 _____	32	
9:5,28 _____	14	
11:6 _____	1	
13:9 _____	12	
14:6 _____	0	
14:10-11 _____	5	
14:21 _____	0	
14:23 _____	5	
15:29 _____	0	
16:20 _____	3	
16:24,25 _____	12	____ RV - DA 22; Ed 126; ARV - ML 160; Variant - 5BC 1130; 6BC 1082; CT 14
1 Corinthians 2:9 _____	23	
5:7 _____	17	
6:20 _____	187	
7:5,34,37 _____	0	
10:28 _____	1	
11:24,29 _____	10	
13:3-5 _____	37	____ ARV - MB 37-8; RV - Ed 114, 242; AH 195,424; ML 179; MB 16
15:34 _____	0	
15:47 _____	2	
16:22,23 _____	0	
2 Corinthians 4:6,10 _____	30	
5:19 _____	14	
6:14 _____	44	
Galatians 1:16 _____	1	
2:11,14 _____	4	
3:1,9 _____	6	
3:17 _____	0	

174 *Dealing With the Devil's Deception*

<i>Scripture Passage</i>	<i>References</i>	<i>Other Versions</i>
4:7 _____	1	
5:16-17 _____	10	____ Variant - CD 389; MM 278
6:15 _____	3	
Ephesians 1:7,11-12,18 ____	26	
2:1-10 _____	96	
2:13-15 _____	35	
3:9,14-15 _____	28	
4:30 _____	28	
5:14,30 _____	12	
Philippians 2:5-8 _____	134	____ RV margin - DA 22; MB 14; 8T 287; ARV - MH 424
3:21 _____	8	____ RV - DA 23
Colossians 1:2,14,16-17 ____	14	____ RV margin - Ed 132
2:13-16 _____	15	
1 Thessalonians 1:1 _____	0	
2:13 _____	2	
4:4-6 _____	11	
2 Thessalonians 2:2-3 ____	49	
2:7 _____	20	____ RV - GC 54; SR 330
1 Timothy 1:4,17 _____	4	____ ARV margin - 8T 282
2:2 _____	0	
3:8,16 _____	30	
2 Timothy 3:16 _____	47	____ RV - GC 7
4:1,22 _____	11	
Titus 2:11,13 _____	2	
Philemon 9 _____	3	
Hebrews 1:2-8 _____	71	____ Variant - DA 19
2:7,11,16 _____	37	
3:6 _____	5	
4:1-11,14 _____	52	____ Variant - GC 253
7:21 _____	0	
9:12,27 _____	18	
10:21 _____	7	
10:34 _____	0	
11:3,11,31,37 _____	17	
12:23 _____	0	
13:21 _____	2	
James 2:20 _____	22	
4:6 _____	3	
5:16 _____	65	
1 Peter 1:21, 22 _____	38	
2:2 _____	9	
4:1 _____	3	
4:6 _____	0	

Textual Variants and the Spirit of Prophecy 175

<i>Scripture Passage</i>	<i>References</i>	<i>Other Versions</i>
4:14 _____	2	
5:10,11 _____	3	
2 Peter 1:20,21 _____	19	
2:9,17 _____	3	
3:10 _____	14	
1 John 3:4 _____	38	
4:3,9 _____	11	
5:7-8,13 _____	0	
2 John 8-9 _____	2	
Jude 5 _____	0	
14 _____	16	
Revelation 1:5-11 _____	76	
3:14 _____	44	
5:9,14 _____	6	
6:17 _____	21	
11:8 _____	4	
11:17 _____	0	
12:17 _____	63	
13:8-10 _____	15	
13:18 _____	0	
14:5 _____	26	
14:12 _____	383	
15:3 _____	28	
16:5 _____	2	
20:9,12 _____	63	
21:3,24 _____	15	
22:14,19 _____	40	

Appendix C

Spirit of Prophecy Use of Different Translations

In view of the fact that Ellen White did at times make use of some versions other than the King James, and since this may cause confusion for some, and prompt others to seek to wrongly use this in order to justify using a modern translation as a primary study Bible, or a pulpit Bible, the following comprehensive reference to her usage of other translations is provided. Also, let it be remembered that whereas she did, on occasion, use these translations; never did she use them in the pulpit. Although these Bibles were available, her primary Bible was always the King James Version; translated from the Received Text, which she recognized as the Providentially preserved "unadulterated," "uncorrupted" word of God.

The references given here are taken from the Scripture Index to the Ellen G. White Writings found in the *Comprehensive Index to the Writings of Ellen G. White, Vol. 1, pp. 18-176*. The following statement from this index should prove helpful.

"The English version prepared by Isaac Leeser, a scholarly Jew, and first published at Philadelphia, Pa., in 1853, has been used a few times by Mrs. White. In rare instances she cites also the version made by George Rapall Noyes, published at Harvard, Mass., in 1867-69.

"The student will note that frequently Mrs. White has used some marginal readings found in the principle versions mentioned above. (KJV, RV, ARV and ASV) Sometimes a marginal rendering so used by her may not appear in the margin of some of the currently published King James Version, since each publishing firm uses its own discretion in providing such 'helps' for Bible readers. However, the marginal readings used by Mrs. White all appear in Bibles widely circulated at the time she wrote.

"In a few instances this *Index* lists as 'variant' certain Scripture passages as quoted by Mrs. White, either because the version quoted is unknown to us or because the writer was expressing in her own words the thought brought to her mind by the Spirit of God as she dealt with the Bible passage.

"Abbreviations used in listing the Scripture passages in this Index are as follows:

- ARV..... American Revised Version.
- marg..... marginal reading.
- RV..... Revised Version.
- RV, Amer. Sup..... Revised Version American Supplement.
- var..... variant."

The Old Testament

GENESIS

- 1:2 RV, marg. - CT 530; Ed 134.
- 1:29 ARV - MH 296-7.
- 4:26 RV, Amer. Sup. - PP 80.
- 9:26-27 RV, Amer. Sup. - PP 117-8.
- 16:11 marg. - PP 146.
- 17:5 marg. - PP 138.
- 17:15-16 marg. - PP 138.
- 22:16-18 RV, Amer. Sup. - PP 153.
- 4:63 marg. - DA 291.
- 29:1 RV - PP 188.
- 31:49 marg. - PP 194.
- 32:2 marg. - PP 195.
- 33:18-20 RV, marg. - PP 204.
- 35:8 marg. - PP 206.

EXODUS

- 5:1-2 var. - GC 269; PP 257, 275, 280, 333.
- 10:2 RV, Amer. Sup. - PP 270.
- 15:1-2 RV - Ed 162.
- 15:1-17 RV, Amer. Sup. - PP 288.
- 15:6-11 RV - Ed 162.
- 15:18-21 RV - Ed 162.
- 15:21 RV, Amer. Sup. - PP 289.
- 17:16 marg. - PP 300.
- 25:30 marg. - PP 354.
- 28:36 RV, Amer. Sup. - PP 351.
- 33:19 ARV - 8T 322, 335.
- 34:6-7 ARV - MH 508.
- 35:23-28 RV - PP 344.

LEVITICUS

- 19:17 marg. - DA 441.
- 19:35-36 ARV - MH 188.
- 23:40 RV - DA 291.

NUMBERS

- 6:24-27 ARV - MH 285.
- 11:1 RV, Amer. Sup. - PP 379.
- 12:1 RV - PP 383.
- 12:5 RV, Amer. Sup. - PP 385.
- 21:17-18 RV - Ed 162.
- 23:7-23 RV, marg. - Ed 160-1.
- 24:4-6 RV - Ed 161.

DEUTERONOMY

- 25:13-14 ARV - MH 188.
- 26:10-11 var. - PP 526-7.

178 *Dealing With the Devil's Deception*

31:6 var. - PP 485.

32:9-11 ARV - 8T 275-6.

33:2-3 RV, marg. - MB 45; 1SM 217; PP 304-5.

33:25-29 RV - MH 285; PP 471.

33:27-29 RV - 8T 270.

34:10 ARV - MH 475.

34:10-12 RV, Amer. Sup. - PP 478.

JOSHUA

1:5 var. - PP 485.

10:14 RV, Amer. Sup. - PP 508.

22:34 RV, Amer. Sup. - PP 519.

24:15 RV, Amer. Sup. - PP 523-4.

24:16 RV, Amer. Sup. - PP 524.

24:29 RV, Amer. Sup. - PP 524.

JUDGES

6:5 RV - PP 546.

6:12 RV, Amer. Sup. - PP 546.

7:12 RV - PP 550.

10:16 RV, Amer. Sup. - PP 558.

13:3 RV, Amer. Sup. - PP 560.

13:13 ARV - MH 372.

15:4 RV, Amer. Sup. - PP 564.

16:20 RV, Amer. Sup. - PP 566.

1 SAMUEL

1:20 marg. - PP 570.

6:2 RV, Amer. Sup. - PP 587.

6:19-20 ARV - 8T 283-4.

7:2 var. - PP 590.

7:12 marg. - PP 591.

7:12 RV, Amer. Sup. - PP 591.

10:1 RV, Amer. Sup. - PP 610.

10:6-7 RV, Amer. Sup. - PP 610.

12:12 RV, Amer. Sup. - PP 615.

17:34-35 RV - PP 644.

25:29-31 RV - PP 666-7.

29:6-7 RV, Amer. Sup. - PP 691.

2 SAMUEL

1:19-27 RV, Amer. Sup. - PP 696.

6:7 marg. - PP 705.

7:8 RV, Amer. Sup. - PP 711.

11:27 marg. - PP 723.

11:27 RV, Amer. Sup. - PP 723.

12:5-6 marg. - PP 721.

12:25 marg. - 2BC 1023-4; Ed 153; PK 51; PP 457; 6T 250.

18:3-4 RV - PP 742-3.

23:1-5 RV, Amer. Sup. - PP 754.

2 KINGS

1:3-4 ARV - PK 208.

1:15-16 ARV - PK 209.

2 CHRONICLES

14:5 marg. - PK 110.

EZRA

6:14 marg. - GC 326.

7:9 marg. - DA 233.

JOB

9:2 marg. - GC 254.

12:13 ARV - 8T 328.

19:7-21 RV - Ed 156.

19:25-27 RV, marg. - Ed 156.

19:27 marg. - COL 421.

22:21-29 ARV - MH 410.

23:3-10 RV - Ed 156.

26:6 RV, marg. - Ed 132.

26:11-14 RV marg. - Ed 131.

26:11-14 ARV, marg. - 8T 282.

29:4-16 RV marg. - Ed 142.

37:5-24 ARV, marg. - MH 434-5.

38:4-27 RV - Ed 159-60.

PSALMS

1:1-3 ARV - 8T 328.

11:6 marg. - GC 672; SR 428.

18:46-50 RV - PP 715-6.

19:2-4 marg. MH 412.

20:7 var. - PP 510.

20:7 RV, Amer. Sup. - PP 716.

27:5-6 RV MH 255.

32:1-4 RV - PP 724.

33:4-5 ARV - 8T 271.

33:5 ARV - MH 418.

33:8 ARV - 8T 285.

33:12 ARV - 8T 271.

33:14-15 ARV - 8T 285.

33:18-21 ARV - 8T 271.

34:4-10 ARV - 8T 271-2.

34:17-18 ARV - 8T 272.

36:7 ARV - MH 417.

36:7-9 ARV - MH 463.

46:4-7 RV, marg. - Ed 165.

47:9 RV - 4BC 1170.

50:4-6 RV - Ed 181.

56:11-13 ARV - MH 101.

63:1-7 RV - Ed 164.

63:3-7 ARV - MH 101.

65:5-7 ARV - MH 418.

65:5-11 ARV - 8T 275.

65:8-13 marg. - PK 133-4.

180 *Dealing With the Devil's Deception*

65:9-11 RV - COL 81.
65:10 marg. - PK 134.
68:10 var. - WM 15.
68:32-34 marg. - AA 32-3.
71:3 marg. - PP 413.
72:4-8 RV - PP 755.
73:26 marg. - PP 413.
77:17-20 RV - PP 287.
89:13-18 RV - PP 33.
90:2-6 ARV, marg. - 8T 270.
91:1-16 ARV - 8T 120.
92: 15 Leeser - MH 286.
95:1-11 ARV - 8T 121-2.
95:4-5 ARV - MH 413.
96:1-13 ARV - 8T 122.
97: 2 marg. - COL 177; GC 415.
97:2 RV - Ed 169; PP 43; SC 106.
99:1-3 ARV - 8T 285.
99:9 ARV - 8T 264.
100:1-4 marg. MH 415; 8T 264.
100:3 RV - 6T 352.
100:3 RV, marg., Amer. Sup. - GC 437.
103:8-18 ARV - 8T 272.
103:17-18 RV - PP 751.
104:1-34 ARV - 8T 273-5.
105:1-45 ARV - 8T 107-9.
105:1-2 ARV - MH 101.
105:18 RV - PP 218.
106:1-48 ARV - 8T 109-12.
107:1-43 ARV - 8T 112-13.
107:17-18 ARV - MH 225.
107:19-20 RV - MH 225.
116:12-14 RV - MH 101.
119:1-2 ARV, marg. - MH 463; 8T 323.
119:5-6 ARV - 8T 323.
119:9 ARV - MH 463; 8T 323.
119:11 ARV - MH 463; 8T 323.
119:18 ARV - MH 463; 8T 323.
119:24 ARV - MH 463; 8T 323.
119:30 ARV - MH 463; 8T 323.
119:45 ARV - MH 463; 8T 323.
119:54 ARV - MH 463; 8T 323.
119:64 ARV - MH 418.
119:72 ARV - MH 463; 8T 323.
119:97 ARV - MH 463; 8T 323.
119:98-104 ARV - MH 464; 8T 324.
119:111 ARV - MH 464; 8T 324.
119:129 ARV - MH 463.

119:129-30 ARV - 8T 324.
119:130 ARV - MH 464.
119:140 ARV - MH 464; 8T 324.
119:160 ARV - MH 464; 8T 324.
119:165-167 - MH 464; 8T 324.
119:174-175 ARV - 8T 324.
119:175 - ARV - MH 464.
121:1 marg. - PP 538.
121:1 RV - PP 538.
122:4-6 RV, Amer. Sup. - PP 538.
125:1-2 RV - PP 538.
139:1-6 ARV - 8T 281-2.
139:2-6 RV - Ed 133.
139:8 RV - Ed 132.
145:3-21 ARV - 8T 283.
145:14-16 ARV - 8T 275.

PROVERBS

2:2-11 ARV - MH 456.
4:18 ARV - 8T 318.
4:18 RV, marg. - GW 274; MB 140-1; MH 503-4; SC 112.
11:25 marg. - MB 23.
13:11 RV, marg. - Ed. 136.
17:27 marg. - 2T 426.
25:11 RV - CT 443.
25:21 RV, marg. - MB 170-1.
31:13 RV - Ed 217.
31:15 RV - Ed 217.
31:21 marg. - MH 288.

ECCLESIASTES

3:11 RV - Ed 198, 248.
11:6 RV - Ed 267.

SONG OF SOLOMON

2:11-13 RV - Ed 160; PP 537-8.

ISAIAH

2:20-21 marg. - COL 372; GC 638.
3:9 var. - PP 455.
4:5-6 marg. - PP 283.
5:7 ARV - 8T 114.
5:11-13 ARV - 8T 114.
5:20-21 ARV - 8T 114.
5:24 ARV - 8T 115.
6:1-7 ARV, marg. - MH 332-3; 8T 281.
6:7 ARV, marg. - 8T 281.
14:3-6 RV - GC 660.
16:3 ARV - MH 188.
26:4 marg. - MB 149; PP 413.
26:10 RV, Amer. Sup. - PP 332.
28:16 RV - MB 152.

182 *Dealing With the Devil's Deception*

28:29 ARV - MH 199-200.
30:29-30 var. - GC 635.
33:6 Leeser - Ed 229.
35:1-10 ARV - 8T 78-79.
35:10 RV - ED 167.
40:1-5 marg. - DA 134-5.
40:12-28 ARV - MH 431-2.
42:2-3 marg. - MH 31-2.
42:2-4 marg. - DA 261.
42:3 marg. - DA 489.
42:3 var. - MM 121.
45:18 (last part) ARV - GC 437.
46:3-4 Noyes - MH 251.
49:6 RV - DA 465.
49:8-9 ARV - MH 107.
49:14 RV - GC 626.
49:14-16 ARV - MH 250.
50:4 Leeser - MH 158.
51:12-13 ARV - 8T 114.
53:11 var. - EW 288.
54:5 ARV - MH 202.
54:10 ARV - MH 72.
56:7 RV - DA 27.
61:1-2 ARV - MH 35.
61:1-2 ARV, marg. - MH 423.
61:4 ARV - MH 406.
61:6-8 ARV - MH 406.
61:9-11 Noyes - MH 406.
62:4 marg. - DA 103, 151; GC 302; PK 733.
64:4 ARV - MH 425.

JEREMIAH

6:30 marg. - PK 409.
10:6-7 ARV - 8T 281.
10:10 RV, Amer. Sup. - PP 336.
10:11-12 ARV - 8T 263.
10:16 ARV - 8T 263.
16:21 marg. - GC 287.
23:21 var. - 2SM 104.
25:30 var. - PP 340.
25:34-35 marg. - GC 655.
31:3 ARV - 8T 278.
31:14 ARV - 8T 278.
31:20 ARV - 8T 276.

EZEKIEL

1:28 RV, Amer. Sup. - PP 107.
20:20 RV, Amer. Sup. - DA 283.
34:26 ARV - MH 103.

DANIEL

4:13 var. - Ed 177.
7:9-10 RV - GC 479-80.
7:25 RV - GC 446.

HOSEA

2:16 marg. - PK 298-9.
2:16-20 marg. - 6T 409.
11:2-11 ARV - 8T 276-7.
14:1-3 ARV - 8T 277.
14:4-9 ARV - 8T 277-8.

AMOS

4:13 ARV - MH 414.
5:8 ARV - MH 414; 8T 263.
9:6 ARV - MH 414.
9:6 Noyes, marg. - MH 414.

MICAH

5:2 marg. - DA 44, 470; PK 697.
7:19 Noyes - MH 182.

HABAKKUK

2:14 ARV - 2SM 48, 100.
3:4 marg. - CS 349; GC 674; PK 388.
3:6 var. - PP 33.

ZEPHANIAH

3:14-17 ARV - 8T 278.
3:19-20 RV - PK 390-1.

ZECHARIAH

6:12-13 ARV - 8T 269.

MALACHI

3:1 RV, marg. - 7BC 928; CM 18; GC 617; MB 11, 62; PP 197, 252,
496, 547; 8T 179.

In the Old Testament Ellen White used the RV 56 times, the RV American Supplement 36 times and the RV margin 12 times; the ARV was used 101 times, and the ARV margin 7; whereas the KJV margin 51 times. In addition to these she also used Leeser 3 times; Noyes 3 times; Noyes margin once; and variant readings 15 times.

These 285 references can be found in the following books.

ISM has one reference, 2SM two, 2T one, 6T three, 8T seven, 4BC one, 7BC one, AA one, CM one, COL four, CS one, CT two, DA thirteen, Ed thirty-one, GC eighteen, GW one, MB eight, MH seventy, MM one, PK twelve, PP ninety-one, SC two, SR one, WM one.

While some of the references used gave a clearer rendering, or were written in a prose format, others read word for word as the KJV and were undoubtedly used because of the emphasis given by differences in spelling, punctuation, or capitalization. For example compare Deuteronomy 33:2-3 ARV, margin as found in PP 304-5 with the same verses in the KJV.

184 *Dealing With the Devil's Deception*

For the benefit of further study, the break-down of the above are as follows:

1SM 217; 2SM 48, 104; 2T 426; 6T 250, 352, 409; 8T 78-79, 107-115, 120-122, 179, 263-264, 269-278, 281-285, 318, 322-324, 328, 335; 4BC 1170; 7BC 928; AA 32-33; CM 18; COL 81, 177, 372, 421; CS 349; CT 443, 530; DA 27, 44, 103, 134-135, 151, 233, 261, 283, 291, 441, 465, 489; Ed 131-134, 136, 142, 153, 156, 159-162, 164, 165, 167, 169, 177, 181, 198, 217, 229, 242, 267; GC 254, 269, 287, 302, 326, 415, 437, 446, 479-480, 617, 626, 635, 638, 655, 660, 672, 674; GW 274; MB 11, 23, 45, 62, 140-141, 149, 152, 170-171, MH 7, 35, 72, 101, 103, 107, 158, 182, 188, 199-200, 202, 225, 250-251, 255, 285-286, 288, 296, 332-333, 372, 406, 410, 412-5, 417-418, 423, 425, 431-432, 434-435, 456, 463-464, 475, 503-504, 508; MM 121; PK 51, 133-134, 208-210, 288-290, 388, 390-391, 409, 697, 733; PP 33, 43, 80, 107, 117-118, 138, 146, 156, 188, 194-195, 197, 204, 206, 218, 252, 257, 270, 275, 280, 283, 287-289, 300, 304-305, 332-333, 336, 340, 344, 351, 354, 379, 383, 385, 413, 455, 457, 471, 478, 485, 496, 508, 510, 519, 523-524, 526-527, 537-538, 546-547, 550, 558, 560, 564, 566, 570, 587, 590-591, 610, 615, 644, 666-667, 691, 696, 705, 711, 715-6, 721, 723-724, 742-743, 754-755; SC 106, 112; SR 428; WM 15.

The New Testament

MATTHEW

- 1:23 marg. - DA 19, 26.
- 2:6 RV - DA 62; PK 697.
- 3:11 RV, marg. - DA 107.
- 4:15-16 RV - DA 245.
- 4:15-16 ARV, marg. - MH 20.
- 5:14-15 RV - MB 39.
- 5:22 RV - MB 55-8.
- 5:30 RV - MB 60-3.
- 5:35-36 RV - MB 66.
- 5:37 RV - Ed 236; MB 67-9.
- 5:39 RV - MB 69-73.
- 5:40 RV - MB 72.
- 5:41 RV, marg. - MB 71-2.
- 6:9 ARV - PK 69.
- 6:13 RV - MB 116-9.
- 6:25 RV - MB 95-8.
- 6:26 RV - DA 313; Ed 117; MB 95-6.
- 6:28-33 RV - MH 289.
- 6:31 RV - Ed. 138.
- 6:34 RV - DA 313; MB 100-1.
- 7:16 RV - SD 83.
- 7:22 var. - 5BC 1087.
- 7:24-25 RV - DA 314.
- 7:25 RV - MB 147-52.
- 7:29 RV - MB 47.
- 8:3 RV - DA 263, 266.
- 10:17-18 RV - DA 354.
- 11:14 RV - DA 135.
- 13:3-4 RV - COL 34.
- 15:22 RV - DA 399.
- 16:22 marg. - Ed 88.
- 16:24 var. - CS 227.
- 18:6-7 RV - 7T 184.
- 18:7 RV - DA 438.
- 20:25-26 ARV - MH 478.
- 24:32-33 marg. - DA 632.
- 25:8 marg. - COL 406.
- 28:19-20 marg. - 9T 20.
- 28:19-20 RV - DA 819.
- 28:20 RV, marg. - DA 224.

MARK

- 1:27 RV - DA 256; MH 92.
- 2:5 ARV, marg. - MH 174.

186 *Dealing With the Devil's Deception*

2:7 RV - DA 269; MH 76.
4:31-32 RV - COL 76.
4:40 RV - DA 335.
6:25 RV - DA 221.
7:31 RV - DA 404.
8:34 var. - CS 44.
9:23 var. - AA 312-3; DA 438.
13:22 RV - GC 11.

LUKE

1:14-15 ARV - MH 379.
2:14 var. - AA 579.
4:16-17 RV, marg. - DA 236.
4:20-22 RV, marg. - DA 237.
4:23-27 RV - DA 238.
5:17 ARV - MH 75.
6:17-19 RV - MB 4.
7:23 RV - DA 217.
10:1 RV - DA 488.
10:30-32 RV - DA 499.
10:36 RV - DA 503.
13:34-35 RV - MB 151.
16:9 RV - COL 367, 373, 375; Ed 145.
17:20 marg. - DA 506; MH 36; 7T 143; TM 497.
18:3 RV, marg. - COL 166, 169-70.
18:7-8 RV - DA 495.
18:11 RV - DA 495; MB 6.
18:13 RV, marg. - DA 495; MB 8.
23:43 var. - DA 750.

JOHN

1:4-5 RV - DA 80, 464.
1:5 RV - DA 80, 464, 470.
1:14 RV - Ed 28.
1:14 RV, marg. - DA 23-4.
1:26-27 RV, marg. - DA 136.
1:29 ARV - MH 157.
1:29-34 RV, marg. - DA 137.
1:41 marg. - GC 347.
3:3 marg. - COL 48, 98; DA 168, 189; SC 18, 67.
3:33 ARV - MH 461; 8T 321.
3:33 RV - DA 181.
4:14 RV - Ed 83.
4:34 RV - DA 190.
5:18 RV - DA 207.
5:24 RV DA 211.
5:28-29 RV - DA 211.
5:39 RV - DA 211; PP 367.
6:33 RV - DA 386.
7:16-17 RV - DA 455.

7:17 RV - COL 36; DA 258, 459; FE 307; SC 111; TM 179.
7:18 RV - DA 456.
7:37-38 ARV - MH 103.
7:46 var. - GC 348.
8:25 RV - DA 465.
8:44-45 RV - DA 467.
8:46 RV - DA 287, 467.
8:56 RV, marg. - PP 154.
10:14-16 RV - DA 483.
14:16-18 marg. - DA 669.
16:8 marg. - MB 7; 8T 62.
16:25 marg. - MH 420; 8T 267.
17:3 RV - Ed 126.
17:6 ARV - 8T 286.

ACTS

9:25 RV - AA 128.

ROMANS

1:20 RV - COL 22; DA 281; Ed 134.
1:20 ARV - MH 410; 8T 255.
1:28 marg. - PP 82.
7:24 marg. - DA 203; MH 84; SC 19.
8:4 var. - GC 263.
8:38-39 ARV, marg. - MH 66.
8:39 Rotherham's translation - Ed 69.
12:1 RV, marg. - MH 130.
16:25 RV - DA 22; Ed 126.
16:25 ARV - ML 360.
16:25 var. - 5BC 1130; 6BC 1082; CT 14.

1 CORINTHIANS

3:17 RV - FE 427.
4:9 marg. - AA 12; Ed 154.
4:9 RV, marg. - Ed 154.
6:19 RV, marg. - Ed 201.
10:11 ARV - 8T 285.
13:1-3 ARV - MB 37-8.
13:4 RV - Ed. 114.
13:4-8 RV - Ed 242; MB 16.
15:33 RV - 2SM 129.

2 CORINTHIANS

3:18 ARV - 8T 289.
3:18 RV - Ed 282.
4:7 RV - DA 297.
7:8-13 ARV - MH 167.
7:16 ARV - MH 167.
9:2 RV - MB 80.
9:6-11 RV, marg. - DA 371; MH 50.
9:12 var. - CS 344.
12:2-4 marg. - GC 471.

188 *Dealing With the Devil's Deception*

GALATIANS

5:17 var. - CD 389; MM 278.

EPHESIANS

2:21 RV - MB 150.

3:10 RV - Ed 308.

3:10-11 RV - DA 26.

4:8 marg. - 1SM 304-7.

4:24 marg. - Ed 27.

4:32 RV - MB 114.

5:5 ARV - GC 541.

6:12 marg. - GC 208, 510, 559; PP 717.

6:12 RV - DA 352, 508.

PHILIPPIANS

1:6-7 ARV - 8T 312.

2:6-7 RV, marg. - DA 22; MB 14.

2:6-8 ARV - MH 424.

2:6-8 RV, marg. - 8T 287.

2:12-13 ARV - 8T 312.

3:7-8 RV, marg. - Ed 68.

3:8-9 ARV - SR 311.

3:19 var. - CH 39.

3:20 RV - FE 478-9; GW 393; PP 447; TM 131.

3:21 RV - DA 23.

4:6 ARV - MH 199.

4:7 RV - 6T 320.

4:13 RV - MH 516.

COLOSSIANS

1:16-17 RV, marg. - Ed 132.

1:19 RV - Ed 30; MB 21.

2:9-10 RV - DA 181.

2:10 RV - MB 21.

1 THESSALONIANS

2:7-12 ARV 8T 226.

2 THESSALONIANS

2:7 RV - GC 54; SR 330.

1 TIMOTHY

6:16 RV - EW 122; PP 252.

6:16 ARV - 8T 282.

2 TIMOTHY

4:16-17 RV - DA 354-5.

HEBREWS

1:3 var. - DA 19.

2:1-3 marg. 2SM 38.

4:9 var. - GC 253.

4:15 ARV - MH 424; 8T 287.

4:15 RV - Ed 78.

11:9 RV - PP 126.

JAMES

1:13 ARV - MB 116.
2:10 var. - 2BC 1014.
3:15 RV - FE 447.

1 PETER

1:13-15 RV - PP 460.
1:13-16 ARV - 8T 315.
2:3-5 RV - DA 413.
2:5 RV - MB 150.
2:11 var. - CD 399; MM 280.
4:8 RV - Ed 114.

2 PETER

2:15 var. - 1BC 1116.
3:11-12 marg. - 6T 13.
3:12 marg. - AA 600; COL 69; CT 324; DA 633.

1 JOHN

4:19 RV - MB 22; SC 59.

REVELATION

1:17 RV - Ed 83.
5:6-8 marg. - TM 92-3.
5:8 marg. - PP 353.
7:11 RV - PK 721.
10:6 var. - 2SM 105.
21:6 RV - Ed 83.
22:2 RV - Ed 302.

In the New Testament Ellen White used the RV 99 times and the RV margin 19 times; the ARV was used 26 times, the ARV margin 3; and the KJV margin 23 times. In addition to these she also used Rotherham's translation once and 15 variant readings.

These 189 references can be found in the following books.

ISM has one reference, 2SM three, 6T two, 7T two, 8T fourteen, 9T one, 1BC one, 2BC one, 5BC two, 6BC one, AA five, CD two, CH one, COL thirteen, CS three, CT two, DA seventy-eight, Ed twenty-seven, EW one, FE four, GC eleven, GW one, MB thirty, MH twenty-four, MM two, ML one, PK three, PP nine, SC five, SD one, SR two, TM four.

For the benefit of further study the above references can be found as follows:

1SM 304-307; 2SM 38, 105, 129; 6T 13, 320; 7T 143, 184; 8T 62, 226, 255, 267, 282, 285-287, 289, 312, 315, 321; 9T 20; 1BC 1116; 2BC 1014; 5BC 1087, 1130; 6BC 1082; AA 12, 128, 312-313, 579, 600; CD 389, 399; CH 39; COL 22, 34, 36, 48, 69, 76, 98, 166, 169-170, 367, 373, 375, 406; CS 44, 227, 344; CT 14, 324; DA 19, 22-24, 26, 62, 80, 107, 135-137, 168, 181, 189-190, 203, 207, 211, 217, 221, 224, 236-238, 245, 256, 258, 263, 266, 269, 281, 287, 297, 313-314, 335, 352, 354-355, 371, 386, 399, 404, 413, 438, 455-456, 459, 464-465, 467, 470, 483, 488, 495, 499, 503, 506, 508, 632-633, 669, 750, 819; Ed 27-28, 30, 68-69, 78, 83, 88, 114, 117, 126, 132, 134, 138, 145, 154, 201,

190 *Dealing With the Devil's Deception*

236, 242, 282, 302, 308; EW 122; FE 307, 427, 447, 478-479; GC 11, 54, 208, 253, 263, 347-348, 471, 510, 541, 559; GW 393; MB 4, 6-8, 14, 16, 21-22, 37-39, 47, 55-58, 60-63, 66-73, 80, 95-98, 100-101, 114, 116-119, 147-157; MH 20, 36, 50, 66, 75-76, 84, 92, 103, 130, 157, 167, 174, 199, 289, 379, 410, 420, 424, 461, 478, 516; MM 278, 280; ML 360; PK 69, 697, 721; PP 82, 126, 154, 252, 353, 367, 447, 460, 717; SC 18-19, 59, 67, 111; SD 83; SR 311, 330; TM 92-93, 131, 179, 497.

Appendix *D*

English Translations of the Twentieth Century

This list is not exhaustive and the reader is encouraged to keep in mind that there are many other translations of the Bible, either in whole or in part, which are not included here. Also, some of these translations were released in stages over a period of years; and in such cases they are arranged under the date the entire Bible was published.

1900	<i>Hayman's Epistles</i>
1901	<i>American Standard Version</i>
1901	<i>Modern American Bible</i>
1901	<i>Moffatt's Historical New Testament</i>
1901	<i>Smith's New Testament in Braid Scots</i>
1901	<i>Way's Epistles</i>
1901	<i>Young People's Bible</i>
1902	<i>Ballentine's American Bible</i>
1902	<i>Emphasized Bible (Rotherham)</i>
1902	<i>Goodbey's New Testament</i>
1902	<i>Twentieth Century New Testament</i>
1903	<i>Fenton's Bible</i>
1903	<i>Scriviner's English Bible</i>
1903	<i>Weymouth's New Testament</i>
1904	<i>Pitman's Holy Bible</i>
1904	<i>The Twentieth Century New Testament</i>
1904	<i>Worrell's New Testament</i>
1905	<i>Lloyd's New Testament</i>
1906	<i>Forster</i>
1907	<i>Bourne's Gospels</i>
1907	<i>Moulton's Modern Reader's Bible</i>
1908	<i>Rutherford's Epistles</i>
1909	<i>The Bible in Modern English</i>
1909	<i>Evolutionary Edition of the New Testament</i>
1909	<i>Weaver New Testament</i>
1910	<i>Cunard's Bible</i>
1911	<i>The Coptic Version of the New Testament</i>
1912	<i>Improved Bible Union Version</i>
1913	<i>The Literary Man's New Testament</i>
1913	<i>The Westminster Version of the Bible</i>
1914	<i>Numeric New Testament</i>
1914	<i>Cunnington's New Testament</i>
1915	<i>The Greatest Book Ever Written</i>
1916	<i>McFadyen</i>

192 *Dealing With the Devil's Deception*

- 1917** Jewish Publication Society Bible
- 1918** Anderson New Testament
- 1919** The Messages of the Bible
- 1921** A Plain Translation of the New Testament
- 1921** Pym
- 1921** Shorter Bible
- 1922** Plainer Bible
- 1923** Riverside New Testament
- 1923** Robertson
- 1924** Labor Determinative Version
- 1924** Montgomery's Centenary Translation
- 1925** Askwith's Psalms
- 1925** People's New Covenant
- 1925** Children's Bible
- 1926** Concordant Version
- 1926** Moffatt's Holy Bible
- 1927** Kent's Student's Old Testament
- 1927** Smith-Goodspeed
- 1928** Christian's Bible
- 1928** Czarnomska Version
- 1928** Spiritualist's Matthew
- 1929** A Homiletical and Exegetical Version of the Bible
- 1929** Gowen's Psalms
- 1930** Loux' Mark
- 1931** Wales' Psalms
- 1932** Chaplain Ballentine
- 1932** Kleist's Memoirs of St. Peter
- 1933** The Bible in Basic English
- 1933** Torrey's Four Gospels
- 1934** The Aldine Bible
- 1934** Royds' Epistles and Gospels
- 1934** Old Testament in Colloquial English
- 1934** Wade
- 1935** A New Translation of the Bible
- 1935** Westminster Version
- 1937** Cornish's St. Paul from the Trenches
- 1937** Greber's New Testament
- 1937** Martin's New Testament
- 1937** Spencer's New Testament
- 1937** Williams New Testament
- 1938** Book of Books
- 1938** Buttenweiser's Psalms
- 1938** Clementson's New Testament
- 1939** Oesterley Psalms
- 1940** Dakes' Gospels
- 1940** St. Mark in Current English
- 1944** The Beginnings of the Way
- 1944** Callan's Psalms

1944	Wand's New Testament Letters
1945	Stringfellow's New Testament
1946	Lenski
1946	The New Covenant
1947	Eerdmans' Psalms
1947	Swanns' New Testament
1948	Letchworth New Testament
1949	Basic Bible
1949	Interpretation of the Entire New Testament
1949	Leslie's Psalms
1951	Authentic Version
1951	The New Testament in Modern English
1951	Vernon's Mark
1952	New Testament in Plain English
1952	Penguin Bible (Rieu)
1952	Revised Standard Version
1953	Moore's New Testament
1953	The New Testament A New Translation
1954	Kissane's Psalms
1954	Kleist and Lilly's New Testament
1954	Kleist and Lynam's Psalms
1954	Moore's New Testament
1955	The Authentic New Testament
1955	The Clarified New Testament
1955	Fides Translation (Psalms)
1955	Knox
1955	Schonfield's Authentic New Testament
1956	Laubach's Inspired Letters
1957	Concordant Version
1957	Lamsa's
1958	Hudson
1958	Meissner's Gospels
1958	Phillips New Testament
1958	Tomanek's New Testament
1959	Cressman
1959	Modern Language Bible (Berkeley)
1960	The Children's "King James"
1960	A Critical Emphatic Paraphrase of the New Testament
1961	New World Translation - Jehovah's Witnesses
1961	Noli's Greek Orthodox New Testament
1961	One Way
1961	Wuest's Expanded New Testament
1962	Children's Version
1962	Modern King James
1962	New Jewish Version
1963	Beck's New Testament
1963	Gelineau's Psalms
1963	The Holy Name Bible

194 *Dealing With the Devil's Deception*

1964	<i>Anchor Bible</i>
1964	<i>Hadas' Psalms</i>
1965	<i>Amplified Bible</i>
1965	<i>Bruce's Expanded Paraphrase</i>
1966	<i>The Bible in Simplified English</i>
1966	<i>Burke</i>
1966	<i>Jerusalem Bible</i>
1966	<i>Living Scriptures</i>
1967	<i>Dale's New World</i>
1967	<i>Liverpool Vernacular Gospels</i>
1968	<i>Cotton Patch Version</i>
1968	<i>Hanson's Psalms in Modern Speech</i>
1968	<i>Restoration of Original Name New Testament</i>
1968	<i>The Sacred Name Bible</i>
1969	<i>Barclay's New Testament</i>
1969	<i>The Bible Reader and Interfaith Interpretation</i>
1969	<i>Children's New Testament</i>
1970	<i>The Mercier New Testament</i>
1970	<i>New American Bible</i>
1970	<i>New English Bible</i>
1971	<i>Blackwelder's Exegetical Translation</i>
1971	<i>Living Bible</i>
1971	<i>New American Standard Bible</i>
1971	<i>King James II</i>
1972	<i>The Bible in Living English</i>
1972	<i>Today's English New Testament (Luke)</i>
1973	<i>The Better Version of the New Testament</i>
1973	<i>Common Bible</i>
1973	<i>Today's English New Testament</i>
1973	<i>The Translator's New Testament</i>
1975	<i>The Greek-English New Testament</i>
1976	<i>The Good News Bible</i>
1976	<i>The Holy Bible in the Language of Today, An American Translation</i>
1976	<i>The Interlinear Hebrew/Greek English Bible</i>
1976	<i>The Renaissance New Testament</i>
1977	<i>The Christian Counselor's New Testament</i>
1978	<i>New International Version</i>
1978	<i>The Simple English Bible</i>
1979	<i>The Everyday English Version (Matthew)</i>
1979	<i>New Testament: Judgment Hour Version</i>
1980	<i>The Distilled Bible</i>
1981	<i>The Compact Bible</i>
1982	<i>The New King James Version</i>
1983	<i>The New Testament in Scotts</i>
1984	<i>A New Accurate Translation</i>
1985	<i>International Children's Bible</i>
1985	<i>New Jerusalem Bible</i>
1985	<i>The Original New Testament</i>

1985	<i>The Recovery Version</i>
1986	<i>Theirs Is The Kingdom New Testament</i>
1987	<i>New Century Version</i>
1988	<i>The Everyday Bible</i>
1988	<i>Galatians for Today's Youth</i>
1988	<i>God's Word to the Nations</i>
1989	<i>New Revised Standard Version</i>
1989	<i>Revised English Bible With the Apocrypha</i>
1990	<i>Romans the Clearest Gospel Of All</i>
1990	<i>Simplified English Bible</i>
1991	<i>New Oxford Annotated Bible</i>
1992	<i>The Clear Word</i>
1993	<i>The Message</i>
1995	<i>The Contemporary English Version</i>
1996	<i>New Living Translation</i>
1997	<i>MacArthur Study Bible</i>
1999	<i>Access Bible</i>
1999	<i>Extreme Teen Bible</i>
1999	<i>Holman Christian Standard Bible: Experiencing the Word</i>
1999	<i>Women of Color Bible</i>
2000	<i>Catholic Youth Bible</i>
2001	<i>English Standard Version</i>

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198 *Dealing With the Devil's Deception*

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Scripture Index

Genesis 1-3	pp. 82, 106, 110
6:4	p. 107
12:3	p. 128
35:22	p. 96
Exodus 24:4	p. 102
Leviticus 11:4	p. 133
Numbers 14:34	p. 125
Judges 3:1	p. 96
1 Samuel 13:1	p. 96
1 Kings 18:28	p. 99
Job 14:10, 14	pp. 112, 150
19:26	p. 113
26:5	pp. 113, 150
Psalms 12:6-7	p. 14
37:20	p. 150
119:89	p. 14
146:4	p. 114
Proverbs 30:6	p. 14
Isaiah 7:14	pp. 120, 145
8:20	p. 118
56:10	p. 154
58:1	p. 154
Jeremiah 3:1	p. 96
Ezekiel 4:6	p. 125
28:18-19	pp. 116, 151
Daniel 7:21, 25	p. 50
8:11	p. 124
8:12	pp. 50, 89, 124
8:14	pp. 107, 125
9:23-27	p. 125
9:24	p. 107
11:32-33	p. 50
Hosea 13:9	p. 8
Micah 5:2	p. 116
Zechariah 6:15	p. 96
9:9	p. 129
13:6-7	p. 99
Matthew 1:18-19	p. 151
1:25	pp. 120, 145
3:4	p. 105
5:44	p. 18
6:13	p. 18, 52

202 *Dealing With the Devil's Deception*

8:2	p. 117
8:4	pp. 73, 102
9:13	p. 127
9:18	p. 117
12:42	p. 107
13:15	p. 151
13:39, 40, 49	p. 151
15:4-9	p. 50
15:16	p. 104
15:25	p. 117
16:23	p. 75
17:21	p. 17
18:3	pp. 127, 128
18:11	p. 129
18:26	p. 117
19:17-22	p. 52
20:20	p. 117
24:3	p. 151
24:20	p. 118
24:29	p. 66
24:45	p. 118
25:13	p. 131
25:18, 21	p. 118
26:31	p. 100
27:54	p. 117
28:20	p. 151
Mark 1:24	p. 118
1:39	p. 141
4:12	p. 151
4:34	p. 118
5:6	p. 117
6:25	p. 105
7:15-19	p. 133
8:26	p. 100
10:5	p. 73, 102
11:26	p. 18
12:26	p. 73, 112
16:9-20	pp. 18, 52, 156
Luke 1:27	p. 151
1:34	p. 120
1:72	p. 114
2:5	p. 151

2:14	p. 52
2:50	p. 104
4:4, 8	p. 17
4:14, 31, 44	p. 141
9:55-56	p. 17
22:32	p. 151
22:43	p. 52
23:33, 43, 44, 45	p. 121
24:12	p. 17
John 1:3	p. 107
1:13	p. 139
2:12, 13	p. 98
3:16	p. 101
3:22-30	p. 98
4:25	p. 117
5:39	pp. 6, 135, 151
5:46	pp. 73, 102
5:47	p. 98
6:35	p. 107
6:47	p. 129
6:69	pp. 108, 117, 118
7:15-24	p. 98
7:19	pp. 73, 102
7:53-8:11	pp. 31, 156
12:36, 45-50	p. 98
13:13-16	p. 118
13:31	p. 98
14:2	p. 112
15:16	p. 98
17:17	p. 12
18:14, 15, 18, 19-24	p. 98
18:38	p. 12
19:29	p. 99
Acts 3:13, 26	p. 151
3:19-20	pp. 128, 132
6:9	p. 99
8:37	p. 117
9:5-6	p. 17
9:20	p. 117
10:9-16, 28, 34, 35	pp. 133, 144
11:17-18	p. 133
13:42	p. 118
15:3	p. 128

204 *Dealing With the Devil's Deception*

15:23	p. 123
17:2	p. 119
19:4	p. 117
19:28, 34	p. 99
20:28	p. 129
20:30	p. 35
21:15	p. 105
28:27	p. 151
Romans 1:17	p. 145
5:5	p. 122
5:11	p. 101
7:5	p. 152
9:5	pp. 116, 145
9:28	p. 107
10:17	p. 15
12:16	p. 114
13:11	p. 154
15:16	p. 122
1 Corinthians 2:14	p. 104
5:7	pp. 101, 129
6:9	p. 140
6:19	p. 133
9:1	p. 117
13:1	p. 105
14:33	p. 12, 16
2 Corinthians 2:17	p. 14
Galatians 1:13	p. 105
3:1	p. 122
4:7	p. 129
5:6	p. 122
Ephesians 2:15	p. 120
5:14	p. 154
6:17	p. 15
Philippians 2:8	p. 151
Colossians 1:13-14	p. 130
1:15-16	p. 10
2:4	p. 76
2:8	pp. 76, 81
2:14	p. 120
2:18	p. 36
1 Thessalonians 4:15	p. 105
5:6	p. 154
2 Thessalonians 2:2	p. 35, 131

2:7	p. 105
1 Timothy 3:15	p. 124
3:16	pp. 52, 108, 145
6:20	p. 36
2 Timothy 2:15	p. 6
2:16-18	p. 36
3:16	pp. 14, 15, 101, 114, 134, 135, 144, 146
Titus 2:13	p. 131
Hebrews 1:4	p. 151
2:11	p. 116
2:16	p. 151
3:1	p. 117
4:12	p. 15
4:14	p. 152
9:2	p. 152
9:12	p. 130
9:27	p. 111
10:21	p. 124
11:3	p. 109
James 1:17	p. 99
1 Peter 1:22	p. 122
1:23	p. 16
2:2	p. 108
3:19	p. 99
2 Peter 1:19	p. 89
1:20	p. 101
1:21	p. 14, 144
2:9	pp. 116, 150
3:16	p. 104
1 John 1:7	p. 117
2:22	p. 118
3:3	pp. 119, 152
Jude 3	p. 136
Revelation 1:1	p. 101
1:7	pp. 130, 152
1:9	p. 117
2:7	p. 15
6:13	p. 66
6:15-16	p. 131
11:3-4	p. 16
12:17	p. 117, 119
13:1	p. 99
13:8	p. 126

206 *Dealing With the Devil's Deception*

13:10----- p. 126
13:18----- p. 126
14:12----- p. 119
22:6, 16, 18, 19----- p. 101
22:14----- p. 119
22:18-19----- pp. 15, 160

General Index

A

Addition(s) 23, 41, 85, 97, 100, 108, 110, 133, 140, 141, 143, 146, 147
Aleph/Sinaiticus 17, 18, 23, 24, 26, 29, 30, 32, 35, 38, 39, 42, 45, 51, 56, 65, 87, 95, 136, 155
Alexandrian 22-25, 29, 37
Alteration(s) 63, 85, 87, 146, 160
American Standard Version 27, 91, 99, 100, 142, 191
Ancient Manuscripts 36, 44, 48, 146, 149, 155
Apocrypha 9, 39, 40, 67, 68, 71, 92, 98
Apostles 16, 20, 21, 23, 25, 31, 35, 43, 45, 49, 123, 135, 136, 143, 144, 146, 153, 155
Atonement 80, 81, 89, 95, 96, 101, 115
Augustine 18, 25, 40, 44-46, 123
Authorized Version 13, 53, 60, 62, 73, 84, 93, 99, 111, 131, 132, 152, 155, 158

B

"B"/Vaticanus 17, 18, 23, 24, 26, 30, 32, 35, 38, 39, 42, 45, 51, 52, 56, 65, 87, 95, 136, 155, 159
Beza 34, 44, 55

C

Cambridge 47, 48, 58, 59, 78, 100
Canon 40, 67, 68, 101
Catholic Bible 8, 9, 27, 31, 41, 44, 46, 49, 55, 56, 61, 62, 64, 70, 74, 77, 83, 84, 86-88, 102, 115, 136, 137, 154, 155, 157, 159, 160
Catholic Church/Catholicism 25, 26, 28, 29, 36, 38-40, 42, 44-46, 49, 50, 52, 55, 56, 60-62, 64, 66-71, 74, 77, 80, 82, 83, 86-89, 103, 113, 115, 127, 136, 149, 150, 153, 157, 159
Christian Faith 75, 89, 104, 134
Church Fathers 18, 22-25, 29, 40, 46, 56, 57, 126, 135, 147, 153
Church of England 9, 62, 66, 71, 88
Church of Rome 7, 48, 50, 60, 67, 73, 75, 115, 124, 137, 159
Clement Of Alexandria 25, 26, 29, 36, 37
Constantine 28, 38, 39, 45, 47, 48, 56
Corrupted Bible(s) 14, 19, 27, 28, 41, 44, 49, 50, 56, 63, 70, 75, 77, 83, 84, 87, 102, 136, 152, 155, 157, 159
Corrupted Manuscripts 19, 24, 26-28, 30-32, 35, 36, 38, 40, 41, 43-45, 56, 83, 100, 136, 141, 154, 159
Corruption(s) 6, 23, 25, 29, 31, 36, 37, 41, 52, 67, 73, 88, 119, 128, 134, 136, 151, 153, 156, 160

208 *Dealing With the Devil's Deception*

Council(s) 9, 26, 31, 38, 40, 46, 66-69, 71, 88, 123, 135, 155, 159

Creation 82, 89, 94, 102, 109-111

Critical Text 24-26, 28, 29, 34

Criticism, Biblical 25, 27, 29, 61, 62, 64, 75, 76, 87, 88, 92, 94, 96, 98, 101, 102, 153

D

Dark Ages 16, 28, 36, 89

Dead Sea Scrolls 20-22, 96, 99

Divinity of Christ 84, 116-118, 145, 151

Doctrine(s) 12, 14-16, 23, 27, 37, 40, 45, 47, 49, 50, 55, 68, 70, 76, 80, 81, 83, 89, 103, 106, 108, 119, 111, 113, 114, 116, 120, 122, 127-129, 131, 134, 137, 144, 150, 151, 156, 160

E

Ecumenical(ism) 89, 126, 150

England 43, 44, 55, 59, 62, 66, 69-71, 137, 142

Erasmus 25, 34, 51-53, 94, 157, 159

Error(s) 6, 11, 12, 14-16, 19, 20, 24, 40-42, 49, 51, 55, 56, 59, 64, 67, 68, 77, 83, 85-89, 99, 100, 102, 104, 109, 111, 113, 126, 128, 132, 138, 139, 142, 146, 147, 152, 156, 157

Eusebius 18, 25, 26, 29, 36, 38, 39

Evolution 82, 109, 110

F

Fathers, Church 18, 22-25, 29, 40, 46, 56, 57, 126, 135, 147, 153

French Bible 26, 34, 44, 48, 49, 153, 155, 159

G

German Bible 9, 26, 34, 44, 49, 153, 159

Gospel(s) 17, 18, 23, 30-32, 34, 35, 37, 43, 45, 52, 79, 97, 105, 121, 123, 129, 133, 134, 156

Greek Bible(s) 34, 40, 51, 62-64, 79, 82, 87

Greek manuscripts 28, 30, 39, 45, 46, 49, 52, 56, 74, 100, 126, 149, 159

Greek text(s) 27, 31, 45, 51, 53, 59, 60, 63, 73, 74, 83, 85, 87, 94, 99, 103, 108, 148, 149

H

Heresy 35, 37, 38, 42, 49, 60, 70, 77, 80, 81, 85, 131, 142

Higher Critics 30, 33, 51, 94, 95, 103, 143, 153

Holy Spirit/Ghost 14, 17, 101, 122, 123, 133, 143, 144, 151, 153, 155

Hort 27, 28, 30, 45, 46, 51, 59, 66, 73, 75-86, 94-96, 99, 100, 102, 103, 112, 113, 117, 120, 123, 124, 142, 156

I

Irenaeus 18, 25, 29, 31, 127
Italian/Italy 25, 26, 33, 34, 42, 44-46, 48, 49, 54, 159

J

Jerome 18, 25, 26, 38-40, 45, 46, 51, 74, 159
Jesuit(s) 26, 27, 41, 54-56, 61, 71, 72, 126
Jesus 8, 12, 16, 17, 20, 40, 50, 52, 66, 73, 75, 77, 79, 80, 99, 101-104, 112, 116-118, 120-125, 129-133, 139, 145, 146, 151, 152
Judgment 111, 112, 116, 139, 140

K

King James Bible 6, 9, 14, 21, 22, 26, 27, 34, 49, 50, 52, 53, 56, 59, 60, 62, 73, 74, 84, 88, 89, 103-105, 109-111, 129, 131, 135-138, 145, 147-149, 153, 155, 160
KJV 8, 12, 15, 16, 53, 60-63, 91-93, 103, 104, 106-108, 111-120, 122-127, 129-131, 133, 138, 143, 146, 149, 155, 157-159

L

Latin 18, 22, 29, 40, 41, 44, 46-49, 54, 56, 58, 100
Lectionaries 16, 28-30, 153
Lightfoot 73, 77, 80, 83, 84, 156
Living Bible 6, 92, 99, 100
Luther 7, 9, 26, 34, 51, 144, 159

M

Majority Text 18, 24, 25, 29, 30, 52, 100, 149, 153
Marcion 26, 31, 36
Masoretic 20, 21, 94, 96, 98
Miracles 120-122
Modern translations 8, 9, 11, 12, 17, 19, 24, 25, 27, 31, 35, 37-39, 41, 60, 61, 68, 71, 77, 89-91, 100, 102, 104, 112, 116-118, 124, 127, 129-133, 145, 149-151, 154, 156-158, 160, 161
Moffatt 16, 91, 96-98, 102
Moses 73, 96, 102
Moulton 73-75, 92, 93

N

New American Standard Bible 27, 142, 143
New English Bible 27, 92, 100-102, 112, 134
New International Bible 27, 31, 92, 106, 138, 154
New King James 148-149
New Testament(s) 8, 21, 22, 27, 28, 32-35, 40, 43, 45, 51-53, 58, 62-64, 73,

210 *Dealing With the Devil's Deception*

74, 76, 82, 85, 87, 88, 91, 92, 94, 95, 97, 98, 101, 103, 121, 123, 124, 127,
132, 134, 136, 138, 142, 148, 149, 153
Newman 66, 67, 69, 70, 73, 88
NIV 8, 17, 64, 106-108, 110, 112-114, 116-120, 122-124, 126, 128-131, 133,
138-141, 143, 150, 154

O

Old Testament 20-22, 56, 91, 92, 94-99, 115, 134, 143
Olivetian 34, 44, 49, 155, 159
Omission(s) 17-19, 23, 35, 85, 88, 111, 112, 123, 130, 131, 133, 156, 157, 160
Origen 23, 25, 26, 29, 36-39, 83, 130
Oxford (Movement) 58, 59, 66, 69, 71, 73, 100, 123, 142

P

Papacy 43, 44, 46-48, 53, 55, 60, 61, 66, 67, 71
Papal 27, 30, 39, 40, 42, 44, 47-54, 80, 126, 159
Passover 81, 101, 121, 129, 147
Persecution 16, 27, 28, 42, 43, 47-50, 126, 159
Peshitta 24, 29, 33, 43
Philosophy 25, 26, 30, 37, 38, 55, 71, 76, 81, 100, 110, 142, 149, 150, 160
Pope 32, 33, 35, 39, 40, 45-48, 53, 61, 66, 75, 115, 123, 124, 159
Preservation 16, 20, 61, 76, 149, 153
Priest(s) 42, 49, 61, 71, 77, 93, 123, 124
Priesthood 77, 122-124
Prophet(s) 57, 95, 99, 125, 143, 144, 155, 157
Prophecy 14, 15, 89, 99, 100, 116, 124, 126, 129, 136, 151, 153, 155-157, 160
Prophetic 11, 60, 86, 90, 125, 156
Protest 14, 68, 86, 88, 114, 154, 158
Protestant(s) 8, 9, 16, 25, 28, 40, 41, 49, 52, 54-56, 60-62, 66-71, 73, 74, 76,
77, 79-81, 83, 84, 86-89, 102, 117, 124, 126, 135-137, 139, 146, 150, 153-
155
Protestant Bible(s) 8, 9, 54, 60, 70, 74, 76, 83, 84, 86, 88, 117, 124, 137, 153,
155
Pure Word(s) 11, 13, 38, 44, 56, 59, 103, 136, 157
Purgatory 37, 71, 112-116

R

Received Text 23-25, 27, 29, 32-35, 40, 42, 43, 45, 46, 48, 49, 53, 55, 56, 59,
62, 67, 82, 85, 87, 94, 98, 103, 145, 155, 157, 159
Reformation 24, 25, 34, 40, 42, 44, 49, 51, 53, 54, 56, 61, 62, 66-68, 80, 87,
103, 136, 150, 153, 155, 159, 160
Reformer(s) 7, 26, 27, 49, 50, 53, 66, 86, 87, 144, 155
Revised Standard Version 9, 13, 27, 31, 91, 98, 103, 106, 129, 147, 153, 154,
Revised Version(s) 13, 27, 60-64, 83, 84, 88, 91, 109, 113, 121, 131, 132, 135,
136, 147, 153
Revisers 59, 63, 65, 75, 111, 127, 131, 136, 158

Revision(s) 22, 59, 60, 61, 62, 64, 84, 87, 88, 93, 98, 112, 137, 147, 148, 158
Revision Committee(s) 21, 62-64, 66, 73-77, 83, 87, 92, 108-110, 114, 120, 121, 123, 132-134, 152
Roman Catholic(s) 9, 26, 27, 35, 39, 40, 46, 49, 55, 61, 69, 70, 75, 87, 115, 124, 157
RSV 8, 9, 17, 64, 68, 103, 107, 108, 111-114, 116-127, 129, 131, 151

S

Sabbath 68, 118-120
Saints 50, 66, 75, 78, 113, 115, 136, 144
Sanctuary 92
Satan 15, 17, 19, 28, 42, 47, 49, 75, 79, 89, 116, 151
Satanism 7, 48, 78, 83, 143
Scripture(s) 6, 7, 12, 14-18, 20, 21, 25, 29, 31, 36, 37, 40, 42, 46, 48-50, 53, 57, 67, 68, 71, 75, 76, 89, 90, 94, 101, 102, 104, 109, 114, 117, 119, 124, 125, 130, 134-137, 139, 143-146, 150, 151, 153, 156, 157, 159
Sin 81, 95, 119, 139, 152
Sinaiticus/Aleph 17, 18, 23, 24, 26, 29, 30, 32, 35, 38, 39, 42, 45, 51, 56, 65, 87, 95, 136, 155
Smith, G. Vance 73, 110, 117, 120, 132
Spirit (God's) 11, 15, 17, 40, 67, 73, 76, 94, 104, 122, 123, 133, 143, 144, 151, 153, 155, 156
Spiritism 77, 78, 113, 117
Spiritual 55, 78, 81, 92, 104, 108, 110
Stanley, Dean 71, 73, 102
Syria 25, 37, 42, 43, 123, 153
Syriac 18, 22, 29, 33, 53, 58, 159

T

Tatian 22, 36, 37
Taylor, Kenneth 16, 99, 100
Text-types 9-10, 12-13
Textual criticism 27, 29, 61, 62, 64, 76, 94, 98, 153
Textus Receptus 10-12, 18, 22, 56, 115
Theology 47, 76, 96, 100, 102, 111, 115, 142, 150, 153
Tischendorf 32, 51, 94
Tradition(s) 36, 40, 50, 67, 68, 71, 76, 78, 89, 135, 148
Traditional Text 20-25, 43, 96, 97, 148, 149
Translator(s) 38, 45, 49, 53, 55, 56, 58, 88, 94, 96-98, 102, 108, 111, 113, 116, 117, 124, 131, 137, 139-144, 146, 148, 150, 151, 156, 159
Tregelles 51, 94
Tyndale 26, 34, 50, 54, 58, 99, 137, 159

U

Uncial(s) 17, 28, 29, 46, 126
Unitarian(s) 84, 88, 108, 110, 117, 120, 121, 132

212 *Dealing With the Devil's Deception*

Universities 54, 58, 60, 61, 66

University 47, 48, 53, 58, 66, 92, 93, 100

V

Variant(s) 8, 20, 52, 109

Vatican 32, 46, 62, 87, 157

Vaticanus/"B" 17, 18, 23, 24, 26, 30, 32, 35, 35, 38, 39, 42, 45, 51, 52, 56, 65, 87, 95, 136, 155, 159

Vulgate 9, 26, 27, 38-42, 44, 45, 48, 51-53, 56, 67, 68, 70, 71, 74, 87, 157, 159

W

Waldenses 25, 27, 33, 42-49, 53, 80, 86, 136, 153-155, 157, 159, 160

Westcott 27, 28, 51, 59, 66, 73, 75, 77-86, 94-96, 99, 100, 102, 103, 108-110, 112, 117, 119, 120, 123, 124, 128, 131, 142, 156

Western Text 22-24, 100

Westminster 58, 59, 83

Wiseman 66, 70, 71

Word of God 6, 11-17, 19-21, 23, 25, 28, 32, 33, 37, 38, 40, 42-44, 47-52, 55, 56, 59-61, 64, 67, 70, 71, 76, 77, 83, 88, 89, 91, 92, 100, 102-105, 108, 109, 114, 116, 117, 131, 136, 140, 142, 143, 150, 153, 156, 157, 160

A Closing Prayer

It is my sincere prayer, from the very depths of my soul, that our merciful heavenly Father will bless this endeavor to maintain the integrity of His Word against the careless and indifferent assaults of the unconsecrated and unconverted "higher critics" and the ignorant attacks of the uninformed. May it be received in the spirit which is intended; and may the veracity of its content enable all to clearly recognize the truth that they might know how to intelligently deal with the devil's deception and effectually avert the church of the living God from the catastrophe that threatens us.

BOOKS BY THE SAME AUTHOR

Dealing With the Devil's Deception-How to Choose a Bible

An overview of the development and dangers of the modern translations of the Bible and the men and motives behind them.

Over four and a half centuries ago the great reformer, Martin Luther, said, "No greater mischief can happen to a Christian people than to have God's word taken from them, or have it so falsified that they no longer have it pure and clear. God grant that we and our descendants be witnesses of such a calamity."

Is it possible that we, today, are witnessing just such a calamity? The answer and issues will become extremely clear when you finish *Dealing With the Devil's Deception*.

A Faith That Works

A simple, yet systematic, verse-by-verse study of the book of James.

In the midst of all the confusion and dissension over the relationship between faith and works this book clearly and with simplicity presents the biblical correlation concerning the two imperative of the Christian faith.

The Good News of Galatians

A simple, yet systematic, verse-by-verse study of the book of Galatians.

The glorious good news of the gospel, in Galatians, reveals the power of God that enables the believer to live a victorious life in Christ.

God's Last Message to Earth

A simple, yet systematic, verse-by-verse study of the book of Revelation.

Many claim the book of Revelation cannot be understood and that it was never intended to be. The very title of the book, however, refutes this claim, for it is a revelation or revealing.

There is so much in this book God would have His people come to understand that they might prepare themselves and shape their course of action, so as to escape the plagues that are to shortly fall upon the world. His promise is "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." (Revelation 1:3)

Modern Prophets

A comparison of the real versus the counterfeit of a much neglected Bible teaching that has been ignored, rejected, and corrupted within Christianity - the gift of prophecy.

Jesus gave repeated warning about false prophets, thus emphasizing a counterfeit of a genuine gift. (Matthew 7:15, 16; 24:11, 24) This subject is so vital that the apostle Paul admonished: "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." (1 Thessalonians 5:19-21) "Beloved, believe not every spirit" is the apostle John's admonition, "but try the spirits whether they are of God: because many false prophets are gone out into the world." (1 John 4:1)

Is the gift of prophecy to be found in the church today? How are we to try or test one thought to possess this gift? How can one tell the true from the false? The Bible speaks decisively on this subject and gives several tests by which one can tell a true prophet from a false one.

Simplified Studies of the Sacred Scriptures

Question and answer studies of many of the great doctrines and prophecies of God's word presented in a simplified and easy-to-understand format.

This 296 page book is an excellent tool for personal study or Bible study classes. It is filled with Scripture to provide you with answers to nearly all your questions on Bible topics.

Which Gospel?

A treatise of "the everlasting gospel" and how it has been and is being perverted within Christianity.

The word of God makes it clear that the gospel "is the power of God unto salvation." But do we truly understand what the gospel is or the power it has for us today? With the prevailing perversions of the gospel today, can the people of God really discover which gospel contains this life-changing power and how to experience it? This book presents the truths of the gospel in such a way as is seldom seen in the Christian world today, revealing God's purpose in the plan of salvation from the atonement to the reception of the redeemed. From justification to the future of God's Remnant church, this book reveals the power of the Holy Spirit and the assurance that what God has promised, He is able also to perform.

The Wise Shall Understand

A verse-by-verse study of the book of Daniel presented in a simple, easy-to-understand manner.

Of all the books of the Bible, Daniel speaks repeatedly of last day events and claims to pertain directly to the “time of the end.” (Daniel 12:4, 6, 8, 9, 13) The things written in Daniel were written specifically for those of us living today. Now, as never before, it is necessary for us to understand this book. As for those who say it cannot be understood, I would caution them to beware, lest they find themselves calling God a liar, for He has declared in no uncertain terms that “none of the wicked shall understand; but the wise shall understand.” (Daniel 12:10)

BOOKLETS FOR SHARING

The Antichrist and the Mark of the Beast

One of the most awesome warnings ever given in the Bible says: “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” (Revelation 14:9-11)

The identity of this power is so intricately detailed in the prophetic books of Daniel and Revelation that none need be confused or uncertain as to who it is, when it is to arise, how long it is to rule, what it will do, and what will eventually become of it. Understanding these things is essential to knowing what the “mark of the beast” is and how to avoid receiving it.

There are 17 different distinguishing points clearly identifying this apostate power presented in this book.

Armageddon and the Plagues

In Revelation chapter fifteen we are introduced to the seven last plagues that culminate in the Battle of Armageddon. These plagues contain God's final judgement which is poured upon the world just before the return of Jesus to take his people home. But before Jesus comes God reveals to John the results of these awesome judgements

and shows him those that will survive the plagues. What are these fearsome plagues? How close are we to the Battle of Armageddon? And how can we survive the future? These are questions that are answered in this little book and enable you to face the future with assurance.

The Atonement and the Cleansing of the Sanctuary

The urgency of the following inspired statement has prompted the printing of this little book.

“The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill.” The Great Controversy, p. 488

Bible Studies Made Easy

Outline studies of many of the great doctrines of the Bible presented in a clear and concise manner.

An excellent tool for personal study or for sharing your faith.

Christian Perfection - Does God Expect Too Much?

Jesus came to this world bearing in His flesh the results of sin, but in His humanity was able to live a life free of sin. In His human nature He was able to overcome all temptations to sin that Satan hurled at Him, and He says to each of us: “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” (Revelation 3:21) Is this possible? Can we overcome all sin, every temptation, even as Jesus did? God says, YES; Satan says, NO. Whom shall we believe?

The City Of God

John said he “saw the holy city, new Jerusalem, coming down from God out of heaven” (Revelation 21:2). The real beauty of this glorious city is not found in the golden streets, gates of pearl, or walls of many precious jewels; but something of far more inestimable excellence than all these combined.

Defying The Death Decree

A Study of the great golden image of Daniel three and the parallel to the image to be established in Revelation 13:14 when again the death decree will go forth that “as many as would not worship the image of the beast should be killed” (Revelation 13:15).

The Desire of Ages Study Guide

A study and chain reference of The Desire of Ages

A study of the human nature of Jesus and the power of the Holy Spirit to live the victorious, sinless life of Christ.

The Devil’s Deception About Death

Where are our beloved dead? Where do people really go at death? Do they haunt houses? Are they reincarnated? Do they perhaps go to someplace called limbo or purgatory? Could it be that they are simply floating around on a little pink cloud strumming a harp? Are they possibly in heaven or hell? That last one is not a very pleasant thought, is it? Yet all of these are prominent teachings in the world today. All religious groups (and even the non-religious) believe one or more of the above. But what does the Bible teach?

The Diabolic Dangers and Doctrinal Destruction in the Modern Bible Versions

Upon investigation of the modern translations, it immediately becomes evident they often contain variant readings. For example, if a person were to take five different translations of the Bible and turn to Hosea 13:9, they would probably find all five translations say something totally different, as can be seen from the following examples.

O Israel, thou hast destroyed thyself; but in me is thine help. (KJV). I will destroy you, O Israel; who can help you? (RSV).

I will destroy you, O Israel, because you are against me, against your helper. (NIV).

O Israel, if I destroy you, who can save you? (LB). It is your destruction, O Israel, That you are against Me, against your help. (NASB).

The question that naturally arises is: "Which one is correct?" If a person has four Bibles and they all read differently, can they all be the "word of God?" How can one tell truth from error? This book presents many of the doctrinal dangers in the modern translations.

Food Fights: Some Can Be Fatal

Food Fights to children can be fun, for adults they can be fatal.

This little book examines what the Bible says on the subject of food and how many today respond to what God says about food that kills. It presents a thoughtful analysis of the so-called “problem texts” pertaining to this subject that will clarify the confusion and dissolve the delusions.

The Forgotten Commandment

It is interesting that the only commandment God prefaced with “remember” is the one the majority of the world has forgotten.

The word of God warned that there would be “false teachers” who would “bring in damnable heresies” and “many shall follow their pernicious ways” and the “truth shall be evil spoken of” (2 Peter 2:1-2). This has truly taken place today. Discover how in *The Forgotten Commandment*.

The Glorious Future of the Remnant Church

When Ellen White said that those “who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God,” she was referring to a biblical principle and teaching that many today reject and ridicule. But as with all other teachings of God’s word, the opposition of the obstinate or rejection of the rebellious do not nullify its veracity. References to this Bible teaching are too numerous to ignore or misunderstand and the response of the Remnant of such relevance that it demands our candid consideration.

God’s Sorrow, Our Shame - Let the Prophet Speak

Various theories have been set forth as to what actually took place at the 1888 General Conference Session in Minneapolis, but many questions still demand straight answers. 1) Did God send a special message to His people 100 years ago? 2) Was the message accepted or rejected? 3) What was this message? Can we know for certain today or did God allow it to be lost for all eternity? 4) Were Jones and Waggoner “trouble makers” as some claim or were they “Christ’s delegated messengers”? 5) What was Ellen White’s position in the midst of all this turmoil? Just where did the prophet stand? 6) Do the events in the lives of Jones and Waggoner in later years have any bearing on the message they brought to the church in 1888?

This little book presents a documented, historical overview of what took place in Minneapolis and the response to the message in the ensuing years.

The Judgment and the Cleansing of the Sanctuary

When, where, and how does the judgment take place? Where is Jesus now? What is He doing? Why hasn't He come back yet? What does the Bible mean when it says "Unto two thousand and three hundred days; then shall the sanctuary be cleansed?" (Daniel 8:14) These and many other questions are answered in this little book.

The Kings of the North and South

The prophecy of the Kings of the north and south contain a history that is most essential to understand in order to fully comprehend God's workings among the nations of the world. As we behold how these things have been fulfilled just as God said they would be, we can have full confidence and assurance about those things which lie ahead. Furthermore, if we do not know the historical background of the kings of the north and south it would be impossible to know if they exist today, their identities, how they will meet their end, or when this event is to take place.

This book follows a very important biblical principle of prophetic interpretation: everything should be considered as literal, unless it is obviously symbolic. Because of a failure to adhere to this principle, there have been a variety of views pertaining to this prophecy. Some claim, for example, the king of the north is Turkey, others that it is the Papacy, some that it is Russia, and still others that it is Satan himself. This confusion need not exist (and indeed would not exist), if people would cease to place their own fanciful interpretation on various passages.

Thus, this book allows the Scripture to be its own interpreter and apply the information contained in God's word to a literal, chronological, historical setting.

The Men. Motives and Malicious Mutilations Behind the Modern Bible Versions

With the multiplicity of modern Bibles today we discover there are between 5,000 and 36,000 changes in the modern Bibles,

depending upon the version one chooses. In addition to this there are over 200 cases in which a verse's authenticity is questioned by complete omission, or a footnote, in the modern translations. These various changes affect approximately five percent of the Scriptures, which to some may not appear to be such a large percentage; but it amounts to more than the omission of the entire gospel of John, which is only three percent. It further causes people to doubt and to question what does and does not actually belong in the Bible. For example the NASB contains 4,000 significant additions, subtractions and changes; whereas the NIV contains 6,653 and has 64,094 less words than the KJV.

This book will consider those involved with the manipulation and mutilation of the Bible and reveal their secular approach and handling of the Sacred Scriptures, some of the changes they made, why they made those changes, and how they have destroyed Bible doctrine. You will be both appalled and outraged when you see these crazed critics shredding the word of God, and then officiously piecing it back together with thousands upon thousands of additions, deletions and perversions.

The Millennium

The millennium is a subject that has for years arrested the attention of people world wide. The word itself does not appear in the Bible, but comes from a compound of two Latin words "mille" and "annum," which means simply, "thousand years." This thousand-year period, called the millennium, is mentioned six times in the first seven verses of Revelation chapter twenty and refers to that period of time in which Satan is to be bound and perfect peace and happiness will reign in the universe.

There are many various theories regarding the millennium which have been based largely upon speculations and fictitious novels. Some have even claimed that the devil has already been bound and we are now in the millennium. To this insanity a minister once replied, "If the devil is bound, he must be tied with a rubber chain that stretches from Paris to Bombay and from Washington, D.C. to the Kremlin." All we need to do is look about us to see that the devil has never been more active than he is today. This is why the Word of God warns us, "Be

sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

This book will reveal there is no reason for anyone to experience confusion or uncertainty in regard to the millennium, for the Bible speaks quite clearly and in much detail on this subject presenting a most clear, concise, and concrete statements pertaining to this thousand-year period.

The Nature of Christ and the Spirit of Antichrist

Over a century ago a very gifted Christian writer, E.G. White, declared: "In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity."

This little book presents an overview of this most vital subject and enables the people of God to see their way through the "erroneous views" and avoid the "many mistakes" that are so prevalent today.

Old Heresies and New Theology - The Misconception of Sin

What is it about sin that makes it so bad? The Bible is clear that sin is something so deadly that it claimed the very life of the Son of God. (Isaiah 53:1-12; Hebrews 9:28) However, there is much confusion on this subject today. Many have a very limited and often perverted concept of what sin is and its tremendous impact on both God and man. This book is designed to solidify the believer in the biblical teaching about sin that they not be deceived by the many false, man-made theories that are circulating within the Christian community today.

Panorama of Prophecy

The book of Daniel is a most unique book in that it not only contains several step-by-step prophecies of world empires from the seventh century B.C. to the very day in which we are now living. These prophecies are some of the most easily understood found in the Scriptures and cover nearly 2600 years of history in absolute accuracy. As one commentator has stated: "Human wisdom has never devised so brief a record that embraced so much. Human language never set

forth in so few words such a great volume of historical truth. The finger of God is here. Let us heed the lesson well."

The Secret of the Rapture: Will You Be Left Behind?

Since publication of the *Left Behind* series of books and the recent release of the movie *Left Behind*, there has been an explosion of interest in the sensational and speculative errors being promoted by the movie and the books upon which it is based. This has resulted in many being deceived into thinking these false (and admittedly fictional) concepts are actually Bible truth. *The Secret of the Rapture* is designed to offset these false and fanciful theories and enable people to see the beauty and truth of the coming of Christ. This little book will strengthen your understanding and faith concerning the "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13), as well as enable you to share this great Bible truth with those who are being deceived by the errors being propagated today.

Signs of the Savior's Soon Coming

Jesus' disciples gathered with Him on the Mount of Olives and inquired: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matthew 24:3) The word of God responds to this question with no less than 53 prophetic events.

In speaking of His coming, Jesus said, "when ye shall see all these things, know that it is near, even at the doors." Matthew 24:33 This little book was prepared that all may "see" and "know" that the "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13) is closer than many believe.

A Startling Dream

This little book explores one of the most easily understood prophecies found in the Scriptures. It covers nearly 2600 years of history in absolute accuracy, and as one commentator has stated: "Human wisdom has never devised so brief a record that embraced so much. Human language never set forth in so few words such a great volume of historical truth. The finger of God is here. Let us heed the lesson well." Smith, *The Prophecies of Daniel and the Revelation*, p. 39.

The Two Sides of Justification

Few today have truly understood the depth of what was accomplished at the cross or what motivated such a selfless sacrifice. Although many believe there is unanimity among Christians pertaining to the justification that came through the shedding of the precious blood of God's Son, in reality there is much diversity concerning who has been justified, as well as how and when justification takes place. This little book explores the initiative of God in the redemption of fallen humanity.

Why So Many Denominations

Have you ever wondered, if there's one God and one Bible, why there are so many different churches that dot the hillsides. The world has thousands upon thousands of church congregations and with this multitude of denominations people often wonder: "How can I find the truth? How can I know what truth is?" With this collection of confusing concepts how can one discover truth? The Bible clearly describes why there are so many different denominations and it helps us find our way through the maze of confusion. It helps intelligent, thinking, rational people to understand where these churches came from, and how to sort out truth from error. As one studies Bible prophecy they will understand what happened to the early Christian church, why it happened, and discover how to find truth for themselves.

Why Suffering and Death

As we look about us today, we see a world that is filled with sickness, suffering, sorrow, pain and death. Encompassed with agony people cry out "Why does God allow these things to happen? Why does He cause so much affliction and anguish?" He is often blamed for things for which He is not responsible and which were never a part of His plan for planet earth and its inhabitants.

Fourth Angel Ministries

P.O. Box 330421

Ft. Worth, TX 76163

817-919-7267

Fourthangelbooks@aol.com

www.fourthangelministries.com