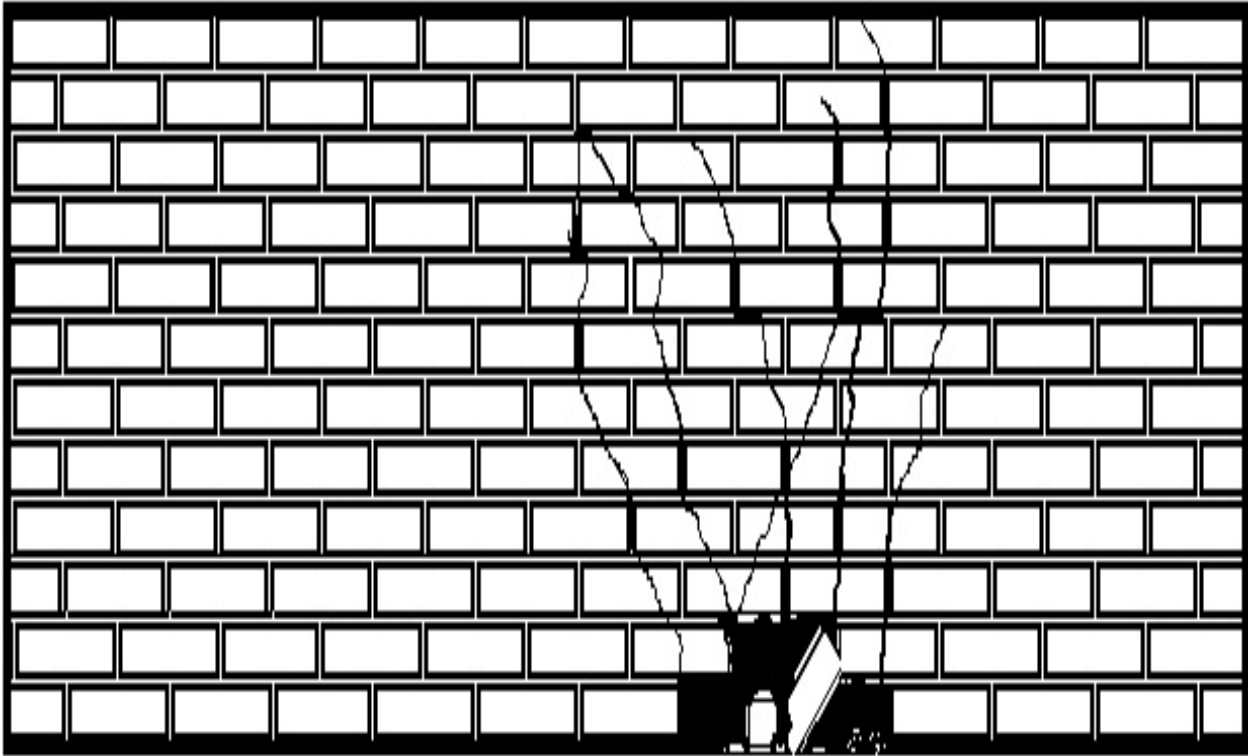


THE DOCTRINAL CHAOS OF



THE TRANSLATIONS

by

Dr. J E Van Buskirk



THE DOCTRINAL CHAOS

*Why the King James Version
Is the Preserved Word of God*

THE TRANSLATIONS



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THE TRANSLATIONS

INTRODUCTION

What prompted the writing of this thesis was a series of conversations that I had with a Christian brother in November and December of 1994. He was from a neighboring church that had recently been split by the introduction of ecstatic laughing and barking - a movement that had just begun to gather speed in the Pacific Northwest. This brother and his family were considering visiting our church. He felt that they could no longer stay in their previous church, because of the unscriptural direction it had taken. Now they were looking for a new church home.

In order to set the scene we must go back about a week to my first contact with this brother in the Lord. At that time I had briefly talked with he and his wife and invited them to come and visit our church.

That first conversation mostly centered around their son, a student attending our Christian school. In a passing manner the subject of the **King James Bible** came up. (This was in the context of its exclusive use as required in our Christian school.)

I told him that as Independent Baptists we believe that the King James Bible is the **only preserved** Word of God for English speaking people. He said that he hadn't been aware that Independent Baptists believed that way. I informed him that every one that I had ever met believed that way; therefore, I believed it to be quite common among us Independent Baptists.

As we talked for another couple of minutes before he left, I discovered that this issue (our stand on the King James Bible) would be a main, if not the only, stumblingblock that would prevent them from considering our church as a possible new church home for their family. Oh, he had no problem with the idea of the KJV being "**the word of God,**" what he could not agree with was our stand that the **KJV** is "**THE ONLY**" Word of God for English speaking people.

Since they were just leaving, there was no time to discuss the problem at length; therefore, I figured that the next best thing to do was to give him something to read until we could meet again and resolve this difference.

Stepping into my study, I went to my library and reached for the first book that came to mind; **“GOD WROTE ONLY ONE BIBLE,”** by Jasper James Ray. This turned out to be an excellent choice as, by its own statement, it is a non-Baptist publication. That fact would quite eliminate any questions of it being a book written from a “Baptist viewpoint”, rather than one addressing a general examination of the question. According to Bro. Ray's own statement, **“This work [God Only Wrote One Bible] is entirely non-sectarian . . .”**^(1a) Thus it could never be accused of being written from an **“Independent Baptist”** slant. From the first page of the book, you can see that the writer is obviously **NOT** an Independent Baptist since his writing is from a Universal Church rather than a Local Church standpoint:
(from the first paragraph of his introduction)

“The Eye Opener Publishers is a world-wide ministry operation on a no-profit basis . . . It is international and absolutely NON-SECTARIAN, serving THE ENTIRE BODY OF CHRIST.”^(1b)

These, obviously, are not the words of an Independent Baptist!

That first encounter ended with him taking the book to, (as he put it), **“check it out.”** Then he walked out the door onto the sidewalk in front of the school. Following him out, I told him, **“Great! Remember the Bible said that those at Berea were more noble because they searched to see if things were so.”**

[KJV- Acts 17:11a “These were more noble than those at Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so . . .]”

Now, about a week after that initial meeting, we come to the second meeting, the one that sparked the writing of this thesis.

We had been waiting for some PACES to arrive so that their son could continue working at home during the school's winter vacation. (Which is the whole month of December.) The PACES had arrived so I called to let them know that they could come to the school to pick them up that evening.

This brother and his wife arrived at the school at the appointed time. Looking out through my office window, I saw them drive up and park. I then stepped out into the adjoining classroom and unlocked the front door to let them in. After they had stepped into the classroom area and we had shaken hands all the way around, I

handed his wife the PACES for their son. He, in turn, handed me back the book that I had loaned him at our first meeting. Taking it from his hand, I asked him, **“Well, what did you think of it?”** Thus began a conversation that was to last over an hour and would serve as the spark that ignited the launching of this thesis.

In answering my question he made it very plain that he was totally convinced that all of the different bibles were fine - as long as one realized the uses for which each was intended. A paraphrase was to be taken as just that, a paraphrase, no more no less; but, with that in mind, it's still okay to use it as a Bible. And those versions that were put forth as actual translations were just that, mere **translations** of Scriptures, one just as good as another. He made it plain that each believer should use whichever one happens to be the one that is the, **“... easiest for him [or her] to understand.”** He also stated that the scholars that he had heard and read believed (and he agreed with them) that, **“There are no major differences between the versions anyway. In fact, [he stated] I looked up several of the changes mentioned in [Mr. Ray's] book and felt they all were minor ones.”** He went on to say that he felt that this fact bore out his belief in, **“no major changes.”** For this reason he stated that he had, **“ceased looking up any more of them.”**

During this part of the conversation I began to feel a tug of curiosity in the corner of my mind. I had not re-read the book since sometime during Bible college (1985-88), so (while continuing to talk with Bro. ****) I casually opened Bro. Ray's book to the section where the changes are listed by versions. After asking him which “Bible” he used, I then picked a reference at random from the listings for the version that he had indicated - the New American Standard Bible. (Which, hereinafter, will be referred to as the NASB.) I then turned to the section giving the scripture references and found the numbered change from the NASB that I had randomly picked. This particular reference turned out to be Luke 4:4. I then reached for my KJV and looked up that scripture in it - and read it to him.

KJV - Luke 4:4 “And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.”

I told him that I had an NASB on my book shelf, and **“I'll go get it so we can make a comparison.”** He said he would rather run out to his car and get his own.

He then went to get his NASB so we could make the comparison.

**NASB - Luke 4:4 “And Jesus answered him, “It is written
MAN SHALL NOT LIVE ON BREAD ALONE.”**

The NASB has obviously omitted the last 6 words - **“... but by every word of God.”**

I then commented, **“That doesn't seem like a very MINOR change to me, leaving out the spiritual side of a comparison between the physical and spiritual needs!”**

We were still standing in the classroom area, so I suggested that we adjourn to my study. Grabbing an extra chair for his wife, we then stepped into my office. Once there, we settled in for what, by then, we all knew would be somewhat of an extended discussion. Once we were all seated, I turned again to Luke 4:4 and continued with my remarks on what seemed to me to be a MAJOR change. While we were discussing this, his wife interjected that she, **“Wondered if that same scripture was somewhere else too?”**

“Yes,” I answered, **“probably in Matthew or Mark.”**

She took his bible from him and began flipping through it, beginning with the book of Matthew. While her husband and I continued talking, she leafed through his “Bible” for a minute or two and eventually found it in his NASB, in Matthew, again in ch. 4, verse :4. She then proceeded to read it to us.

**NASB- Matthew 4:4 “But He answered and said, It is written,
MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON
EVERY WORD THAT PROCEEDS OUT OF THE
MOUTH OF GOD.”**

Upon hearing that, he summarily dismissed my concern by pointing out that the missing piece of scripture showed up in his NASB, (albeit in Matthew only instead of Matthew AND Luke) and is, therefore, as he put it, **“In my Bible!”** His view was, obviously, that whether it's in Luke or Matthew, or in either one or both, makes no difference at all in God's scheme of things. That scripture was, after all, still **“In [his] Bible.”** Then he made it clear that because of that any doctrines involved would be, he felt, totally unaffected. (Which we shall see is unequivocally **not true!**)

That led him to his next point. That point, which this time to him seemed to be a major one, was his belief that: not only were all of the changes minor ones, but, according to him, all of the scholars he knew of believed that, **“No translation, when taken as a whole, differs from any other on any MAJOR doctrine.”**

(NOTE: I must add out of fairness that the majority of even those liberal scholars, however, DO NOT include the Jehovah's Witness' New World Translation in their statements of homogeneity. This is so even though it is translated from the same basic Greek texts as the overwhelming majority of the New Versions.) He maintained that he, and those scholars that he had just mentioned, all believed that any seeming,

or even obvious differences between the various translations on their translation of any one particular piece of scripture would always, in his and “their” view, be offset by other scriptures in each translation that would bring it (the translation as a whole) into agreement with all of the other translations. Therefore, he concluded, to disallow any “Bible Version” on the basis of its inclusion or exclusion of a part of one particular verse, an entire verse, or even an assortment of verses, was not logical.

In this he plainly meant the inclusion or omission of the whole of one or even the entirety of several verses, or any part or parts of it or them on down to a single word.

In fact, in the case of Luke 4:4, he used the phrase, “**Nit picking,**” when I again voiced my belief that it was a major omission to leave out the “**Spiritual side,**” in a verse where a comparison is obviously being drawn between the “**Material,**” and the “**Spiritual,**” sides of man's needs. After this initial use of that term, he returned to it several more times throughout the rest of the conversation. This term “nit picking,” became somewhat of a catch-all during those later parts of our conversation to dismiss various other concerns and statements made by me.

Then he changed track completely and said something to the effect that- “**How does anyone know that that phrase [but by every word of God] is even supposed to be there- was it even there in the original Greek text?**”

I figured that I would check it out for him, so I went to my bookshelves and returned with the “**Interlinear Greek-English New Testament,**” by Jay P. Green, (after this to be called the IGE-NT) and turned to the passage in question. This passage, (Luke 4:4) as printed in the IGE-NT does include the phrase “**but by every word of God**” as indicated by the underlying Greek text.

(NOTE: I discovered later that the IGE-NT is not from the same family of corrupt Greek texts [predominantly Alexandrian & Caesarean] that his “Bible” was translated from, that's why the rest of Luke 4:4 was in the underlying Greek- more on this later.)

After that he started referring to other “scholars” that he had heard on “Christian programs” that claimed that the New Translations (which ever ones they personally espoused) were from the “**More correct,**” and “**The oldest and best manuscripts.**”

Citing them as authorities, he then easily (either consciously or unconsciously) slid into tune with their view and then began expressing it as now his own.

THE “OLDEST AND BEST MANUSCRIPTS” FALLACY

This view, which is simply a parroting of a century-old unscholarly fraud perpetrated by Westcott and Hort, will be discussed later in more detail. For now suffice it to say that it (the fraud) is essentially predicated on the belief that the KJV

was translated from a handful of hastily selected Greek texts. These texts are considered, by the proponents of this false theory, to be inferior ones which had suffered much from corruption in transmission and which have but little support (if any) from both “the better” scholars and the “oldest extant manuscripts.” This is, supposedly, to be compared with the other versions which are from those Greek texts supported (they say) by the “best and oldest” of the manuscripts as well as the most “learned” of the New Testament scholars. However, at another time later in the conversation he stated, in what seems to be a self-negation of this previous statement about the “best” manuscripts- as he put it, **“Who's to say which (Greek) texts are the right ones anyway?”**

From there the conversation went nowhere- fast. We talked for a while longer (as in the rest of the conversation, 99% between the husband and myself, with only a few interjections by his wife) when I noticed that he began to get extremely agitated. Then this quickly escalated from agitation to a well-controlled anger. By that time he was using words like **“Irresponsible,”** and **“Divisive,”** and phrases such as **“Trying to undermine peoples trust in their own Bible,”** meaning, specifically, each person's personally preferred version aside from the KJV.

Right then the phone rang, so I stood up and walked across the room to answer it. It was my wife. I had only talked to her for maybe a minute or so when, out of the corner of my eye, I saw the man stand up and move to the door leading out of My office. I heard him say to his wife in a strained, but quiet voice, **“Let's go, we're not getting anywhere here!”** I immediately told my wife, **“I'll call you right back!”** Then hanging up the phone, I followed Bro. **** and his wife out into the empty classroom and on through to the front door. He already had the door open and was standing in the doorway while his wife and I exchanged a few pleasant words of goodbye. During our exchange of pleasantries he had gone out onto the sidewalk in front of the school and she then followed after him. Stepping to the doorway just after she went through, I then stepped out onto the sidewalk beside her and proffered my hand to her husband. I then said to him with a smile, **“Brother, I just want you to know that I'm not upset because you disagree with me.”** I stood there and waited for a few seconds with my hand out-stretched toward him until he finally seemed to notice it. He then shook it, turned and walked to their van, climbed in and started the engine. After telling me goodbye, his wife then followed behind him to the van. As soon as she had climbed in, he put it in gear and they drove off across the parking lot to the main road and headed for home.

After they were gone, I thought about the conversation and felt that I had not done a good enough job in presenting my reasons for believing the KJV to be the **ONLY** preserved Word of God for English speaking peoples. Oh, I had presented the normal arguments concerning the two divergent lines of Bibles, as well as the confusion factor of people using varied versions in one worship service. And then (when he refused to believe any of those arguments) I had even mentioned the impossibility of churches simply memorizing scripture together when a variety of versions are involved. He had summarily dismissed that last one as irrelevant since, as he put it, **“Nowhere does God tell us to memorize scripture.”** I had then given him the scripture from the Psalms.

**Psalm 119:11 “Thy word have I hid in my heart,
that I might not sin against thee.”**

To that he had said, **“That has nothing to do with memorizing scripture,”** and that was that as far as he was concerned. He already had his mind made up that we were NOT commanded by God to memorize scripture; therefore, it was not important nor necessary that we do so- subject closed!

Later, while mulling over the evening and the varied lines of conversation, one particular thing that he had said kept triggering a chord in my mind- and that was what he had said about there being, **“NO MAJOR DOCTRINAL DIFFERENCES BETWEEN ANY OF THE OTHER TRANSLATIONS AND THE KJV!”**

Then it came to me. I had read books that had discussed the two divergent lines of Bibles and their parent families of Greek texts. I had also read books that had addressed the opinions of the various scholars who had worked on the different texts. I had read books and even heard preaching and teaching on these and other facets of the “Translation” debate; such as: memorization, the devil's wedge of confusion, the impact upon the lives of people, etc. of the other versions vs. the KJV. But, one thing I had not heard or read was anything specifically addressing an investigation into the DOCTRINAL DIFFERENCES between the other versions and the KJV. I then decided that I needed to check this out in depth.

Stuffing a plastic grocery sack full of books, I then carried it and an armload of other books to my car, including a copy of the NASB, the version which he used, and an NIV, which his wife used - both from my box of poison bibles, none of which had I ever used. I then locked up the building, pushed my little Datsun wagon to get it started, and headed for home. It was during that 6 or 7 minute drive home, while I was mulling the evening over in my mind, that the Lord impressed upon me to not only study the issue but to write this thesis on the **DOCTRINAL CHAOS OF THE**

TRANSLATIONS.

About three days later Bro. **** called me up at the school to see if his son could come to score his PACES. I told him **“Sure, come on over.”** He said that they'd be there around 8:30 and that he had some books to show me concerning our previous conversations. I'll not go into that last conversation in depth just now, since that meeting pretty much flowed along the same lines as the others, with only a few small variations. I won't get into the variances now, but I will discuss them later on in the main body of the thesis itself, since some of them did add a few more appreciable slices of meat for our intellectual meal.

As we now get into the main body of the thesis, I would ask several things of you. First, be not closed-minded as you read these pages. Read carefully the arguments I will present here, yes; but, much more important, read the Scriptures that complement and lead to my conclusions. Most important though, I ask that you pray and claim the God-given promises:

1. That His Comforter, the Holy Ghost, will-
“Teach you all things.” (John 14:26)
2. That God will give you the wisdom and understanding you need as you read these pages. **“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given unto him.”** (Jas 1:5)

First, take in all of the facts that the Lord has led me to present here. Then, as you meditate on those facts, pray and ask God to help you weigh them in the light of His Scriptures. While you're reading I urge you to also seek the spirit of the different Greek texts- is it a spirit leading to a better understanding of God's Word and will for your life- or is it a spirit of confusion and cloudiness?

Also try the spirits of those who proposed and produced the various texts and translations. Had they the spirits of God-fearing, Christ-exalting men, who believed the Word of God? Or were and are they men trying to promote their own particular brand of religion or, even worse, their own reputation in the sight of other men?

**Galatians 1:10 “For do I now persuade men, or God?
or do I seek to please men?”**

**I John 4:1 “Beloved believe not every spirit, but try the spirits
whether they are of God: because many false prophets
are gone out into the world.”**

In the first chapter I will put forth two things:

First- my reasons for believing that it is IMPERATIVE that we have the preserved Word of God.

Second- an explanation of the difference between the nearly twin doctrines of Inspiration and Preservation.

(If not twins then at least brothers.)

Then the next couple of chapters will be a brief review of some of the arguments that others before me have so intelligently and thoughtfully formulated and have well-written so copiously about; such as Bible lines, Greek texts, Bible scholars, their lives and personal philosophies, etc.

The main body of the thesis will, however, concern itself with doctrinal problems and changes across the lines of the various translations and the parent families of Greek texts from which those translations were taken.

In this thesis we will concentrate almost wholly on the New Testament, for two reasons:

ONE- We are New Testament Christians.

That is not to dismiss the importance of the Old Testament since God does tell us that, “**All scripture,**” is both inspired and is “**profitable,**” for us.

TWO- To get into the differences in the Old Testament would take another thesis of a size comparable to that of this present work. Therefore, to comprehensively include both Testaments would make this current treatise prohibitively lengthy.

We will, of necessity, have to “dip into” the Old Testament from time to time. This will be done whenever it (the OT) bears directly on some New Testament doctrine.

We will (for reasons already mentioned) restrict such “dipping” to only those passages that necessitate our doing so for clarification of some point or other support for our New Testament study.

May God bless you with understanding as you read and compare. May the Holy Spirit illuminate your mind to understand what is being presented here. And may Christ be exalted and our picture and understanding of Him, His person, and His work be made sharp and clear as we seek to clear away the fuzziness introduced into the “New Translations.” Prayerfully our picture of Christ will be clarified as we seek to dispel the shadow-spell cast by Satan through the word-benders that seek to obscure our view of the TRUE Son of God!

Remember this: God can perfect you for the work of the ministry only to the extent that the tools He uses (Apostles, prophets, evangelists, pastors and teachers, and His Bible) are perfect. (Ephesians 4:11-12; II Timothy 3:16-17)

Here we will concentrate basically on the most important one of the five - the basis of our Religion and, more importantly, of our faith - **His Holy Bible**. (Romans 10:17)

- REMEMBER -

**YOU CAN ONLY BE AS PERFECT
AS THE BIBLE THAT YOU USE!!**

T. E. VanBuskirk

November - December, 1994

- PART ONE -

THE WORD OF GOD

“The devil has ever shown a mortal spite and a hatred towards that holy book the Bible: he has done all in his power to extinguish that light ... He is engaged against the Bible, and hates EVERY WORD in it.”^(2 a) (Caps added)

Jonathan Edwards

CHAPTER ONE

WHY WE NEED THE PRESERVED WORD OF GOD

“And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. ALL SCRIPTURE is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be PERFECT, throughly furnished unto all good works.” (II Timothy 3:15-17)

(All Greek definitions are from ref. #3.)

ALL SCRIPTURE- Gk- *πασα γραφη*

πασα – means the whole, as translated in the KJV by the singular “all.”

γραφη – translated in the KJV as “Scripture,” - is also in the singular.

These two, when taken together, denote the meaning of the Scriptures as a singular whole. A unit, composed of all of its parts. It is this singular whole of Scripture that is “profitable,” to make us “perfect.”

PERFECT

Gk - *αρτιος* - entirely suited; complete in accomplishment, ready.

In context, it means completely equipped and “furnished,” (verse :17) to perfectly carry out all of the good works that God expects of us.

It also means more than that when one makes a comparison with other scriptures where God admonishes “perfection.”

PERFECTION

PERFECT IN LOVE-

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matthew 5:48)

The context is, love your enemies, not just your friends; and, if you do that, then you will be as “perfect,” as your heavenly Father. (Read verses :43-47 to gain context for verse :48.)

Perfect- Gk - τελειοι & τελειος - brought to completion, fully accomplished, fully developed.

We are expected to be as perfect in love as God Himself.

PERFECT IN UNITY-

“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.” (II Corinthians 13:11)

Perfect- Gk - καταρτιζεσθη from καταρτιζω (κατα & αρτιζω)

To adjust thoroughly; to knit together, unite completely.

We are to be perfectly united in Christ, as one body.

PERFECT IN SERVICE TO GOD-

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” (Romans 12:1 & 2)

Since God says that it is only “reasonable,” that we serve Him, according to His PERFECT WILL, then it is also logical that God (who can be nothing other than logical) will equip us PERFECTLY for the job. Since it is both reasonable and logical, then it comes as no surprise that He does exactly that by means of His PERFECT Word.

(Also see: “EVANGELISTS, PASTORS AND TEACHERS,” later in this thesis.)

HIS PERFECT WORD-

This is what He uses to teach and perfect us.

“The law of the Lord is perfect...” (Psalm 19:7)

“Good and upright is the Lord: therefore will he teach sinners in the way.

The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.” (Psalm 25:8-10)

“Blessed are the undefiled in the way, who walk in the law of the Lord.

Blessed are they that keep his testimonies and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast COMMANDED US to keep thy precepts diligently.” (caps added) (Psalm 119:1-4)

“Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.” (Psalm 119:9)

PERFECT AS A CHURCH-

“That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” (Ephesians 5:26 & 27)

PERFECT AS INDIVIDUALS-

This is only a logical conclusion drawn from the fact that the local church, which is to be “holy and without blemish,” is made up of individuals.

“... for his body's sake, which is the church:” (Colossians 1:24b)

“Know ye not that your bodies are the members of Christ?”

(I Corinthians 6:15a)

WE CAN ONLY BE AS PERFECT AS OUR TEACHER-

“And he spake a parable unto them, can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master.” (Luke 6:39 & 40)

AS EVANGELISTS, PASTORS AND TEACHERS-

We also, as called ministers of the Word (even more so than those other Christians who are not) must be confident that our guide, the Word of God, is the PERFECTLY PRESERVED Word of God so that we can effectively teach His Word to those whom God has entrusted to our care and tutelage.

This is especially important for our calling, **“For we are labourers together with God.”** (I Corinthians 3:9) If we are to labour with God and, under His calling and guidance, be used by Him to “perfect,” the saints, then we must have His perfect Word to guide us.

He has appointed us to help “perfect,” those he has placed in our care.

“And he gave some apostles; (now gone) and some, prophets; (also gone) and some, evangelists; and some, pastors and teachers; For the PERFECTING of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a PERFECT man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ;” (Ephesians 4:11-15)

Perfecting- (verse :12) - Gk - καταρτισμον from καταρτισμο - a perfectly adjusted adaptation; complete qualification for a specific purpose.

Perfect- (verse :13) - Gk - τελειον from τελειο - full grown, of ripe age.

Another form τελειοι of this same word is used in Matthew to instruct us as to the extent of our perfection.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matthew 5:48)

Perfect- Gk - τελειοι - perfect in some point of character, without shortcoming in respect of a certain standard.

This word is also found in Romans 12:2 in the last four words of the verse.

“... perfect will of God.”

Perfect- Gk - τελειον - perfect, consummate. In context this is speaking of the ideal we strive for by totally yielding ourselves to God.

Summary-

We are to labour with and for God IN HIS PERFECT WORD, to fully equip, cleanse, and/or otherwise “perfect,” ourselves and the other saints for the work of the ministry.

- Perfecting them (and us) to the point of being totally adapted to God's purpose.
- Striving toward perfect maturity (τελειον) and reaching for the **“... measure of the stature of the fulness of Christ.”** (Ephesians 4:13)
- That maturity being to the extent of the ability to serve as perfectly as He did- which they (and we) can do if the saints learn to **“Present your (our) bodies a living sacrifice ... and prove that ... perfect will of God.”** (Romans 12:2)

No less a measure than perfection can fulfill God's will.

Now there are several questions we must consider:

One- How can any Christian do the **“... perfect will of God.”** if God has not revealed His **“Perfect will,”** to us?

Two- How can any Christian be perfect in all of **“God's ways,”** if we don't know perfectly what all of **“his ways,”** are?

Three- How can pastors and teachers **“perfect,”** the saints for the work of the ministry if we don't have a “perfect” textbook to teach from?

Four- How can God's church (always local in expression) be perfectly clean, **“... without spot or blemish,”** if we leave out some of the water (His Bible)

that God said He would use to accomplish the washing of it?

“That he might sanctify and cleanse it (the church) with the washing of water by the word,” (Eph:5:26)

Since we have already shown that scripturally the church is the people, then this cleansing would have to be, specifically, the sanctification of the individuals who make up the body of Christ- the church.

Now we have a dilemma!

If we do not believe that we have the “**perfect,**” Word of God, then none of the things listed above, nor dozens of other things that God expects and even demands of us are possible!

If that is true- then we are faced with a paradox.

That paradox being, that God is:

1. Unreasonable- for commanding us to do things that are impossible.
2. Illogical- for not giving us all of the tools to perfectly carry out His perfect will, after beseeching us to strive to do so.
3. Impractical- for even expecting imperfect man to prove His “perfect will,” without supplying a “perfect” tool to enable us to do so.
4. A fool- for allowing imperfections to even exist in His creation which He says He will again bring to perfection, **IF** He had not created and sent to us a “perfect” means of perfection and **IF** that perfect tool were not available to perfect the imperfections of those He expects to become perfected - - -!

I think I tripped over my tongue on that last one and hurt myself, so I'll not go on with it ad-absurtatum!

I'm sure that you agree with me that God is none of those things that I just mentioned; neither can He be. Because if He were, then He would be imperfect and **COULD NOT BE GOD**, since He must, by the very definition of His being and character, be perfect.

If, on the other hand, we do believe that the Bible is the perfect Word of God, then we must use **ALL** of it if we are to strive to be as perfect as God commands us to be. Logic itself dictates that perfection with any of its smallest parts left out is no longer perfection. Since the Word is God's ultimate means of perfecting us, then it follows that the perfection of the product will only be as complete as the degree of perfection of the tool wielded by the hand of the artisan. Since the artisan (God) is perfect, then the only two other factors that could affect the perfection of the product are:

1. The availability of the raw material.
2. The perfection of the tool.

THE RAW MATERIAL

Once we are saved we become the material and God immediately begins shaping and molding us to become what He wants us to be.

I'll pause here to say that we can:

1. Make ourselves (the material) unavailable for use and hinder the shaping process; or,
2. We can yield to the tool and hurry the process along; (Romans 12:1 & 2) but those are the only two ways that we can affect God's plan for us.

[**NOTE:** Do not misconstrue what I am saying. I am not suggesting predestination in the Calvinistic sense. I am simply talking about yielding or not yielding to God in order to allow or not allow Him to work on us after we are saved.]

THE TOOL

Assuming an available material, which God beseeches us to be, (Romans 12:1 & 2) and the hand of the perfect craftsman, (which God by definition must be) then the level of perfection of the product becomes totally dependent upon the tool, and ITS LEVEL OF PERFECTION.

If there are any chips or nicks or any unwanted burrs or snags (tiny pieces missing from or misplaced on the body of the tool) then these will produce corresponding imperfections in the product and it will not be properly fitted for its purpose. Likewise, if there are any unwanted surfaces or parts added to the tool, then they also will produce their corresponding imperfections in the product—and again it will be rendered imperfect for the use for which it was intended. Therefore, we must conclude that we need a perfect tool, with nothing added, taken away, or misplaced, in order to produce a perfect product.

APPLICATION OF THE ANALOGY TO THE BIBLE

The fact that we need ALL of the Scripture (the tool in the analogy just given) with nothing added, taken away, or changed, in order for us to be perfected is born out by the scriptures themselves.

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be PERFECT thoroughly furnished unto all good works.” (II Timothy 3:15-17)

SUMMARY

Why do we need the Preserved Word of God?

Because we Christians can only be as perfect as the tool that God uses to perfect us! Applied to those who minister in the Word; we can only function as co-laborers

with God to edify the saints IF He has given us a PERFECTLY PRESERVED tool with which to carry out His work.

In addition, if God has not perfectly preserved His Word for our use today, then He expects us to do the impossible- carry out His “perfect will,” as well as be perfectly “equipped,” for the ministry of “perfecting,” the saints!

Since God never asks the impossible, then He has made available to us His PERFECTLY PRESERVED Word- and it exists today, for English speaking people, ONLY in the King James Version of the Bible!

- Other factors being equal -

**YOU CAN ONLY BE AS PERFECT AS THE
GUIDEBOOK THAT GOD HAS PRESERVED
FOR YOU. THEREFORE; YOU CAN ONLY
BE AS PERFECT AS THE BIBLE THAT YOU
USE!**

TEV

CHAPTER TWO

INSPIRATION AND PRESERVATION

**“Heaven and earth shall pass away,
but my words shall not pass away.”
JESUS CHRIST**

(Matthew 24:35; Mark 13:31; Luke 21:33)

INSPIRATION

As I said in the introduction, many others have written on the subject of inspiration so I will not spend an inordinate amount of time on the subject. It is necessary for us, however, to at least cover the basics.

(This subject, Inspiration, will be discussed in more detail in PART TWO of this thesis when we examine the doctrinal differences between the versions.)

Probably the number one foundational scripture on Inspiration to be found in the Bible is in the book of II Timothy.

“All scripture is given by inspiration of God...” (II Timothy 3:16)

(Greek definitions are from reference #3.)

Inspiration- Gk - θεοπνευστος (fr. θεος & πνεο) - means, “divinely inspired.”

θεος – a deity. (In this case, specifically, God.)

πνεο - to breathe; to blow, as the wind.

This combination (θεοπνευστος) actually denotes more than “God-breathed,” the idea is actually one of “God-breathed out!”

The Degree- of inspiration.

Not only the **fact** of the Bible's inspiration has been hotly debated, but even the **degree** of that inspiration has been the subject of many volumes of dissertation. Therefore, we will only briefly address this subject also.

There are six (6) basic theories of inspiration:

1. Verbal, plenary inspiration.
2. Mechanical or dictation theory.
3. The concept theory.
4. Partial inspiration.
5. Neo-orthodox view.
6. Naturalistic inspiration.

Since the first view, “Verbal (the words), plenary (full in all aspects) inspiration,” is the correct one, we will confine this present segment to a short discussion of that view.

According to Chafer and Walvoord (“Major Bible Themes” a doctrinal textbook—after this to be called “MBT”) this theory, verbal-plenary, is and always has been “**the orthodox view of inspiration.**”^(5 b)

This view was held for many centuries by the overwhelming majority of Christian churches and individuals. It remained almost totally unchallenged throughout professing Christianity for nearly two millennia and it has only been mainly in the 19th and 20th centuries, with the ascendance of liberal theology, that people have had their faith in the inspiration of God's Word challenged. (We will discuss the Roman Catholic problem in another section.)

This challenge against the traditional view of inspiration has come from that liberal scholarship and can be easily seen in the following two statements by Harry Emerson Fosdick (one of the most famous of those liberals) from his book, “**The Modern Use of the Bible.**” [(C) 1924.]

“The position represented in this book will of course be distasteful to those bound by a theory of literal inerrancy in their approach to the Bible.”

New York, May 3, 1924 - Harry Emerson Fosdick^(16 a)

“So we used to think of inspiration as a procedure which produced a book guaranteed in all its parts against error, and containing from beginning to end a unanimous system of truth. NO WELL INSTRUCTED MIND, I think, can hold that [view] now.”^(16 b) (caps added)

As can be seen from these statements, we who believe in the verbal-plenary inspiration of the Bible (and its obvious and necessary offspring- inerrancy) are

considered by the liberal scholars like Fosdick to be somewhat uneducated. Which seems to me to mean, in the common vernacular, **“They think we're kinda stupid!”**

Hmm, I don't know? I guess I'm just stupid enough to take God at His Word- and I mean ALL of His Word.

Oh well, onward and upward.

PRESERVATION

Now we will address the issue of Preservation which is somewhat akin to but entirely different from Inspiration.

The inspiration of the original Scriptures (the originals, or “autographs”) is recognized, in one form or another, by most Bible scholars. Since, however, only those autographs were inspired and they have disappeared with the passage of time, then we Christians who want to serve God completely are in “deep soup.” If, as the liberal scholars and most of the cults claim, the true, complete, and accurate Word of God is no longer with us, and it is merely “contained” in the many different versions, then we are absolutely without hope of ever serving Him the way He commands us to. There is no hope, that is, **unless** the scholars are wrong and God has made a way for us to share in those original writings that we **need** to carry out His command; i.e. **unless** He has **preserved** His complete, perfect Word in its entirety.

GOD PROMISED HE WOULD PRESERVE HIS WORD

God knew that the devil was going to mount this particular attack of disbelief and confusion to prevent Christians of these last days from serving God in the way that He expects us to. God, in His wisdom and foreknowledge, has foreseen this problem and for this very reason has given EXPRESS PROMISES to us in His Word concerning the Scriptures themselves.

Psalm 12:7 “Thou shalt keep them, O Lord, thou shalt PRESERVE them from this generation FOR EVER.” (caps added)

Matthew 24:35; Mark 13:31; Luke 21:33

“Heaven and earth shall pass away, but my WORDS shall not pass away.” (caps added)

I Peter 1:23 “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and ABIDETH FOREVER.” (caps added)

A MIRACULOUS PRESERVATION

Given the natural tendency of written materials to corrupt with age, it is remarkable when one sees a book, or even a portion of one, written more than one or

two hundred years ago. When one sees a book five hundred years old it is generally cradled by its owner as if it were a baby born of that far gone time. When that object of tender care is a thousand years old, however, it carries about with it an aura of incredulity as if one were somehow actually holding a bit of that far-gone time in one's hands. If that object of wonder were two thousand years old- it would be viewed with incredulous awe and heady wonderment. These bits of holdable history would, and are, lovingly preserved and protected with the same care that one would lavish on a much loved child; and at times with more love than many a child receives.

Contrasted with those books of antiquity that have been lovingly cared for, cradled and preserved in museums and private collections over the years and centuries, we find the subject of our thesis- God's Bible. No other book (actually a collection of books under one cover) has been the recipient of such an intense hatred and malevolent persecution.

As one writer put it, **“When we bear in mind the fact that the Bible has been the special object of never-ending persecution, the wonder of the Bible's survival is changed into a miracle.”** ^(59 a)

Of all the literature written, the Bible has been both **“... the most intensely loved [and] the most bitterly hated.”** ^(ibid.)

Every conceivable method has been used to attempt its utter extermination. Ranging from Imperial edicts commanding the destruction of every copy of it to commands calling for the destruction of those persons who own those copies. For nearly two millennia, men of power- not just common peons but KINGS, EMPERORS, POPES and PRINCES- from their pinnacles of power have carried out their campaigns of “biblocide” with all of the power and frenzy of a shark rending its prey before utterly consuming it.

Building a pre-Hitlerian tradition of maniacal hatred and world domination, they have sought to eradicate the Bible which was (correctly) perceived by them as a threat to their “towers of power.” With bonfires of Bibles as well as believers they have left a holocaust burning across the pages of history that has been cross-cultural in both scope and plan.

We will discuss the mastermind behind this plan, Satan, in a later section.

SPIRITUAL NOT PHYSICAL

The fatal mistake of all would-be conquerors is that they fight against the Bible as though it were a physical threat. What they have not understood through the centuries is that the Bible is not a PHYSICAL entity but a SPIRITUAL one.

“Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

(I Corinthians 2:12-14)

“All scripture is given by inspiration of God...” (II Timothy 3:16)

This Holy Book, breathed-out by God Himself (θεοπνευστος) is NOT just a physical object. It is a spiritual object in physical form, given by God, which can only be understood by the spiritual man. It cannot be received (understood or accepted) by the natural (unsaved) man who only possesses the ability to perceive the merely natural or physical portion of God's creation!

Those who have tried to eradicate what they thought of as only a physical object have been fighting **“as one that beateth the air”** (I Corinthians 9:26) whom Paul held up as an example of one who must surely fail because they don't even know where the opposition is.

THE INDESTRUCTIBLE WORD

If the words of the Bible were just the words of men, then destroying the men and their book would destroy their words. Oh, it would take a few years to gather all the written copies of their words; but, a determined effort to eradicate their words would surely succeed.

That this eradication was tried with the Bible can be easily seen when one studies history as it relates to God's Word. History records the fact that most of the inspired human writers of the New Testament were martyred, many before it even existed in its entirety. It also shows that those other Christians that preserved and disseminated the Scripture were persecuted and slain throughout the length and breadth of the Empire. This attempt to eradicate the true Bible persisted down through the millennia and its protectors were slain by the millions by secular and religious powers of nearly every nation and continent upon the face of the earth.

“History shows that during the period of the 'Dark Ages,' about twelve centuries, beginning with A.D. 426, there were about fifty millions of these Christians who died martyr deaths. [Also] very many thousands of others, both preceding and succeeding the 'Dark Ages,' died...[from] persecution.”^(57b)

But that effort was to no avail because the words of the Bible were not the words of those mere men; nor are they the words of those who defend it today. **T h e words of the Bible are THE WORDS OF GOD!**

The Father- “All scripture is given by inspiration OF GOD...”

(caps added) (II Timothy 3:16)

The Son- “MY WORDS shall not pass away.” (caps added)

(Matthew 24:35; Mark 13:31; Luke 21:33)

The Holy Ghost- “... not in the words which man's wisdom teacheth,

but which the HOLY GHOST teacheth, ...” (caps added)

(I Corinthians 2:13)

Also, unlike the words of men, we have the promise of the very Creator of the Universe that **His Word**, the Bible, will be preserved FOREVER.

In Heaven- “For ever, O Lord, thy word is settled in HEAVEN.”

(caps added) (Psalm 119:89)

And on earth- “Heaven and EARTH shall pass away, but my words

shall not pass away.” (caps added) (Matthew 24:35)

THE LIVING WORD

Unlike the dead and decayed words of dead men, the Bible is **alive**. It is a living, vital, spiritual force in the world and mere destruction of physical copies of it can NEVER destroy it.

As God is alive- so is His Word alive.

“... the word of God, which liveth and abideth forever.” (I Peter 1:23)

UNBELIEF

One has to pause to contrast those statements from God, His Word, and even history, against those made by both unbelievers and apostate men. Those statements made by the avowed enemies of God are understandable and can be dismissed out of hand. On the other hand, however, those of the supposed friends of God cannot; neither those of supposedly “Christian” scholars, who in actuality are of an unbelieving stripe, nor those who make a show and a boast of their religiosity, specifically the hierarchy of the Roman Catholic Church.

Contrary to the claims of God's Bible, which calls itself, ALONE, the revealed, living Word of God, preserved by His power, the RC Church would lay alongside of it the writings and traditions of men. These writings that they attach to the Bible as

having equal and even SUPERIOR authority, would include the Roman Catholic Church “Fathers,” Popes, and Scholars. These are joined by the Protestants who would lay the writings of their “Scholars,” even if they contradict or deny the literal meaning of the Word, alongside the inspired Word of God. Bear in mind that those who claim to explain the Bible when they actually contradict the Bible are in reality placing their own writings ABOVE the Scriptures for authority.

UNBELIEVING CATHOLICISM

Pope Leo XIII, in his encyclical entitled, “**On the Study of Holy Scripture**,” he stated the official view of Roman Catholicism.

“This supernatural revelation, according to the belief of the universal Church, is contained both in unwritten TRADITION, and in written books.”⁽⁶⁰⁾

^{a)} (caps added) [**“written books,” would include, but not be restricted to, the Scriptures.**]

An incomplete revelation- The Bible plainly states that it is complete; Roman Catholicism, however, teaches that it is not.

“... [I]t must be clearly understood whom we have to oppose and contend against. . . In earlier times the contest was chiefly with those who, relying on private judgment and repudiating the divine TRADITIONS and TEACHING OFFICE of the Church, held THE SCRIPTURES to be the ONE SOURCE OF REVELATION and the FINAL APPEAL in matters of faith.”^(60 b) (caps added)

According to the “**VATICAN II DOGMATIC CONSTITUTION ON DIVINE REVELATION**,” Roman Catholic dogma dictates that the preserved revelation of God resides not in The Scriptures alone but in Scripture AND the Traditions (both written and oral) of the “Church.”

“Sacred Tradition AND Sacred Scripture form one sacred deposit of the word of God.”^(46 a) (caps added)

UNBELIEVING SCHOLARSHIP

Both Westcott and Hort, considered two of the “fathers” of modern (another word for liberal) textual criticism, believed that the Bible was NOT the sole repository of God's revelation to man.

“He [Westcott] thinks that through PHILOSOPHY the seeker can *learn as perhaps he can in no other way what the apostolic message is.*”^(23 a)
(caps added) (Italics are those of the source quoted.)

He contended that God has revealed truths to the heathen which he has hidden from the Christian. **“He has made some parts of his will clearer than to us ... The noblest speculations of men who have not the Faith are thus unconscious prophecies... THE LAST WORD OF GOD IS NOT YET SPOKEN... [We shall] hereafter see truths - brought from many fresh springs.”**^(23 a) (caps added) The

quotes in italics are from Westcott's own book, **“Religious Thought in the West,”** page 4.

Hort, Westcott's co-hort, wrote that he did not agree with the orthodox view of the Bible and its sole authority as the only written revelation of God. **“Evangelicals seem to me perverted ... there are, I fear, still more differences between us on this subject of authority, especially the authority of the Bible.”** ^(23 k)

THE HERETICS OF ANTIQUITY

Westcott and his co-conspirator in the rape of the Scriptures, Hort, had not originated their particular brand of error. They had merely carried on, in the tradition of Kant and others, and returned to the mainstream of Biblical criticism the erroneous views and interpretational methods of millennia ago.

From two of the most famous of these, Origen and Clement, originally came many of the methods and errors picked up by these later “Bible scholars.”

“[Their] allegorical method [was] exhumed ... for Westcott's generation [by such] theologians [as] Emmanuel Kant ... [Origen's] influence in promoting the spiritualized method of Bible interpretation has done untold damage. Hort relied on him perhaps more than any [RC Church] Father.” ^(23 b)

Both Westcott and Hort, along with Kant and the spreading plague of modern liberal theologians and translators, stood by Origen and his philosophies and methods despite the fact that during his own time his own church had declared him a HERETIC! This had come about because of his unscriptural stands on such basics as Hell, denial of the bodily resurrection of Christ (and man), and Universalism, (the belief that all creatures- even the devil and his angels - will eventually be reconciled to God) as well as other even stranger heresies. (A list of some of these will be given in a later chapter.)

HEATHENS AND HERETICS

The culmination of the trends started by those who deny the singularity of the Scriptures as the ONLY Inspired, Preserved, and Authoritative revelation from God to man, is commented on in, “**New Directions in New Testament Study.**” According to the author, it (this new method of interpretation) combines the methods of Origen and Clement with the views of,

“Freud (atheist), Jung (occultist), Eliade (shamanist) and Erickson (humanist).” ^(23 b)

This combination of heresy, heathenism, and humanism has grown to become the monster that we see today. At no time in the history of mankind have we seen the devil's plan of destroying God's Word as seemingly close to success as at this current time. If it were not for God's promise of preservation we would despair, fearing evil to be well on the way to conquering good and eradicating God's Word and influence from the hearts and minds of man.

A DEAD LETTER

Finally, rather than considering the Scriptures alive, as God plainly states that it is, (“**... the word of God, which liveth and abideth forever.**” **II peter 1:23**) the Roman Catholic Church, (by its own statements) as well as most of the liberal scholars, (by the statements of their actions) - the two of which can be dubbed “the religious crowd” because they are really brothers under the skin - consider the Bible to be, “[A] **dead letter that needs a living interpreter.**” ^(92 a)

This view is TOTALLY contrary to scripture! As we have seen in several scriptures quoted earlier, God has promised that His Scriptures will not “**...pass away.**” And that they are “**...alive,**” not dead. He has preserved His inspired Scriptures for us so that they will be with us: TODAY, TOMORROW, AND FOREVER!

THE EARLY ATTACKERS

Although the current onslaught of unbelieving criticism seems so devastating, the original plan must have been even more so because its existence was not yet generally known. Even before the time of the completion of the last book of the Bible, the heretics were already attempting to pervert the scriptures.

As we look at some of the scriptures themselves we can see that the attack is not new, in fact the heresy had started as early as the time of the Apostles themselves, even before the Scriptures existed in their entirety.

“... they that are unlearned and unstable wrest [the inspired writings of Paul] as they also do the other scriptures, unto their own destruction.” (II Peter 3:16)

It is obvious from this quote from the second Epistle of Peter that from before the time that the final scriptures were even penned by the amanuenses, the assault had

already begun.

THE SECOND CENTURY

Then, from the writings of Irenaeus, bishop of Lugdunum in Gaul (modern Lyons, France) one of the most famous 2nd century “apologists,” we can see that the devil's plan continued to be pressed in earnest after the completion of the Scriptures but before the time that the present canon was universally adopted.

“Such then is their [the heretics] system, which the prophets did not announce, our Lord did not teach, and the apostles did not hand down- they alter the scriptural context and connection, and dismember the truth, as much as they can. By their perversions and changes, and by making one thing out of another, they deceive many- they stitch together old wives fables, and wresting sayings and parables, however they may, from the context, attempt to fit the oracles of God into their myths.”^(28 a)

These attacks during and just after the composition of the Scriptures were largely concerned with the meanings of the scriptures, i.e., interpretation.

SPURIOUS WRITINGS

As the canon was not yet stabilized, (universally accepted) during these early centuries, many of the heretical groups tried to have their spurious writings accepted as part of the Inspired Scriptures. For them, such acceptance was urgently necessary, since many of their teachings could only be “proved” by these extra-biblical writings, which Irenaeus called the **“Agrapha.”**^(ibid.)

EXCLUSIVE INTERPRETATION

Shortly after the attempt by Satan to confuse and pervert the inspired writings by admixture of those other, non-inspired writings, the devil completely changed his tack. Instead of continuing to sail against the wind, a frontal attack, he decided to try to gain headway by sailing with the wind- but at a slight angle, so as to make headway. Within a few short centuries he had convinced some that the scriptures were, “true, sure enough,” after all, but he added one little twist. That being that only the “Church Theologians,” under the authority of the Roman Catholic Church's teaching “Office,” could properly interpret them.

Placed at the pinnacle of his pyramid of authority was the bishop of Rome, who, in later years, would eventually be called “The Pope.” Several centuries later this “Pope” would begin to be, and still is even today, considered the FINAL authority in all matters of Roman Catholic doctrine. This would include interpretation of the Scriptures.

“[The] Roman Church [was the] mother church [whose] doctrines were considered the purest... believed [to have been] handed down from its founders

... Peter and Paul. When there was a difference of opinion in regard to a particular teaching, it was customary to turn to the bishop of Rome for his view.” ^(65 a)

This new line of attack, exclusive interpretation, has continued from those early centuries down to the present day.

VATICAN II CONSTITUTION

This is the current official view of the Roman Catholic Church for today and the foreseeable future.

“But the task of authentically interpreting the word of God, whether written or handed on, has been entrusted EXCLUSIVELY to the living teaching office of the [Roman Catholic] Church, whose authority is exercised in the name of Jesus Christ. ... interpreting Scripture is subject finally to the judgment of the Church, which carries out the divine commission and ministry of guarding and interpreting the word of God.” ^(46 b) (caps added)

EXCLUSIVE ACCESS

The next move was to have access to the Scriptures denied to the common man. This was accomplished in several steps:

- The first step was having Roman Catholicism, which taught that reading the Scriptures would only “confuse” the ordinary man, declared to be the “State Religion.”
- The next step was to have laws enacted prohibiting the common folk from owning or reading a Bible, upon pain of death. This move was brought about by the prodding of the Roman Church to give them some secular “muscle.” This new muscle would allow them to physically back up their repressive and continuing insistence that reading the Bible without having it explained by someone authorized, trained, and approved by the Church, would “confuse” people.

“Under the reign of Theodosius I (379-395) ... [Christianity] became the state religion... As early as 380 Theodosius had ordered all his subjects to accept the Christian creed formulated at the Council of Nicea in 325.” ^(44 a)

[That council at Nicea was the first one ever called by an Emperor-Constantine. Because of this he (Constantine) is considered the first “Christian” Emperor.]

With the declaration in 380 by Theodosius that all of his subjects must adopt Christianity, the Western Empire was effectively, and practically, put under the control of the Roman Catholic Church. From that time the suppression of the Bible continued for another thousand years until, at the Council of Trent, (1545-

1563) it was declared OFFICIALLY by the Roman Church that the Bible was NOT sufficient when used alone. This was, of course, only the official declaration of what had been a de-facto policy and belief of the Church for the previous thousand years.

“[At the Council of Trent] the Bishops denied that the Bible was the only rule of faith and declared that in addition to the Bible, we must follow the Tradition, which is the unanimous teaching of the Fathers and Doctors of the [RC] Church from the beginning.”^(7a)

PERSECUTION IN THE MID-SECOND MILLENNIUM

The codification as official doctrine at Trent of what had been common belief among the Church hierarchy, came about as a direct response to those who dared protest Catholic authority. Many of those **“Protestant reformers,”** had paid for their “heresy” with their lives during the previous and (at that time) current century.

PERSECUTION OF PROTESTANT DISSENTERS

A partial list of just the well-known protestant heroes and martyrs (many turned bonfires) would have to include:

“John Wycliff” - of England, who actually died of paralysis but whose bones were later dug up and burned.

“John Huss” - of Bohemia who was burned at the stake.

“Zwingle” - of Switzerland.

“Martin Luther”- of Germany.^(57a)

All of these had one thing in common at the beginning, they held the Word of God to be supreme, in opposition to the teachings of the Roman Church that now “officially” had elevated church writings and tradition to a status equal to that of the Scriptures. Knowing that the Church had only “officially” made Scripture and Tradition equal but in “practice” they had actually put the Scriptures under the interpretational Writings and Traditions of the Church, those reformers held their ground and lifted high the banner of the “Supreme Authority of the Scriptures.” From the labors of these and many others, such as John Calvin of France, eventually came such mainline churches as the Lutheran Church and the Presbyterian Church.

PERSECUTION OF THE INDEPENDENT CHURCHES

Within just a few short years these new “Protestant” churches joined their Catholic mother in killing any who would stand for a “Bible only” rule of faith and practice. Exerting their own intolerance in hypocrisy, they killed any independents who held those beliefs and denied the authority of their own new

Protestant denominations, as they themselves had once denied the authority of their mother, the Catholic Church. Now they were carrying on the identical oppression and persecution that they themselves had once suffered under and rebelled against and were killing dissenters by the thousands. **“Both [the Lutheran Church and the Presbyterian Church] were soon in the persecuting business, falling little, if any, short of their Catholic mother.”** ^(57 a)

THE INQUISITION

When discussing the Inquisition, in order to be fair, we cannot limit Satan's influence to the Catholic Church alone. In the interest of fairness we would have to include the Protestants who carried out their own Inquisitions. One of the most famous of these, Martin Luther, added fresh fuel to the fires of both lines, the Catholic line of the Inquisition and the Protestant line of the Inquisition, with his writings. This time, the mid-second millennium was probably “Religion's” darkest and bloodiest hour.

CATHOLICS AND THE INQUISITION

When one thinks of the Inquisition we perceive it as being directed only, or at the least primarily, against witches. However that was actually only a late and basically a secondary front. Any serious student of the Bible and Bible history will quickly tell you that the main attack was against heresy and heretics; which, in practice, meant any teaching or teachers that disagreed with the teaching and/or authority of the Roman Catholic Church.

The main heresy for which the Inquisition was started was the heresy of insisting on a “Bible ONLY” authority for faith and practice. The definition of heresy was only later extended to include witchcraft when it was finally concluded that it too was also heretical. This took some time because at first the move met with quite some opposition from the Church hierarchy itself. This was because the use of spells, incantations and talismans was quite widespread among the Clergy as well as the common population, many of whom used it to enhance their business dealings, good crops, love, etc.. The most that was said of it up to this time was that it was simply a form of idolatry.

1140 - Gratian - in his work **“The Decretum,”** from the introduction to **“quaestio 5,”** he- **“... associate[d] divining and sorcery with general idolatry ... the magician was simply one member of a category which included fornicators and misers as well.”** ^(66 d) The punishment for this sin was to be excommunication only, until the perpetrator repented.

1258 - Some one hundred years later the attempt was made to include witchcraft as a transgression that the Inquisition could pursue.

In 1258 Pope Alexander IV (1254-1261) refused a request by the-
“Inquisition [for] permission to add witchcraft to those ecclesiastical offenses of which it could take judicial consequences.” ^(66 a) He did, however, make an exception in that decretal letter in that it would be allowed **“... only if there was evidence of manifest heresy...”** ^(ibid.)

1376 - Nicholas Eymeric, appointed Inquisitor of the Kingdom of Aragon in 1356, wrote the systematic textbook of procedures for Inquisitors, **the “Directorium Inquisitorium,”** in 1376. In it he lumped magicians, diviners and Anabaptists all into one group. **“3. Some others, however, are magicians and diviners who are not pure chiromantics, but are contracted to heretics, as are those who show the honor of *latría* or *dulia* to the demons, who REBAPTIZE CHILDREN and do other similar things... These people are guilty of manifest heresy. And such magicians and diviners do not evade the judgment of the Inquisitor, but are punished according to the laws pertaining to heretics.”** ^(66 e) (caps added)

1484 - By the time of Luther (1483-1546) the **“Witch Bull (Summis desiderantes) of Pope Innocent VII,”** and the **“Malleus Maleficarum (The Hammer of Witches,”** ^(66 b) had officially grouped witches in with the heretics (Bible believers).

This effectively shifted the historical focus away from the main front of the Inquisition, the persecution of those who believed the Bible ALONE to be the final authority. Now Satan's deception to take the Bible away from believers was well hidden under a cloak of religious zeal to rid the world of witches- who along with the other heretics (Bible believers) were supposedly in league with the devil.

PROTESTANTS AND THE INQUISITION

Now Luther comes on the scene to make matters even worse by not only adding the voice of the Protestants to that of Catholicism , but also claiming that all heresy was evidence of witchcraft.

“Indeed, by suggesting not merely that witchcraft was heresy, but that ALL HERESY AND FALSE [according to his standards] BIBLICAL INTERPRETATION WAS WITCHCRAFT, Luther extended the scope of persecution.” ^(66 c) (caps added)

His attack, however, was not aimed specifically at the Bible believers, Anabaptists and other supposed “heretics,” even though they were included. The broad scope of his accusation and condemnation included his more direct opponents, the Roman Catholic hierarchy, and their deeds.

“His writings and his correspondence make frequent reference to the evil and harmful actions of witches...” ^(ibid.)

CO-PERSECUTION OF THE INDEPENDENT CHURCHES

On the Catholic side, we have the official policy that anyone, including the Protestants and the Independents, who is guilty of heresy (disagreeing with the Catholic Church) is to be captured, tortured, and killed. If they happen to be a witch they are to be included because witchcraft is heresy- but their witchcraft is only incidental to their crime of heresy.

On the Protestant side, we now have Martin Luther adding his voice to that of the Roman Church urging persecution of those who do not agree with the State Religion set up by himself.

The end result is that any who insist that the Bible, not the Church, is the final authority, whether that Church is Catholic or Protestant, are to be persecuted and killed. With the agreement on this point, all done in the name of God, all “decent Christians” will help the duly constituted authorities to carry out their actions. This left the brunt of the persecution to be born by those Bible believers who now could not run to either one of the religious demagogues for protection from the other.

Martin Luther- **“For by this spiritual witchcraft that old serpent bewitcheth not men's senses, but their minds with false and wicked opinions: which opinions, they that are so bewitched, do take to be true and godly ... even those also which are professors of true Christianity, and well affected in religion ... we also at this day labour by the word of God against those fantastical opinions of the ANABAPTISTS, that we may set at liberty those that are entangled therewith ... they abuse and corrupt the scripture ... [Teaching] clean contrary to the Scripture; which is a manifest sign that they are BEWITCHED OF THE DEVIL.”** ^(ibid.) (caps added)

SPREADING PERSECUTION

The next step in Satan's plan was geographical. Spreading from Europe to the British Isles, he then proceeded to involve the other great world power, England, in his plot to deny the Bible to the world.

The English involvement started when King Henry VII, in ca 1534-35 **“Made himself head of the Church of England.”** ^(ibid.) This he did in defiance of the authority of the Roman Catholic Church. Immediately this new church began its own round of persecution against any who would defy the authority of this new “State Religion,” even as they themselves had done to Rome. This meant, again, that the Independent, Bible believing churches were once again bearing the brunt of Satan's attack.

COMBINED PERSECUTION

Now, by the middle of the sixteenth century, we see Roman Catholicism and the Church of England, as well as the various brands of Protestantism spreading across Europe, all bitter antagonists apparently teamed together! Contrarily however, each was in reality mounting its own comprehensive campaigns to persecute real Bible-believers to the death. Rather than actually teaming together, they each persecuted all those who were not of their own group, including each other. In the middle, again, were the Independent churches who were being attacked from ALL SIDES for disagreeing with whatever personal brands of unscriptural religious dogma each of those various “State Religions” espoused. At the crux of the disagreement was, as always, the Bible-believer's stand on the authority of the Bible as supreme over that of the “State Church.”

Satan had finally succeeded in involving all of the major “Christian” powers of the world, and most, if not all, of the secular ones as well. All of these powers were earnestly laboring for him to replace the Word of God with Religion and, through it, deny the Word to the world.

PERVERSION

As smart as Satan is, and make no mistake, compared to us he is extremely smart, he decided not to put all of his eggs in one basket. Running concurrent with his “Plan A”- pervert the interpretation of the Word and, failing in that, deny access to it- he implemented at approximately the same time a “Plan B.”

This plan was not as overt an attack as the other one. As it has turned out, however, it was a much more long lasting and effective an assault specifically because of its deviousness.

This new assault was not, as the other one had been, on the Bible as a whole, but on its constituent parts, i.e., **the individual letters, words and phrases, of which it was composed.**

It has been said that most houses are not destroyed by the elephants from without, but by the termites from within. In the case of Satan's "Plan B" attack on the Bible, we can see that this is insidiously true.

THE BEGINNING OF THE ATTACK ON THE TEXTS

We will now follow Satan's second plan, the attack on the constituent parts of the New Testament texts, from its inception.

ORIGEN (c. 185-254)

Dr. Philip Comfort (on Origen) - **"The early manuscripts exhibit some very significant differences in the wording of the New Testament, text-differences pertaining to the titles of the Lord Jesus Christ, Christian doctrine and church practice as well as significant word variations ... Textual Corruption happened at such an early date ... Origen was the first New Testament critic."**^(23 c)

Dr. Edward Hills, (Harvard and Yale) - **"Origen ... was not content to abide by the text which he received but freely engaged in the boldest sort of CONJECTURAL emendations."**^(ibid.) (caps added)

One must pause here to consider the fact that this first "New Testament critic" had been declared by his own church to be a "heretic," and here he is making "conjectural emendations" to God's Word.

Today, 1700 years later, we find these same heretical "emendations" being translated from those Greek texts corrupted by him. Today's translators have incorporated those corruptions into most, if not all to one extent or another, (any corruption is too much) of the Modern Versions (per-versions) of God's Word.

EUSEBIUS (4th century)

Tracing Satan's plan down through the years we come to the fourth century. By that time we see it is in full swing.

Emperor Constantine (supposedly a Christian) is in power. He decides, in the interest of peace in the Empire, to attempt a middle-of-the-road approach that he hopes will soothe both the Christians and the heathen.

In addition to the disagreements between those two groups, the festering disagreements between the differing Christian factions was also fast coming to a boil. One side, the Gnostics, insisted on fusing some of heathen philosophy's beliefs to the doctrines of Christianity. The other, Orthodox faction, strenuously

protested this movement. Constantine hoped that his “middle-of-the-road” stance would help salve the broadening wound caused by this “Arian controversy” within the State (Roman Catholic) Church.

Consequently he enlisted Eusebius the scholar to prepare fifty copies of a corrupt “Bible” which presented a “... **somewhat de-deified Christ and ecumenical theology [incorporating both Arian and semi-Arian doctrine] ... that Jesus was the ELDEST AND HIGHEST OF CREATURES, rather than God manifest in the flesh.**”^(23 d) (caps added)

Here, but three short centuries or less after the penning of the last book of the Bible, we find the devil's plan to attack the words of the Scriptures firmly ensconced in the power structures of both the religious and secular arenas.

HIDE IT OR KILL IT

We now have a double-barreled shotgun blast aimed at devastating the Scriptures. If Satan's plan to eradicate the Bible by having it denied to men fails, then he plans to shoot it full of holes by rearranging the words and phrases to leave gaping wounds through which it can bleed to death. Through Origen, Constantine, Eusebius, and hundreds of others down through the years, he has attempted to blow holes in God's Word by changing a letter here and a word there.

If he can change a letter, a word, a phrase, then he can change a meaning, a teaching, or a major doctrine.

When He combines these two plans: (A) deny access to the Scriptures, and, (B) punch holes in them by changing their constituent parts, it then becomes very obvious that he has orchestrated what seems to be a sure-fire subversion of God's will and a neutralization of His written revelation to man.

Without interference from an outside source smarter and more powerful than the author and orchestrator of this unholy plan (the devil) this master-plan would seem to be irreversible as well as unstoppable. We would either lose God's Word enmasse, which did not come to pass although it was tried during the Dark Ages, or we would lose it bit by bit as is happening in the “New Versions” movement of today.

The first front in this war, directly deny access to the Bible, seems to have lost much of its effectiveness, at least at this time. (Look for a resurgence of it though-check your Bible for clues as to why I say this.) Therefore, Satan is now pursuing the second in earnest. Like some sort of evil surgeon, he is slowly dismembering God's Word. Gleefully gloating, he performs his evil surgery on God's Word, deftly scalpeling out tiny pieces and inexorably amputating larger chunks. Cutting and tearing away at it until, finally, it seems that the body of the Word must soon expire. This will happen either from the slow loss of spiritual blood

from the smaller wounds, or by the eventual removal of too many vital parts. Either way would suit Satan fine; and thus he labors assiduously to bring about its inevitable demise.

ALL IS NOT LOST

Just a few lines ago I said that without interference from an outside agency smarter and more powerful than himself, that the devil's plan would surely succeed. Well, take heart, because there is one who is smarter and more powerful than the perpetrator of this evil plan, and that one is **GOD**. He is the one who created both the devil and the Holy Scriptures that he (Satan) is attempting to destroy. Omnipotent and Omniscient, God allows the devil to do his best to carry out his nefarious plan; all the while, down through the millennia, keeping him on a leash, albeit a long one.

I say this to warn those who may be bewailing the loss of God's Word- ALL IS NOT LOST! The real Bible is not dead nor can it ever die, because it is infused with the life of its author, God, who can never die.

Psalm 9:7 - "But the LORD shall endure for ever..."

Isaiah 40:8 - "The grass withereth, the flower fadeth: but the word of our God shall stand for ever."

PROMISE OF PRESERVATION

The devil's own lies are now spouting from the mouths of the "modern scholars" as they try to convince us that the Bible's "teachings" or "concepts" have been preserved for us but not God's very "words." They say that the Bible merely "contains" the Word of God. In response to that, my question is- **"Which part contained in the Bible IS God's Word and which part IS NOT?"** Who decides what is true and what is not? Who are we supposed to trust: the scholars, the preachers, the commentators- WHO?

Take heart! For the omnipotent Creator of the universe has given us His personal promise that His VERY WORDS shall be preserved.

Psalm 12:6 & 7 - "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." (caps added)

**Mark 13:31 - “Heaven and earth shall pass away:
but my words shall not pass away.”**

This promise alone should assure us that no matter what the devil tries, God has preserved and will continue to preserve His Inspired Scriptures for us, in toto, perfect to the very WORDS. Let me reiterate- **not just the ideas BUT THE VERY WORDS of God!**

Weathering vicious attacks from without and attempted poisoning from within, His “words” are still with us- ALL OF THEM. They have been perfectly preserved from the time of their penning (under direct inspiration of God) until the present day. God's Word has always been there for us through the millennia, and shall be with us throughout eternity.

IN SUMMARY-

The scriptures have been INSPIRED and PRESERVED by God. No amount of denial by modern scholars, any Church, anyone or any “thing” else, from the “Scholars” to the “Pope” to the “Devil himself” can, or ever will, alter that fact!

CHAPTER THREE

BIBLE LINES AND GREEK TEXTS

Any discussion on the translations must, logically, go back to the originals.

“Lower criticism's function is to establish what the original text of the New Testament really is.” ^(18 a)

On that one point, at least, we can agree with those supposed “critics” who seek to undermine God's Word. What we CANNOT agree on, however, is whether what they consider to be the true text is or is not taken from the Greek texts that God has preserved for us down through the centuries. Let me state unequivocally (right up front) that what they consider to be the best texts are NOT what we consider to be the best texts. Nor are they what historical Independent and Protestant Christianity has considered the best texts. In fact the texts that they say they are 98% certain about we will show to be factually, historically, and critically inferior.

THE OPPOSITION VIEWPOINT

First we will present the opposition viewpoint as they themselves present it.

Harold Lindsell - **“There are variant readings in the different manuscripts, but scholars have worked their way through the problems and have arrived at a point where a scholar by the name of Dr. Palmer of the New York Bible Society can assert that we have reached 98 percent certainty with regard to the New Testament text.”** ^(ibid.)

“The truth claims of Christianity are reliable ONLY TO THE EXTENT THAT THE SOURCE FROM WHICH WE DERIVE THESE TRUTHS IS ITSELF RELIABLE... Christianity can be no more reliable than the source from which it springs... The Christian faith then, stands or falls on the reliability of the revelation of God.” ^(18 b)

(caps are those of the source quoted)

Westcott and Hort - **“If comparative trivialities [are] set aside, the words in our opinion still subject to doubt can hardly amount to more than a thousandth part of the whole New Testament.”** ^(18 a)

F. F. Bruce - **“The variant readings about which any doubt remains ... affect NO MATERIAL QUESTION OF HISTORIC FACT OR OF THE CHRISTIAN FAITH AND PRACTICE.”** ^(ibid.) (caps added)

Professor William G. T. Shedd of the Union Theological Seminary, New York City - **“The Scriptures ...[by] inerrant and infallible inspiration ... [were] perfect... But these Scriptures can be copied into thousands of manuscripts, so that THESE SHALL SUBSTANTIALLY REPRODUCE THE AUTOGRAPHS IN DOCTRINE, HISTORY, PHYSICS, CHRONOLOGY, GEOGRAPHY; in short, in everything that goes to make up the Scriptures.”** ^(ibid.) (caps added)

OUR VIEWPOINT

The main problem with writing a thesis like this one is that what those on the other side of the question write and say they believe (such as the quotes just given) are things that we would agree with 90% of the time. The difference is that the OBJECT of their belief differs from the object of our belief. They, in general, truly do believe the things that they profess to believe about the Bible; but, the “Bible” that they are referring to differs from ours in some very substantial ways. This is where we come to the parting of the ways.

MAJOR DOCTRINAL DIFFERENCES

This brings us to the second problem, and that is, that they DO NOT believe that there are any major differences between their “Bibles” and ours.

D. A. Carson - **“What is at stake is a purity of text of such a substantial nature that NOTHING we believe to be doctrinally true, and NOTHING we are commanded to do, is in ANY WAY jeopardized by the variants. This is true for *any* textual tradition. The interpretation of individual passages may well be called in question; but NEVER is a doctrine affected.”** ^(63 d) (caps added - Italics are those of the source quoted.)

THE PARTING OF THE WAYS

Because of this belief by the modern (liberal) scholars I must strenuously state that we have come to a parting of the ways.

In order to show why, however, we must examine the foundations of their “Bibles” and the foundations of our Bible. Both of the final structures, the corrupt bibles and God's true Word, look very similar on the outside. Because of that we must go deeper and look at the foundations FIRST to see if the structure is truly sound. If there are termites eating away at the foundation then any

structure resting on that foundation is untrustworthy and ultimately useless, no matter how nice it may look to the eye. In fact, the structure above will soon be infested with whatever is eating away at its foundation and will eventually be consumed from the inside out. Given enough time the outside will eventually collapse. Until that happens an unsuspecting observer will think everything is fine because the spreading damage remains largely undetected until it is too late. Many times the spreading destruction is totally undetectable until the apparently sound building, beautiful on the outside, collapses in upon itself.

In like manner we must examine the New Versions from the inside out to see what unseen damage has been done and is being done to God's Word. Although these structures may look fine on the outside, we have to assume that their usefulness and stability may be nothing more than false appearance. We must dig deep inside, beginning with the foundation and the ground that it rests upon, and work our way up and to the outside.

THE SEARCH

Our search will progress in three parts.

I. THE MANUSCRIPT TESTIMONY

II. ANCIENT TRANSLATIONS

III. WRITINGS OF THE CHURCH FATHERS AND OTHERS

THE WITNESSES

Our search for the soundness of the foundation will begin by examining the witnesses to the texts. This will include manuscripts and lectionaries (including fragmentary witnesses), non-Greek translations bearing testimony, and early writings also bearing testimony.

I. THE MANUSCRIPT TESTIMONY

This testimony includes not only manuscripts of the New Testament itself but also manuscripts of church lectionaries that contain portions of it in prayers, lessons, and songs, etc.

A fairly complete list (as of 1993-94) of the most important extant manuscripts, their number and/or abbreviation, and examples, is as follows:

(List is from Riplinger's "New Age Bible Versions," ref. #23 f)

Papyri	1-88	(P66, P46, P75)
Uncial	01-0274	(Aleph, B, C, D)
Miniscules	1-2795	(1-2795)
Lectionaries	1-2209	(1-2209)

In addition to these important major attestations to the original text we also

have quite a few lesser ones. Including some “... **fragments of the New Testament text [from as early as] the second century.**”^(41 b)

Two types of these lesser attestations are:

Ostraka - Scriptures written on scraps of pottery.

Talismans - These are pendants, bracelets, etc., with scripture quotations on them. These were worn by early and not yet totally unpaganized Christians ostensibly to ward off evil.

Since these lesser attestations usually had only short scripture quotations inscribed on them, they shed very little light on the scriptures as a whole. On the other hand, they do supply us with some information concerning the form and content of certain segments and, therefore, they must be included in the evidences.

CLASSIFICATION OF THE TEXTS

We will now go on to examine the ways that the MSS (manuscripts) evidences are grouped and classified.

ONE - BY AGE DIVISIONS

Originally the most widely used division of the texts was by the age of the various MSS. Westcott and Hort were the inventors of this type of classification. In it the MSS are divided into four types that they called: “**Syrian, Western, Alexandrian, and Neutral.**”^(41 c)

It must be noted that the text they dubbed “Neutral” was a totally artificial construct (now rejected) whose textual readings were given a “weight” far outweighing that of all the other textual types. So much so that even if the preponderance of the evidence clearly indicated one particular reading, a totally contrary variant reading from the “Neutral Text” would be used because of its “weight.”

TWO - BY TEXT TYPES (TRADITIONS)

The second method to gain wide acceptance was to divide the texts by types rather than age. In this method the manuscripts are classified into four (4) general textual types: (63 b; 41 c)

THE WESTERN TEXT

Some scholars believe that this is not a true text-type at all. Many deem it to be merely the result of a collation of various and widely varying manuscripts, most resulting from sloppy scribal activity. Most who hold this theory believe that they (the texts) could even have sprung from one individual scribal source.

THE CAESAREAN TEXT

This type is believed to have originated in Egypt and is believed by some to have been brought from Alexandria to Caesarea by Origen. It is essentially a blend of Western and Alexandrian texts.

THE ALEXANDRIAN TEXT

Representatives of this type are considered to have been prepared by scribes in Alexandria and the surrounding regions. Two of the so-called “best” or “fullest” examples of this tradition were the artificial construct dubbed earlier, by Hort, the “Neutral Text.”

THE BYZANTINE TEXT

This tradition contains far more MSS than all of the other traditions combined. In some cases the ratio is as high as 99:1 in favor of the Byzantine. (This is the tradition that stands in very large measure behind the King James Bible.)

We will take these four text-types one at a time. A fairly brief history of each should suffice for our present purposes.

WESTERN TEXT

It is not possible to really give a history of the Western Text, brief or otherwise, since the representatives of this type are so varied and diverse. In fact many well-know scholars “... **argue that the text-type is not homogeneous enough to be considered a true textual rescension, and postulate that the manuscripts classified under the 'Western' rubric sprang from fairly wild and undisciplined scribal activity.**”^(63 b)

Therefore, we'll not spend any more time on this text type.

CAESAREAN AND ALEXANDRIAN TEXTS

The next two text-types, Caesarean and Alexandrian, have a common origin. Therefore, we will treat them historically together as much as is possible.

Caesarean Text- This is basically the text used by the Roman Catholic Church. It was believed to have been brought from Alexandria to Caesarea by Origen, therefore, we will go on to the parent text.

Alexandrian Text- This is basically the text used in all of the New Translations. Since those translations are the subject of this thesis we will spend more of an extended time on this textual type.

In order to follow the trail of this text-type, we must trace our way:

Geographically- to Alexandria Egypt.

Historically- to the rule of Egypt by the Ptolemies.

Temporally- we will begin our trek in the 4th century B.C.

GREEK CULTURE IN EGYPT (400 B.C.)

Though the commerce between Egypt and Greece had been well established during the seventh century B.C., it was only under Alexander the Great in the fourth century that Greek culture really gained a foothold in Egypt. ^(50 a)

During the rule of the Ptolemies in Egypt, “**Alexandria was a center of Hellenistic culture equal to Athens.**” ^(41 d)

A large collection of Greek literature existed there which eventually would become the world famous “**Library of Alexandria.**” At first housing a growing collection of Greek literature, it would eventually become inter-cultural in scope.

It would eventually become a tremendous storehouse of Greek translations of most of the “**... standard texts of literature and philosophy,**” ^(28 b) from nations and cultures of the known world.

The Septuagint- Since the Jews, by that time, existed in large numbers in Alexandria (according to Philo 1,000,000 of them, but most scholars say 50,000 is a more realistic number) and since most of them had adopted koine Greek as their main language, it was only natural that the translation of their sacred writings into that language would take place there.

The translation was sponsored (tradition says) by Ptolemy II Philadelphus in the third century B.C. The project was said to have taken 72 days for its completion by 72 Jewish scholars. Because of the approximately “70” scholars and “70” days it was commonly called the “Septuagint” - meaning “Seventy.”

Although the “koine” Greek of the Septuagint was not the common koine of the day but that of Jews living in a Greek culture, it still supposedly became the most widely used version of the Old Testament at that time. By the time of Christ it was thought to have been used in Synagogues throughout the Roman world.

[**NOTE:** Recent evidence suggests that the current historical view may be totally in error and that a pre-Christ Septuagint did NOT exist. This evidence suggests, in fact, that it (the Septuagint) may not have come into existence until several centuries AFTER the time of Christ. At this time, however, the evidence is not conclusive. TEV]

PHILOSOPHICAL THEISM

Leaving the story of the Ptolemaic determination to preserve the world's great and even much not-so-great literature in the Greek language, we now leap forward three centuries to the time of the famous Jewish scholar Philo Judaeus. (20 B.C. - A.D. 50)

Philo claimed to believe the Scriptures; but he also tried to meld them with Greek Philosophy. We'll not spend much time here since this point of contact in the matrix concerns a Judeo/Greek synthesis restricted to the Old Testament. It is, however, an important focus in time, space, and religious thought which bears directly on the origins of the Alexandrian Tradition texts and their derivatives such as the Caesarean Texts.

From this tradition of religious thought, which I would call “philosophical theism,” there grew a spreading tendency to boldly, and even wildly, allegorize scripture.

THE CATECHETICAL SCHOOL OF THE SECOND CENTURY

From the time of Philo and his invention of philosophical theism, we can now follow the logical scholastic course of the new brand of heresy down to the 2nd century. By this time Alexandria had become a world-class haven for scholars of all types and nations.

Within such a diverse collection of scholars as then existed at Alexandria, there would be a natural tendency for whorls and eddies to form in this riverlike flow of thought and theories. As those of like stripe banded together, groups would gather and eventually become schools. One such group formed a school specifically for the purpose of training theologians for the recently newborn child of Judaism, Christianity. With a growing body of writings, this new religion was having growing pains as many sought to have theirs included. Like most, it was growing away from its pristine state and many believers, the number of which was growing daily, were convinced by some that it was necessary to have “learned men” teach them what the Bible really meant.

Finally in full swing, this school at Alexandria trained many of the scholars, **“[f]rom the second to the fourth century A.D.”**^(41 d)

Following the methods and philosophies of teaching started by Philo, this **“Catechetical School ... [gave] instruction ... not only in the Scriptures and religion, but in the Greek sciences as well. About the year 203, a man by the name of Origen was made head of this school.”**^(7 b)

From this epicenter, graduates began to disseminate its teachings abroad as would happen from any modern, international, metropolitan center of religious and philosophical scholarship.

In this Catechetical School, Scripture was taught to have three meanings: the literal, the moral, and the spiritual. From there, as would be the case in any center of learning, the scholastic tools of their trade (knowledge and deductive processes) would be honed and improved as each generation learned from the previous one and then expanded the borders of the body of their knowledge. This expansion and growth being expected, encouraged, and even demanded by their mentors. The problem in this case was that their expanding body of knowledge was built upon a base of heretical principles- philosophical theism.

“The school's use of allegory for biblical interpretation surpassed the complexity of similar methods used by earlier Hellenistic Jews.”^(41 d)

ORIGEN

In about A.D. 203 a man by the name of Origen, (A.D. 185-254) at the young age of eighteen, was made head of the school at Alexandria. Born of Christian parents in 185 and reared in Alexandria he grew up in the scholastic atmosphere of that great city. There he was exposed to some of the greatest teachers and philosophers of the known world. It was only natural, in such circumstances, that a child of his intellect and abilities would develop such a thirst for knowledge that it would, at a very young age, propel him to a position far above that of his peers.

Historically Origen has been called, **“... the greatest scholar and most prolific author of the early church.”**^(15 b)

Origen, in his writings, freely used the terms of Platonic philosophy to describe and explain the Christian faith.

His volume -**“On First Principles, [was] a sort of textbook of instruction for those who had questions outside and beyond the apostolic tradition ... [He was] the first systematic theologian of the Christian faith.”**^(28 b)

Although his scholastic credentials were impeccable and his academic station as head of the Alexandrian Catechetical School had put him in a position of power and respect; still, he had made some powerful enemies. This eventually led to his being dethroned from his position at the school and his expulsion from Alexandria. (A.D. 230)

MIGRATION OF THE TEXTS TO CAESAREA

Removing from Alexandria, Origen then traveled to Caesarea. Though still in disfavor because of his failure to win in the game of church politics, (concerning the circumstances surrounding his ordination) his scholastic reputation held him in good stead and he was able to start another school in his new home town, Caesarea. Soon this school rivaled the one he had left in Alexandria.

It is advanced as a probability by many scholars, both conservative and liberal alike, that it was at this time that he carried with him the Greek texts from his previous home, Alexandria, to his new home, Caesarea. ^(63 b, 23 h)

THE OFFSPRING - THE CAESAREAN TEXTS

What we now have, basically, is one corrupted text with two outlets- Alexandria and Caesarea.

In Caesarea the text underwent further degradation as it was mixed with what is called the Western Text. This means that it was mixed with texts that had come, as we have already seen in an earlier section, from a diversity of scribal activity; most of which has been characterized as “wild” and “undisciplined.”

Therefore, we will not pursue it any further as an isolated type but as an offspring of the Alexandrian.

THE PARENT - THE ALEXANDRIAN TEXT

We will now complete our discussion of the parent, the Alexandrian Text.

Leaving the area of Caesarea we must now jump, geographically, back along Origen's trail to Egypt. Historically we must regress in time to a point several centuries earlier; the time of that foremost of Alexandrian Jewish scholars mentioned earlier- Philo Judaeus. Here we will pick up our story of the Alexandrian School and its Greek texts.

From a point in time just before that of Christ's birth and extending to a point several decades beyond His crucifixion, we can watch as the scene is being pre-set for the corruption of the soon-to-be-written New Testament texts. Even before they exist the devil is setting the stage for a dark “Comedy of Errors,” with which he will attempt to confuse, corrupt, and darken, the coming Scriptures. He will, through them, also try to dim the bright glory of God's only begotten Son and remove Him from His exalted position. This will be tried by twisting the coming New Testament Scriptures to make them deny both His deity and, just as bad, impersonalize Him by denying His humanity.

At this juncture, (geographically - Alexandria; and temporally - the birth of Messiah) Satan has gathered all of the necessary players. By simple observation of human direction, a perception and knowledge of God's plan, and the deductive powers of an old and superior (yet finite) mind, he has foreseen a coming necessity and has gathered the best minds of Judaism (the precursor of Christianity) and the worst kind of human spiritual and intellectual corruption, Greek philosophy (specifically Platonism) and placed them here at this center of scholastic and religious thought, Alexandria. Added to this he has brought into the mixture a touch of far-eastern religions, specifically Buddhism which was

delivered via missionaries sent to Egypt by Emperor Asoka of India. (ca 4 B.C.)

Now he has a real intellectual and spiritual mess brewing in Alexandria, just waiting for the New Testament to appear.

THE ATTEMPTED INFANTICIDE OF THE NEW TESTAMENT

Now we have the stage pre-set with all of the actors in place to act out this Satanic play. Only now it's a "Murder Mystery," if you will, with the Bible cast as the victim. A play written, cast, and produced by the Deceiver. Everything is now in place for the murder of God's New Testament as soon as it appears.

PHILO AND THE PHILOSOPHICAL GOD

The first main actor on the stage was Philo. By the time of the birth of Christ, he was already head of the school at Alexandria. He was respected and well known: "... as a **rationalist philosopher...**"^(54 a) (specifically a platonist) and a scholar of quite some reputation.

Philo was a believer in the God of Israel; but, he also believed that the god of the Greek philosophy of which he was so fond was the same God that he worshiped- **YAHWEH** from the Old Testament. However Philo's god, as Philo perceived him, seemed very different from the way that God was presented in the Bible. To account for those parts of the Bible that even to him seemed obviously to disagree with his philosophical god-fantasies he resorted to the most fanciful allegories imaginable. This was especially true regarding the historical books. Philo's conception of God deviated so much from that of orthodox Judaism that it has been commented that, "[I]ndeed, **Jews have always found Philo's conception of God somewhat inauthentic.**"^(54 a) Contrary to the Jews however those members of the new child of Judaism, Christianity, would, from its conception all the way down to the present time, find his synthesis a useful tool. Both orthodox (at first in a Roman Catholic sense, later in a Protestant sense) and heretical Christians, "**would find him enormously helpful.**"^(ibid.)

His theory of the "Logos," especially, was a particularly corrupt doctrine that would have far-reaching consequences. Most noticeably this would be in the later types of destructive editing that the Bible texts, soon to come from the "new religion," would receive at the hands of those scholars educated and influenced by his school of "Judeo/Greek" religious philosophy. His brand of philosophical theism would soon, with the emergence and absorption of the soon to be written New Testament Scriptures, develop into a new synthesis of "Judeo/Greek/Christian" religious philosophy.

METAPHYSICAL THEOLOGY IN ALEXANDRIA

The "**Encyclopedia of Religion and Ethics,**" commenting on what they call "**Alexandrian Theology,**" begin the movement with Philo and move step by step

forward through time until reaching the dazzling duo of the 19th century, Westcott and Hort. In its history of Alexandrian mysticism it comments, **“Those who would oust metaphysics from theology can have but scanty sympathy with the Alexandrian.”**^(23 i)

In the **“Encyclopedia of the Supernatural,”** we find; **“At Alexandria the philosophies of Philo Judaeus joined the ideas of Plato with Judaism in a theosophic system. It persisted in the Cabala and Neo-Platonism ... all [of which] taught the essential base of theosophy.”**^(ibid.)

Definition- **“theosophy [ML *theosophia* > L Gr θεοσοφία] knowledge of divine things, < θεοσοφος: Any of various forms of philosophical or religious thought in which claim is made to a SPECIAL INSIGHT into the divine nature, or to a special divine revelation...”**⁽⁶¹⁾ (caps added)

Add to this synthesis (the Judeo/Greek belief system) a measure of “Eastern religions,” such as the Buddhism mentioned earlier, then mix in a large measure of the new religion, Christianity, and we have a mulligan stew of beliefs and philosophies that must have had the devil giggling and prancing with glee.

At Alexandria now, waiting for the arrival of the various Christian writings over the next several centuries, including the New Testament texts of the first century A.D., we have already in place a prestigious school teaching a synthetic mixture of Judaism, Greek philosophy, and various other religions. With the arrival of the newly written Scriptures the scholars there would immediately set about to absorb and assimilate them, trying earnestly to reconcile this new body of religious writings with their old body of twisted theological beliefs.

CLEMENT

The next participant in this Satanic play comes on the scene toward the end of the second century. This is some 150 years after the inception of the Christian religion and less than a hundred years after the completion of the last book of the Bible- the Revelation.

Clement- (A.D. 150-215) is now at the reigns of the Alexandrian School. This new leader was one of the new generation of cultivated pagans being converted to Christianity.

Not content with the merging of philosophy and the Bible inherited from his predecessors, he set about to take the folly even one step further. Seeking to **“... adapt the Semitic God of the Bible to the Greco-Roman ideal...”**^(54 b) he thus added a third ingredient to the amorphous mess being made of the once pure crystalline coherence of God's Word.

Following in the footsteps of his predecessors at the school, most notably Philo, he also believed the god of the Greeks to be the God of the Bible.

In the tradition of Plato and Aristotle he also believed in a “God” characterized

by His, “*απαθεια*,” His apathy. This led him to a belief that participation in the divine life could be accomplished through an “[**Imitation of**] **the calmness and imperturbability of God himself.**”^(54 b) This, he taught, could be accomplished by following a discipline of life that not only, “... **was remarkably similar to the detailed rules of conduct prescribed by the Rabbis,**”^(ibid.) but even went beyond that and smacked much of Zenoic Stoicism.

In spite of his many errors, Clement did, however, believe in the deity of the Lord Jesus Christ. He even called Him “... **the living God that suffered and is worshiped.**”^(54 b) In bewildering contrast however, his idea of a God of *apatheia* also extended to God the Son.

We now have a Clementian perception of God that presents us with somewhat of a paradox. Contrary to the true God of Israel who was characterized by His *pathos*, specifically His love for humanity and an intense personal interest in their affairs, we now have presented to us an impersonal “God,” much like the god of Hinduism, who came as Christ to suffer and die for man, and yet lived a life of total impersonal detachment while he was here. The obvious paradox is- why would such an impersonal deity even bother?

SALVATION BY WORKS

In Clement's theology, Christ was seen as merely a divine example to mankind. He was presented as God come to man “... **so that you might learn from a man how to BECOME God.**”^(ibid.) (caps added)

In the theology of Clement concerning God and Jesus Christ, we have two heresies being taught: the Logos of the Gnostics and salvation by works, not by grace, i.e.- “**If Christians IMITATED Christ, they too [could] become deified: divine, incorruptible and impassable.**”^(ibid.) (caps added)

So far now, we have in Alexandria, under Clement, a school teaching what seems to be a combinant theology that is a fused mass of Christianity, Stoicism, Judaism, and Platonism, that promulgates the doctrine of eventual deification.

Did you get that? A doctrine of not only salvation by works but a doctrine preached in our day by the Mormon Church and others- deification by works.

ORIGEN

The next step in the development of Alexandrian theology was initiated in A.D. 202-203 when Clement left the school and was succeeded by his brilliant student Origen.

Origen brought to the School, as was briefly mentioned earlier “... **a form of Christian Platonism.**”^(ibid.) In this he taught that, “**Step by step, a Christian could ASCEND the chain of being until he REACHED God, his natural element and home.**”^(ibid.) (caps added)

THE “DEEPER STUDIES”

Under his tutelage here in Alexandria, and later in Caesarea, such famous personages as Gregory of Pontus and Alexander of Cappadocia were schooled in special disciplines. The disciplines were supposed to give them a “... **god-like mastery of soul over body and the age-old objective of knowing [themselves].**”^(22 a)

Under Origen, the “average” student at the school was not allowed entrance into the “deeper” studies of philosophy, those being reserved strictly for his “better” pupils. Those deeper studies afforded his exceptional students included the teachings of many of the masters of various disciplines. These included the studies and philosophies of both “**Greek[s] and barbarian[s] alike.**”^(22 a)

Many of those teachings gleaned by Origen from the pagan and Greek philosophers and taught to his privileged students, were later brought into question by even those of his own church. Later, both he and his student Gregory would carry on with many of these same teachings in Caesarea. This fact would explain how many of the Alexandrian type of variant readings became incorporated into the Caesarean family of Bible texts.

ORIGEN'S LEGACY

Origen's most long lasting and most damaging legacy to the School of Alexandria, and later Caesarea, was a two-fold one.

HIS FIRST LEGACY-

- A. An aversion for the literal translation of Scripture, preferring instead to allegorize them away rather than face the starkness and seeming, but not actual, contradictions in them. The most contradictory example, to his mind, was the seeming contradiction between a God of judgment, YAHWEH of the Old Testament, and a God of grace, Jesus of the New Testament.
- B. The tradition that only those “exceptional,” special people who are “spiritually gifted by God,” (which Origen considered himself to be, along with certain of his students) who had been trained in religion AND philosophy, were the only ones who could really understand the things of God. This included especially the Scriptures.

HIS SECOND LEGACY

(This legacy concerned the area of the church and its polity.)

The second idea mentioned above (that only the gifted and philosophically trained can understand God and His Word) helped implant into some sects of the then fledgling Christianity the heresy of an elite “religious hierarchy,” trained by certain men and educated only in certain schools. This heresy had historically been the earmark of all pagan religions as well as post-Christ Pharisaical Judaism,

and now the devil has infiltrated Christianity with it. Remember that the priesthood, as practiced under Judaism, was done away with under Christianity where all Christian believers are priests and have direct access to God. This was made possible by Christ's fulfilling of the whole Law.

Thanks to Origen and his predecessors at the Catechetical school, we now have, within a mere hundred years or so of the completion of the last book of the Bible, and even before its collection, solidification, and general acceptance in the *cannon* as we currently know it, Satan had already introduce a reversal in certain Christian teachings. Seeking to take away the scriptural precept of the priesthood of the believer and replace it with a neo-Judean/Pagan priesthood of a specially educated and chosen "elite," he has already begun to undermine some very basic biblical doctrines.

This seed would eventually come to fruition in the priesthood/laity dichotomy of the Roman Catholic Church. Eventually that heresy would spread by way of a schism in the Catholic Church and would then be carried on by the two main offshoots- the Greek and Russian Orthodox churches. Later, by way of another schism, this same dichotomy would also be adopted and spread by mainline Protestantism, which brought this particular heresy out with them when they diverged from mother Rome.

SALVATION BY WORKS

Another unscriptural teaching of Origen infused into all of those trained at both the Alexandrian and Caesarean schools was his doctrine of salvation by works. This particularly heretical doctrine of Origen is in direct antithesis to the scriptural doctrine of salvation by GRACE. Of all his errors, this was probably the most devastating because of the everlasting consequences for those millions of souls down through the centuries who have bought into that particular brand of spiritual "suicide."

In his "on First Principals," in the section on "THE APOSTOLIC DOCTRINE," he wrote, "... the soul ... will either obtain an inheritance of eternal life and blessedness, if IT'S DEEDS SHALL WARRANT THIS or it must be given over to eternal fire and torments, if the GUILT OF IT'S CRIMES shall so determine."^(28 b) (caps added)

PHILOSOPHY & THE ALEXANDRIAN & CAESAREAN SCHOOLS

As we have seen so far, the schools of those two cities, Alexandria and Caesarea, had been totally polluted with heresies of diverse kinds. This devil's plan of mixing Christianity with a variety of world-spanning religions and philosophical systems (the latter predominately, but not exclusively Greek) had done its diabolical work.

The pre-eminence of Greek philosophy in the religious teachings of these two schools is easily understood. Since Alexandria, over the previous several centuries, had become the gathering place for all manner of Greek writers from philosophers to poets, it is only natural that their influence was being felt in EVERY area of scholarship, including religion.

“[By] 250 B.C. ... the center of Greek literature had moved from Greece to Alexandria in Egypt.”^(67 a) That distinction remained with Alexandria from then until well after the time of Christ. It is easy to see how this witches brew of (neo-)Christianity, mythology, and philosophy, had poisoned two of the greatest schools of the early Christian era.

NESTORIANISM - an offshoot of the teachings of Origen.

Although this particular heresy is named after its champion Nestorius, bishop of Constantinople in the 4th century, the original concept was espoused first by Origen and passed on through the Alexandrian and Caesarean schools and their scholastic progeny down through the years to him.

Drawing on Greek philosophy that was itself an outgrowth of Greek mythology, Origen fused Greek mythological duality with the scriptural doctrine of Jesus Christ. In so doing he inscribed to Christ two natures; one divine and one human.

Origen- **“First we must know this, that in Christ there is one nature, his deity, because he is the only-begotten Son of the Father and another human nature, which in very recent times he took upon his to fulfill the divine purpose.”**^(28 b)

Thus Origen made of Christ a creature with some type of spiritual hermaphroditic nature. In the place of the one true nature of Christ he proposed a dichotomy of His (Christ's) nature, making of Him some sort of half-god/half-man monstrosity.

This man of two natures, (obviously drawn from Origen's love, Greek philosophical mythology) is only all too easily comparable to the Greek gods of mythology who, though divine, seemed all too human in the Ancient stories.

As Aristotle had put it, those Greek gods were- **“Excellence, much labored for by the race of mortals.”**^(67 b)

ETERNALLY BEGOTTEN

Another heretical legacy left by Origen is that Christ was seen by him as eternally begotten FROM the Father. “[The] **only-begotten Son, who was born indeed of him and draws his being from him. This is an eternal and everlasting begetting, as brightness is begotten from light.**”^(28 b)

This rings too loudly of the Gnostic doctrine of *emanations* which we will go into in **PART TWO**.

Origen obviously is teaching here that Christ is not God in the way that God is God, but is an eternal creation emanating From God. (Check out the doctrine of Christ as taught by the Jehovah's Witness cult sometime and you will see the identical picture of Jesus Christ presented.)

ORIGEN'S LASTING EFFECT

The effect of Origen on all scholars subsequently trained in the two schools, and the further corruption of the biblical texts carried out by them, will not be pursued in depth at this time as we are going to address those issues in a later section. Suffice it to say that the heresies just discussed as well as his other heretical teachings (such as his other tendencies toward Gnosticism and, not surprisingly, Universalism- the belief that all creatures, even the devil, will eventually be restored to God) as well as other doctrines just as twisted, have reverberated down through the centuries to the present day. Today we see his ideas resurrected in the New Translations taken from the texts twisted by those trained in the Alexandrian and Caesarean schools and others of their later scholarly “descendants.” The heresies originated by Origen and his predecessors were then spread through those first two school's influence on later schools infected by students educated there and sent out to spread their heretical teachings. In a spreading time-ripple effect, the heresies of Philo, Clement and Origen, were propagated by those graduates of the first two schools, through their students, down through the centuries. Like a malignant cancer, the first generation of scholars infecting those of the next, who in turn infect the next as they themselves mature, graduate, and teach in or even start new schools which then themselves grow like more new tumors to further spread the cancers of heresy from those new loci. On and on, multiplying and spreading as each new generation learns and then in turn propagates the heresies afresh and anew; and so on down to the present day.

THE LOCALIZED ALEXANDRIAN TEXTS

The spread of this infection can be seen historically though to have been fairly localized for nearly 1900 years.

Theologically- it was restricted almost totally to Roman Catholicism (through the offshoot Caesarean Texts) until 1881 when the disease was contracted and

spread through Christianity world-wide and interdenominationally by Westcott and Hort.

Geographically- it was restricted almost strictly to Egypt and North Africa until the 19th century, except for those (Caesarean) texts adopted by Roman Catholicism.

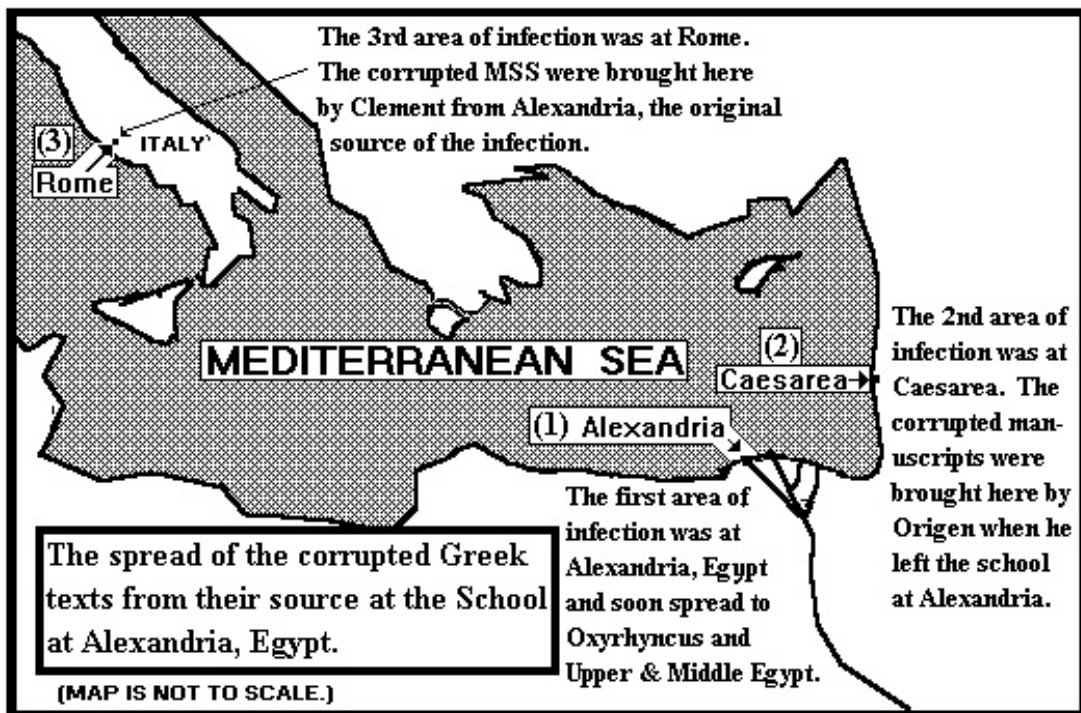
- The Chester Beatty papyri (some of the oldest and most important attestation to date) came from Aphroditopolis, just a short journey of 90 miles from the epicenter of heresy, Alexandria.
- One hundred fifty miles from Alexandria lies Oxyrhynchus from whence come thirty-two more of the oldest manuscripts. (See map.)

Colin H. Roberts- **“There was a healthy flow of communication between scholars who lived in upper and middle Egypt and those who lived in Alexandria.”** ^(23 c)

From what might be considered the periphery of the Alexandrian Circle come other important manuscripts of equal antiquity.

Comfort cites scholar E. G. Turner's study of the papyri, in G. A. Riplinger's excellent book, **“New Age Bible Versions,”** - **“[S]cholars from Oxyrhynchus were exchanging notes with other Alexandrian scholars... [S]everal Alexandrian scholars lived in Middle and Upper Egypt.”** ^(ibid.)

It is obvious that the entire area around Alexandria was under the influence of the Origen / Clement school of theological thought and scriptural emendation. It is also easy to see how, eventually, this heresy even found its way to Rome via Clement when he carried the corrupted texts with him from the school at Alexandria.



THE ALEXANDRIAN TEXTS TODAY

What had begun as a ripple effect in the early days of the Greek New Testament texts finally reached the tsunami stage in the 19th century when the swelling tide of heretical teachings and texts was given new power. Men, like Westcott and Hort who idolized the early religious philosophers, began surreptitiously to bring the corrupted texts into the mainstream of textual criticism.

The power of the wave began to mount and it gained tremendous speed when unsuspecting preachers and religious leaders began joining the move to the New Versions. By the time anyone of note began questioning the methods and sources of Westcott and Hort, and the other scholars in accord with them, the wave had already washed far inland across Protestant Christianity and done horrendous damage to the unsuspecting churches led by those misguided shepherds.

The New Versions were well entrenched before anyone found out about the heretical, pagan, and Catholic leanings of the propagators of the Greek texts from which those New Versions had been translated.

Westcott had written in 1891, - **[M]en will hereafter see truths which have not been made known to us, truths brought from MANY FRESH SPRINGS.**^(23 a) (caps added)

“Fresh springs” meaning of course, Pagan and Eastern Religions as well as philosophical conjectures from all cultures, ancient as well as modern. The leanings of Westcott and Hort can be traced directly to Alexandria and the teacher that Westcott scholastically worshiped- Origen.

ADMIXTURE OF Gnostic HERESY AT ALEXANDRIA

At the temporal center (approx. A. D. 200) of the scholastic ripples reverberating down the corridors of time, and finally finding fresh power with Westcott and Hort, we find, like a large stone dropped into a calm pool of water, the school at Alexandria.

“The Alexandrian school [was] indeed one of the historical moments in the church's closest proximity to gnostic heresy... [For] Clement and Origen ... gnosis [hidden wisdom], far from being a forbidden word, was a basic tenet of their system. . . the word gnosis is the key to Clement's work.”^(23 a)

Westcott - **“[Origen's- “On First Principles”] was not for simple believers but for scholars... [those] familiar with the teachings of Gnosticism and Platonism... He [Origen] aimed at presenting the HIGHER KNOWLEDGE.”**^(23 b) (caps added)

Obviously Westcott had no delusions about the heretical stands taken by his hero Origen. Therefore, he could not deny that the stands he himself adopted

from Origen were also heretical. Knowing these things, he went ahead anyway, with full knowledge, and adopted texts corrupted by that heresy!

The massive amount of corruption introduced into the texts by Origen and others at Alexandria (and accepted by Westcott and Hort) was commented on by Dr. Edward Hills. (Of both Harvard and Yale.) **“Origen ... was not content to abide by the text which he received but FREELY engaged in the BOLDEST sort of conjectural EMENDATIONS. And there were other critics at Alexandria ... who DELETED MANY READINGS of the original New Testament text and thus produced the abbreviated text found in the papyri and in the manuscripts Aleph and B [the Greek texts used to create the recent New Versions].”** ^(23c) (caps added)

SUMMARY

From this Alexandrian school and its educational offspring, the school at Caesarea, has come a legacy of “emendations, conjecture, and deletions” and a methodology of “free handling,” or I should say MISHANDLING, of the scriptural texts. This legacy has shown up today in those New Translations that ooze from the corrupted Greek texts handed down by them and their scholastic progeny. Produced by modern “scholars” who have totally bought into the heresies of the oily smooth sayings of those corrupted Greek texts, today’s new “translations” tickle the ears of today’s ungodly rather than convict their hearts of sin and lead them to the true Saviour. These smooth sayings of the new “Bibles” lull even the saved into a stupor of unseparated living as well as a spiritually devastating habit of trusting “learned” men rather than God and what He truly said- straight from the Word of God. Instead of using a Bible that is undiluted, unchanged, and unshakable, the Christians of today are taught to use whatever “Bible” **appeals** to them personally. Because of this the true Word of God is being buried in a plethora of contradicting versions all taken from the same line of corrupted Greek texts.

**And those preachers who have bought into the lie,
smile and carry on while their flock is decimated
by the Deceiver!**

I think we have sufficiently proved the unreliability of the Alexandrian and Caesarean text-types so I will resist the temptation to beat a dead horse. We will now leave the corrupted texts and go on to the next text-type: The Byzantine Text.

TEV

THE BYZANTINE TEXT

This text-type was so named because it came to pre-eminence during the time-frame of the Byzantine Empire. In the Western Roman Empire, Latin was in the ascendancy as a language; whereas, in the East, Greek had retained its pre-eminence as the common language. This facilitated the continued use of the Greek texts and their resultant preservation and proliferation and enabled them to be preserved in their pristine state.

Because of this, and several other factors, there are more extant biblical manuscripts in this text-type than in all of the other text-types combined. In addition there is manifold attestation by other early writings, which we will discuss later, confirming the accuracy of this family of texts. Together these cause the proofs for the Byzantine Text to far outnumber the evidences for the other types many times over.

THE OPPOSITION VIEWPOINT

The opposition to the Byzantine Text, which even its opponents admit is the traditional text-type, was propagated to modern mainline critical scholarship predominantly through the efforts of Westcott and Hort.

These opponents argue that the Byzantine textual tradition [from which comes the TR, the Textus Receptus] did not originate before the mid-fourth century, and that it was the result of a conflation of earlier texts... [the] Western and Alexandrian.^(63 a)

D. A. Carson, **“The King James Debate,” - “[A]lmost universally accepted today is the contention of Westcott and Hort that the Byzantine tradition does not antedate the middle of the fourth century and represents a relatively late conflation.”**^(ibid.)

And when one mentions the overwhelming multitude of evidence to the contrary they maintain- **“There is no unambiguous evidence that the Byzantine text- type was known before the middle of the fourth century.”**^(63 f)

Concerning doctrinal differences they insist that, **“[In] any textual tradition ... [t]he interpretation of individual passages may well be called in question; but NEVER is a doctrine affected.”**^(63 d) (caps added)

In fact they maintain that ALL changes are theologically INSIGNIFICANT! **“[T]he omission of an individual title or phrase or verse does not constitute evidence for theological heresy ... most changes or omissions ... are quite trivial and wholly devoid of theological significance... Where they do affect the meaning of a passage in such a way that the passage can no longer be called upon to support a particular doctrine, nevertheless the doctrine itself remains unchanged because it is still supported by many other passages found in the same textual tradition.”**^(63 c)

We will now proceed to show that these arguments are totally false, misleading, and/or irrelevant.

FALSEHOOD ONE

That the Byzantine text is a relatively late text - 4th century.

There is no contradiction from any of the scholars, liberal or conservative, that the Byzantine tradition encompasses, by far, the largest body of Greek manuscripts. The bone of contention is that they are held by the modernists to be of a late date and, therefore, are to be passed over in favor of the Alexandrian texts which they maintain are a witness of greater antiquity.

Carson - **“There are far more manuscripts extant in this tradition [Byzantine] than in the other three combined; but most of these manuscript witnesses are relatively LATE.”**^(63 b) (caps added)

Most opposition scholars are in complete agreement with Carson in this matter of the lateness of the Byzantine texts. If this premise were true it would be an excellent argument against the Byzantine text - **BUT IT IS NOT TRUE!**

THE PAPYRUS MSS

Due to later discoveries of more papyrus manuscripts, the arguments first proposed in the days of Westcott and Hort against an early date for this family of texts are being proven to be totally erroneous. The earliest ones now in existence attest, to the contrary, to an the early date for the Byzantine Text-type.

Hills (Harvard scholar) writes, **“Each of the early papyri (A. D. 300 or earlier) vindicates some Byzantine [TR and the KJV] reading... Bodmer II shows some Syrian readings to be [earlier]... [T]he early papyri vindicate Byzantine readings in 660 (or 885) places where there is a SIGNIFICANT variation.”**^(23 g) (caps added)

Pickering, **“H. A. Sturtz ... surveyed all the available papyri ... each new MS discovered vindicated added Byzantine readings... Henceforth no one may reasonably or responsibly characterize the Byzantine text-type as being late.”**^(ibid.)

In support of this I draw your attention to the charts. These charts compare Vaticanus (B), Sinaiticus (Aleph), and the Textus Receptus (predominantly a Byzantine text) with the earliest extant manuscripts to see how they stack up. (These charts are from p. 482 of G. A. Riplinger's comprehensive study book, “New Age Bible Versions.”)

PAPYRI	ALEPH	B	TR
P45	19	24	32
P66	14	29	33
P75	9	33	29
P45, 66, 75	4	18	20
P45, 66	7	3	8
P45, 75	1	2	2
P66, 75	0	8	5
P45	2	1	1
P66	2	3	5
P75	2	3	4
Total	60	124	139

SUMMARY			
P45 has	TR 33 places	B 25 places	Aleph 21 places
P66 has	TR 38 places	B 32 places	Aleph 16 places
P75 has	TR 33 times	B 36 times	Aleph 11 times
Total	104	93	48

Together P45, 66, and 75 have
 TR 20 places
 B 18 places
 Aleph 8 places

As can easily be seen from these charts and the preponderance of other evidences that would fill a multitude of pages with such charts, the attack on the Byzantine tradition, (and the TR taken from it) which declares it to be a late text-type, is no longer a viable theory. There is no longer any basis for promulgating this fallacious brain-child of Westcott and Hort. Any continued presentation of such a disproven theory as fact in the face of the mounting modern evidences to the contrary, would itself be contrary not only to the tenets of Textual Criticism but even those of simple reason!

An unbiased scientific examination of the facts as presented by the latest manuscript discoveries and the thorough collation of them in recent times should be enough to convince even the most hardened detractors of both the Byzantine Tradition and the real targets, the Textus Receptus and the King James Bible. Their validity and antiquity can no longer be called in question by any serious

scholar of the texts. That is UNLESS he is already irreversibly blinded by some peculiar preconceived theological bent that needs the Byzantine, the TR, and the KJV, to be wrong in order for him to be right.

That's quite a mouthful; so to put it in simpler terms:

1. Only a blind man could not see the evidence.
2. Since the evidence is there to be seen, then I personally would consider myself pretty stupid if I did not believe it when I "seen it with my own eyes."
3. To propagate as the truth what the overwhelming preponderance of the evidence has proved to be a lie would be wrong.
4. If I did so, I know that someday I would have to answer to my Lord for knowingly mishandling His Word in such a manner. That thought alone would scare me to death and bring immediate repentance.

The simple fear of God in the face of His warnings about changing the Scriptures (in the last chapter of the book of the Revelation and others) would precipitate an immediate change of mind and direction, no matter how strongly I may have believed and labored for a particular false belief in the past.

Realistically though, I do not delude myself with the thought that all of the opposition scholars will see and believe the evidences presented here. But, just maybe it will raise a question in their minds and they will be encouraged to investigate further.

Of convincing **them** I do not hold out much hope, (though with God it is possible) but, with prayer on the part of both of us, I am convinced of better things concerning you.

FALSEHOOD TWO

That no doctrines are threatened by an individual omission.

The reason most people swallow this fallacy, hook, line, and sinker, is that those who promote it insist that no doctrine is threatened by any one particular scripture.

Upon a cursory examination of the subject, this seems to be true, and that is because in one way it is true. But, when one makes a more thorough examination, the fallacy of this modernistic viewpoint soon becomes apparent. The truth of the matter is that no doctrine is built upon any one scripture; the fallacy is that the modernists insist that the elimination of any particular scripture will in **no way** affect a particular doctrine. We will see that this is totally erroneous.

THE CITADEL OF TRUTH

The Bible, God's Holy Word, is His Citadel of Truth, and the different doctrines are its walls. Falsehoods have tried in vain to breach its walls for nearly 2,000 years. All to no avail. As long as those walls remain intact, tall and strong, the devil's lies cannot breach, scale, or darken the Citadel's shining truth. Man, for several thousands of years, has had free access into this citadel to bask in the glow of God's revealed ABSOLUTE truth. The answers found in this citadel can be trusted because they have proceeded from the very mouth of God Himself. And both we and the devil know that he cannot subvert our way if we simply follow the precepts learned at this citadel of God's truth.

THE WALLS OF THE CITADEL

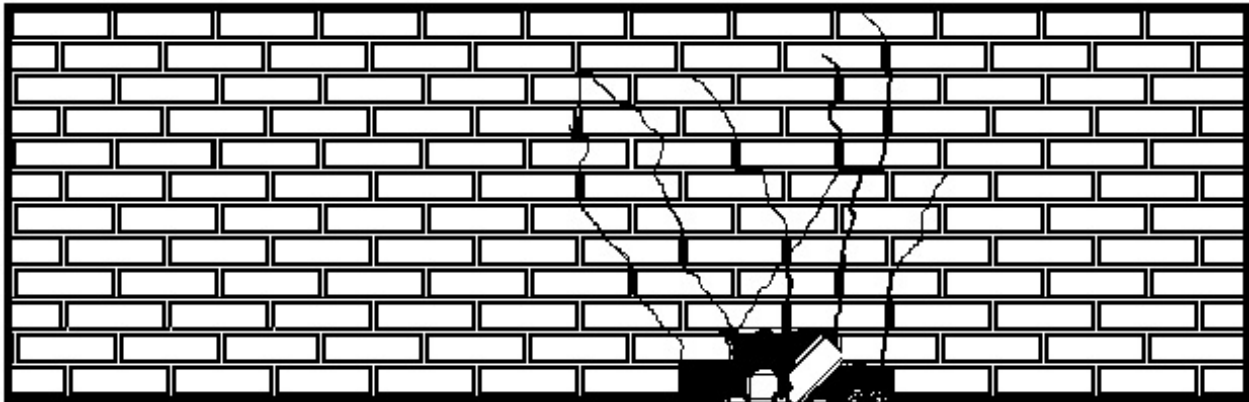
The devil has tried to deny us access to the citadel, and that has not worked. He has tried to lead us off to other citadels (sacred writings of other, false, religions) but we have perceived the luster of their towers to be tarnished by the streaks of falsehood. So now he (Satan) has decided to enlist the very people who claim the citadel as the source of their own truth. These who take refuge inside its walls, he is now using to weaken it from the inside out. This they do by removing bricks in various strategic places and in so doing they help him destroy the Citadel by weakening and eventually toppling its walls (doctrines) one at a time. He could not overrun it from without with his elephants, so he is now trying to destroy it from within with his termites.

WEAKENING THE WALLS

To illustrate how this can happen I will use the analogy of a brick wall. Looked at individually the bricks of a wall do not seem to make much difference one way or another to the strength and stability of the wall as a whole. But, if one removes just a FEW bricks - or sometimes even ONE - from the bottom several rows, the weight of those above it will eventually cause them to sag. As they press down unsupported, the whole wall, once firm and unbreachable, develops weak spots. These weak spots, with the passage of time, soon start to become apparent. As the wall begins to develop cracks, one eventually begins to see these fault lines and can over time follow their inexorable course as they radiate from the missing brick or bricks in jagged lines all the way to the top of the wall.

The once impregnable citadel is now very vulnerable and any enemy wishing to breach one of its walls will automatically concentrate his attacks directly on those with these visible lines of weakness.

It is true, as the detractors claim, that no doctrine is formulated on the basis of any one particular scripture; but, contrary to what they infer, my contention is that the strength of a doctrine rests, to some greater or lesser extent, on EVERY



supporting reference. To eliminate even one of the references is to risk the eventual weakening of the doctrine in exactly the same way that the wall was weakened in the analogy just given. Worse still, to remove scriptural “bricks” from the foundation of any one of the doctrinal “walls” would catastrophically compromise the strength and stability of the entire structure. If the damage should spread, as it is sure to do, and any one of the fundamental doctrines falls then the entire citadel of the Bible is open to assault and plunder at the will of the enemy- Satan.

Today there are many in the world who would love to see the Bible fall. And for any so-called “Christian” scholar to weaken its defenses in the face of these enemies is inconceivably and inexcusably irresponsible at best and consorting with the enemy at the worst.

To remove several or even one of the bricks, (whole passages of scripture or individual words) is to give any enemy hoping to breach a wall a place to focus his attacks. The more bricks that are removed the faster the cracks spread. As the enemy observes the accelerating progress of the wall's deterioration they can see and take heart. Tracing the radiating fault lines back to the spot of the missing support they will seek to knock other bricks loose in the same area to try and compound the weakness. Every time they see a chance to hasten the breach, they will leap upon that weakened spot. With a fury they will seek to hasten the

destruction of God's Citadel by advancing through the smallest breach, clawing their way through. Widening the hole by tearing away at now loosened adjacent bricks, Satan's hatred of The Citadel will goad him on with a fury, spiritually clawing his way with hands, fingers, and even down to his broken and bleeding fingernails! And those who have been suckered into this war against God's Word don't even realize that Satan is the one goading, pleading, misleading, and flim-flamming them in their endeavors. Many of them don't even believe the devil really exists- but they shall see, they shall see. Even if it means their own eventual destruction they will not stop. And the mastermind behind this plot will goad them, deceive them, and push them even to their own destruction in order to gain the slightest ground against the Citadel. Besides, he knows that if they are destroyed in the fight there are plenty of others to take their place. All are expendable to him in order to destroy God's Word; because he hates it with an inconceivable hatred equal only to that with which he hates God.

SUMMARY

Now that we are aware of the devil's plan we can look at this issue in more than the cursory way that most look at it. We can look intelligently and informatively at the different doctrines and then concentrate on the individual "bricks" (scriptures). We can examine how they affect the overall strength of the doctrinal "wall" of which they are part, i.e., are they foundational, structural or are they merely cosmetic in importance.

Later, in “PART TWO” we will go into the doctrinal chaos of confusion caused by the changes made to individual words and whole passages of scripture in the different translations. In that section we will discuss some of the **major doctrines** and how they are affected by those changes. The scriptures used in the formulation and support of those doctrines will be discussed and we will examine how the removal of some of those has, or has not, weakened their relative doctrines.

Satan has tried to breach the Citadel of God's Word. We must, I repeat - WE MUST - stand firm! We must not only stand firm but we must also take the Sword of the Spirit in our hand and defend against the enemy as they did at the rebuilding of the walls of Jerusalem after the Captivity. We must labour with a trowel in one hand to repair the breaches, and the Sword in the other to fight off the enemy.

Without the power of God we can neither fight nor build, so let us not forget that our greatest (and only) source of strength and guidance is from God, through the Spirit, asked for in the name of the Son.

TEV

This finishes the section:

“I. THE MANUSCRIPT TESTIMONY”

We will now go on to the next section.

II. ANCIENT TRANSLATIONS

Alongside the Greek manuscripts and testimonies stand a series of versions translated into scores of other languages from the second century and following. Many of these translations were made within just a short time of the completion of the original texts and stand much closer to the originals than any English translation. These translations can be useful in helping us decide what readings and/or families of Greek texts are most faithful to the original texts.

The following is a list of the more famous of these translations and the approximate dates when they appeared.

(Dates given are from ref. "39 a".)

- 1. Latin**
 - A. Old Latin (2nd century)**
 - B. Latin Vulgate (ca A.D. 384)**
- 2. Syriac**
 - A. Diatessaron (ca A.D. 160 by Tatian)**
 - B. Old Syriac (A free translation of the 2nd - 3rd centuries.)
(Curetoniaius & Sinaiticus are surviving examples.)**
 - C. Peshitta-Syriac (A revision based on an early form of the
Koine/Byzantine Greek text that surfaced ca A.D. 400.)**
- 3. Coptic (3rd or 4th century)**
 - Sahidic (A Coptic dialect)**
- 4. Gothic (4th century)**
- 5. Armenian (early 5th century)**
- 6. Ethiopic (5th century)**
- 7. Georgian (5th century)**
- 8. Arabic (8th century)**
- 9. Slavonic (9th century)**

Along with these better known translations there are other lesser known and many times localized translations made in various languages in various centuries. Of all of those various ancient translations, the majority agree with the Byzantine Text, from which the TR and the KJV are taken.

III. WRITINGS OF THE CHURCH FATHERS AND OTHERS

In addition to the manuscripts and the translations made into other languages we must also consider the writings of the many personages of the second through the fourth centuries which have left us many thousands of references to different passages of Scripture.

The reason these second through fourth century writings are so important is that the opposition claims, falsely so, that the Byzantine Text did not exist before the fourth century. Therefore, witnesses to the contrary from those centuries will prove the falsity of their claim of a late date for the texts.

A list of just a few of these would include such famous personages as:
“John Chrysostom (known as Golden Mouth), Irenaeus, Tertullian, and Justin Martyr.”^(23 f)

These well known personages, plus many others, have left us reference after reference to passages of scripture, **“... witnessing to the original readings of the New Testament.”**^(ibid.)

Of those early writings, 87,000 have been **“... extrapolated [by] Dean John Burgon.”**^(ibid.) The vast majority of these agree with the Byzantine Tradition. (The KJV's parent type,)

THE OVERWHELMING TESTIMONY

Of the three varied witnesses (MSS and lectionaries, Ancient translations, and the early writings bearing testimony) one finds a generally full agreement as to the text of the early New Testament. When one adds to them the thousands of fragmentary witnesses (ostrakas, talismans, etc.) then we find a more than ample - in fact one would have to say an **overwhelming testimony** - pointing toward the popular text used from the 1st through the 19th Centuries.

A WITNESS NINETY-FIVE THOUSAND STRONG

Of the nearly 1/10 of a Million witnesses the overwhelming testimony is in agreement with the Byzantine text-type which is the general type of Greek texts from which the King James Bible is translated. This derivative King James parent text is variously known as:

“The Textus Receptus...” (Elzever Brothers, 1624)^(1 c)

“The Majority Text...”^(23 f) **“The Traditional Text...”**^(ibid.)

It has also been variously called: **“... the Syrian Text, the Byzantine Text, and the K (Kappa) or Common Text.”**^(ibid.)

This preponderance of evidences, nearly 1/10 of a Million strong, pointing to this text as the one truest to the originals, **can not and must not be ignored!**

THE DIVISION OF THE WITNESSES

There are, basically, only three main Greek Texts that we need to be concerned with today:

1. **The Catholic Text** - from which come all of the various Catholic Bibles. (As we have already seen, this is a derivative text descended originally from the Alexandrian Text.)
2. **The Alexandrian Text** - from which come all of the modern translations with an assist from its offspring, the Catholic (Caesarean) Text. (Also called the “Critical Bible.”)
3. **The Byzantine Text** - which stands behind the KJV. (Also called the “Evangelical Bible.”)

THE 1% DISSENTING MANUSCRIPT EVIDENCES

The Catholic text - There are approximately 6 witnesses that attest to this text. These would include: D1, D2, (O5, O6), plus a few Old Latin Versions, a few cursives, and a few Fathers. ^(20 b)

The Critical (predominantly Alexandrian) Text - There are approximately 9, including: A, B, C, D, Aleph, L, T, Z, and 33, that bear testimony to this text. Eldred Thomas calls this text the “**Critical Bible.**” ^(ibid.) It is however, basically an Alexandrian Text with an assist from its offspring, the Caesarean (Catholic) Text.

The number of witnesses bearing testimony to these two types of texts (and the “Bibles” translated from them) is minuscule when compared to the MULTITUDE of witnesses that point inexorably to the remaining major text-type.

THE 99% REMAINING WITNESSES

The number of witnesses that point to the Byzantine Text as the true preserved text is a veritable mountain when compared to the witnesses to the other two. In spite of this fact most modern (liberal) scholars reject this “Majority” text out-of-hand. This is done with complete disregard for the mountain of overwhelming evidence to the contrary!

Even Bro. Carson in his opposition book, “**The King James Debate,**” writes of the Byzantine Text - “**This is the textual tradition which, in large measure, stands behind the KJV... There are far more manuscripts extant in [this one] tradition than in the other three COMBINED.**” ^(63 b) (caps added)

Overall, approximately 80% of the extant witnesses testify to the accuracy of the “**Evangelical [Byzantine] Text... [And] when they include papyrus and uncials together with the cursives the number remains ABOVE 80%.**” ^(23 f) (caps added) And in some individual cases it is above 99%.

When you add the 87,000 testimonies from early writings, that predominantly agree with the Byzantine Text, you have an **overwhelming** testimony to the Byzantine as the oldest and most reliable Greek text. This testimony can then be extended, because of the Byzantine witness, to the Textus Receptus in the Greek and the King James Version in the English which are descended from this parent text.

COMPARISON

One can truly appreciate the magnitude of the written testimony to the true text of the New Testament when one compares that testimony to the attestations for other works from approximately the same historical period. As we study, remember that no competent scholar calls any of these secular examples into question as to their accuracy in representing the original texts.

“**The Gallic War,**” by Caesar, (1st century B.C.) is attested to by only nine or ten extant manuscripts and the oldest one is from the 4th century.

“**Livy's Roman History,**” by Livy is reduced from its original 142 books to 35 books preserved for us in only 20 worthwhile manuscripts and the oldest is from the 4th century.

“**Histories,**” and “**Annals,**” by Tacitus are two works from the end of the 1st century A.D., which is approximately the same time as the completion of the New Testament texts. These works, “Histories and Annals,” survive in only two manuscripts from the ninth and eleventh centuries and then only in part- 50% or less.

“**Dialogus de Oratoribus, Agricola, Germania,**” also by Tacitus, is preserved only in one tenth century codex. ^(15 a)

Application of this comparison to both the Majority and Minority texts.

When we compare the paucity of preserved written attestation for the texts of those famous secular works to the multitude of attestation to the New Testament texts in general, we find absolutely no comparison. Standing the 2 **dozen** witnesses for the secular works next to the tens upon tens of **thousands** for the New Testament, one can easily see this. The one set of attestations is a barren desert spotted with but a few scraps of weeds while the other is like the richly flowing fields of eastern Washington hay or the miles after unbroken miles of Wyoming grassland stretching out to the horizon. From this comparison it is easy to see God's hand of power at work preserving His Word for us down through the centuries through this one rich, fertile text.

RATIO OF THE MAJORITY / MINORITY TEXTS

When we compare the attestation to the secular works with specific Greek text-

types, we can get a better picture of the ratio of attestation for one compared to that for the other.

Minority Text - When compared to the secular texts the ratio is 30:1 in favor of the NT text as compared to the secular work.

Majority Text - When the comparison is made, however, between the secular works and the Byzantine (Majority) text the ratio increases by a factor of **100**, to 3,000:1 in favor of the New Testament.

Therefore, the likelihood that the Majority Text (Byzantine) is the preserved Word of God, in this context, is **100** times over that for the Minority texts, that is, the Alexandrian, Caesarean, and Western COMBINED! And a comparison to any one of those families by itself, would increase the lead of the Majority over the Minority, in some cases, by another order of magnitude from 100:1 to as much as 1,000:1 in favor of the Majority reading.

STATISTICAL PROBABILITY OF PRESERVATION

We will now examine the statistical probability of the preservation of New Testament texts true to the autographs (originals) and the proliferation of copies of them, comparing one family of texts with another. Is the probability that our current New Testament Greek texts are accurate representations of the originals high or is it not high; and should one text-type be preferred over another? Let's see.

From Comparison - We have already compared the paucity of representatives (manuscripts and fragments) of secular works in the previous section, with the attestation for the New Testament and found in favor of the NT by a factor of at least one hundred to one. We have also seen that most of the evidence for them is from four centuries to a millennia or more after the penning of the autographs, while that for our New Testament is attested to by a multitude of proofs dating, in some cases, from a mere three decades and many more from two centuries or less after the penning of the originals. One can easily see that the probability of having accurate copies of the original NT texts is many times over in favor of them over that of any other work of similar antiquity.

From Logic -

Pickering - **“We may reasonably assume that in the earliest period of the transmission of the text, the most reliable copies of the Autographs would be circulating in the region that held the Autographs. With an ever increasing demand and consequent proliferation of copies throughout the Greco-Roman world and with the potential for verifying copies by having recourse to the centers still possessing the Autographs, the early textual situation was highly favorable to the wide dissemination**

of MSS in close agreement with the original text... It follows that within a relatively few years after the writing of the N.T. books, there came rapidly into existence a “Majority Text,” whose form was essentially that of the Autographs... [T]he science of statistical probability demonstrates that a text form in such circumstances could scarcely be dislodged from its dominant position... [I]n every age, from the apostolic to the nineteenth century, the text form in question ... was the one that the church in general recognized, used, and transmitted.”^(23 f)

THE MAJORITY MANUSCRIPTS

A part of the lie being perpetrated by modern critical (liberal) “scholarship” is that the Byzantine Text and its derivative the King James Version, have been abandoned by most competent scholars because the parent, Byzantine text, is of a late date.

Contradicting Scholarship - In complete contradiction to the contention of those liberal “scholars,” many current world-class scholars actually uphold the Majority Text.

- Colwell calls it, “[The] uncontrolled popular edition of the second century.”^(23 f)
- Comfort comments that the Byzantine was the, “[M]ost prevailing type of text throughout the Greek speaking world... From then on almost all MSS follow the Byzantine [Majority] text, including those MSS used by Erasmus in compiling the text that eventually would become the Textus Receptus [the text from which the King James was translated].”^(ibid.)
- Geerling tells us that, “Its origins ... go back to the autographs.”^(ibid.)
- Kurt Aland made a collation of 1,000 miniscules in 1,000 different passages and found that **90%** contained “[The] Traditional Text.”^(ibid.)

DISAGREEMENT IN THE MAJORITY TEXTS

The Majority, or Byzantine, Text has variations that are, in general, minute harmless ones. Whereas the Minority Text's variations are as striking as angry inflamed gaping wounds.

Hill - “The vast majority of these extant Greek New Testament manuscripts agree together very closely, so closely indeed that they may fairly be said to contain the same New Testament ... [which is the] Majority Text... the Byzantine Text.”^(ibid.)

The total of the manuscripts alone numbers well over **5,000** currently. Of these **99%** agree with the Majority Text, which Eldred Thomas calls, “... the

Evangelical Text.” ^(20 a)

Not only the English KJV, but also the Spanish “**Old Valera**” and the German “**Luther's Bible**” have all been translated from this same Majority Greek text.

AGREEMENT IN THE MINORITY

As we have seen, the agreement in the Majority manuscripts is a striking one. But, when one turns to a comparison of the various minority manuscripts however, an equally striking disagreement is seen. In fact one would be forced to even call it a chaotic disagreement.

As Riplinger puts it in “**New Age Bible Versions,**” -

“The variations among the Majority Text are minor, like the varieties of doves. On the other hand, the remaining handful of manuscripts (the ones used for ALL modern versions) are as diverse as dogs and dragons... [they] not only disagree with “the Majority” ... but disagree among themselves.” ^(23 f)

“WEIGHTY” MANUSCRIPTS OF THE OPPOSITION

Carrying on the discredited practices of Westcott and Hort, some critical scholars still assign certain “weights” to manuscripts for translation purposes.

If they do not do so in open avowal, then they do so in secret practice. Of the manuscripts used to compile the corrupt Greek texts from which the corrupt modern English Translations are drawn, four of the most heavily relied upon (i.e.- they are given the most translational “weight”) were, and still are:

Aleph - (Sinaiticus)

B - (Vaticanus)

C

D - (Bezae)

As we have already seen, at least the first two, Aleph and B, are the result of the Alexandrian school's corruption of the early Greek texts.

DISHARMONY

One thing that the modern liberal scholars have seemed to have overlooked is that those four “weighty” uncials not only disagree with the Traditional text but they can't even agree amongst themselves!

“All four are discovered on careful scrutiny to differ essentially, not only from the 99 out of 100 of the whole body of extant manuscripts, but even one from another.” ^(23 f)

Pickering - **“One may reasonably speak of 90% of the extant MSS belonging to the Majority Text type... The remaining 10-20% do NOT represent a SINGLE competing FORM... The minority MSS disagree as much (or more) among themselves as they do with the majority. We**

are not judging between two text forms, one 80% - the other 20%. Rather we have to judge between 80-90% and a FRACTION of 1% (comparing Majority text with P75 and B text form for example ... specific case in I Timothy 3:16 over 300 Greek MSS read “God” [followed by the KJV] ... 7 Greek MSS read “who” [followed by the NIV, NASB, etc.]. So we have to judge between 97% and 2%.”^(ibid.) (caps added)

GEOGRAPHIC DISTRIBUTION

Not only are the minority texts in the minority as far as numbers but they also reflect a very localized tradition geographically. Would it not follow, logically, that any writing restricted to a narrow region would signify a corresponding narrowness of usage of that writing; be it New Testament texts or some secular piece? Whereas any text spread far and wide would denote that it was in common usage far and wide. Also, would not a large amount of common agreement among various far-flung copies denote a common ancestor, i.e., the Autographs? Would it not also follow that such an overwhelming agreement among them, which we find ONLY in the Majority texts, logically denote an accurate preservation of that original common ancestral text?

In support of this view I would bring your attention to the fact that the Minority Texts: “[R]epresent only one geographical area- Alexandria, [and the surrounding area] Egypt. The Majority text, on the other hand, comes from manuscripts from Greece, Constantinople, Asia Minor, Syria, Alexandria, Africa, Gaul, South Italy, Sicily, England, and Ireland.”^(23 f)

DATE OF THE EXTANT MAJORITY MANUSCRIPTS

As we discussed earlier, the relative dates of the Byzantine (KJV parent text) and the Alexandrian (New Version) texts are invariably brought up in any discussion of Greek manuscripts and textual traditions.

In 1881, Hort summarily set aside the Majority Text because he believed that it had originated “... after the middle of the third century.”^(23 g) This mistaken theory then found its way into the textbooks and schools of the early 20th Century and was subsequently popularized and conveyed to the succeeding generations of textual critics. Kenyon, one of the textbook authors of the 1930's, expressly claimed that, “[The] late date ... [is] established. The [Majority] text may be dismissed from further consideration.”^(ibid.) Today however, this has been shown to be a false theory based upon incomplete information. Twentieth century manuscript discoveries have, exactly as Kenyon expressed as a concern in his opposition textbook of 1937, “... knock[ed] the keystone out of the fabric of his [Hort's] theory.”^(ibid.)

Hill, (Harvard University scholar) brings us up to date on this outdated theory. **“[Hort's theory] has been abandoned by most present day scholars.”** ^(ibid.)

THE POPYRI

Of the popyri attestation to the superiority of the Byzantine texts, 92 of the 96 were discovered **after** Hort's day.

Pickering writes, **“Each of [these] early popyri (A.D. 300 or earlier) vindicates some Byzantine [KJV parent text] reading... [They] vindicate Byzantine readings in 660 (or 885) places where there is a SIGNIFICANT variation... Henceforth no one may reasonably or responsibly characterize the Byzantine text-type as being ... late... Although modern editors continue to reject these readings, IT CAN NO LONGER BE ARGUED THAT THEY ARE LATE.”** ^(ibid.) (caps added)

It is obvious that the foundation of Hort's theory as to the late date of the Byzantine Text has proven to be one of sand. This foundation has been washed away by modern discoveries and the theory which was built upon it has fallen to the ground. In spite of this, modern liberal scholarship, both believing and unbelieving, still clings to the wreckage and is bringing the ruin of it to the modern translations. Such translation from a proven corrupt Greek textual foundation can only be used to bring forth “bibles” that are likewise corrupt!

PRESERVATION THROUGH THE NINETEENTH CENTURY

With the completion of the book of the Revelation, some sixty years after Christ's death, God ended His writings to mankind. That strikingly unique process used upon the minds and wills of those He chose to write down His words **CEASED TO EXIST** in the realm of human experience with the completion of that last book of the New Testament. From that time onward however, men's minds would continue to be guided by the great teacher, the Holy Spirit, to understand His writings- this is called Illumination. Some would be guided by that self same Spirit to protect the various pieces as they came forth (whole books and fragments of books). And one day others were guided through the Spirit to assemble the mosaic of His Word and reveal the perfect beautiful revelation, the completed *canon* of the Scriptures. Never again, however, would any of God's creation, and specifically man, experience that particular, unique touch of God's irresistible guidance and control called **“Inspiration.”**

From the time of John's completed penning of “the Revelation,” under Inspiration, God would PRESERVE but never again Inspire. Not in the sense used to denote that particular process which He used by which He caused the human writers to bring forth His perfect, inerrant, infallible Word into the world.

SUMMARY

It is true that modern, liberal, scholarship rejects the Majority Text. They argue that it has been rejected because it is of a late date. That view has been shown to be erroneous. They still however reject them in favor of those that they perceive to be more accurate and faithful to the originals. That perception has also been shown to be not accurate. No competent scholar however would ever maintain that the Byzantine Text has not been the text of choice and usage for nearly two millennia. It has only been in the last portion, some century and-a-half or so, of the latter of those two millennia that the Byzantine has been set aside in favor of the minority texts.

From the time of the penning of the Revelation until A.D. 1881, ALL competent scholarship, believing and unbelieving whether liberal or conservative, agree that the predominant text was the Byzantine (Evangelical) Text, also called the “Majority Text.” From this text came the Textus Receptus and the venerable old KING JAMES VERSION in 1611.

GREEK TEXT USAGE, 1st thru 20th Centuries				
1st CENTURY ORIGINAL GREEK TEXTS				
(Majority of all Greek texts after the first Century)				
<u>2nd CENTURY</u>	B	copies of originals	<div style="border: 1px solid black; padding: 10px; width: fit-content; margin: auto;"> <p>NON-ENGLISH TRANSLATIONS IN VARIOUS LANGUAGES</p> </div>	
<u>3rd CENTURY</u>	Y	copies of copies		
<u>4th CENTURY</u>	Z	copies		
<u>5th CENTURY</u>	A	copies		
<u>7th CENTURY</u>	N	copies		
<u>8th CENTURY</u>	T	copies		
<u>9th CENTURY</u>	I	copies		
<u>10th CENTURY</u>	N	copies		
<u>11th CENTURY</u>	E	copies		
<u>12th CENTURY</u>		copies		
<u>13th CENTURY</u>		copies		
<u>14th CENTURY</u>	T	copies		<div style="border: 1px solid black; padding: 10px; width: fit-content; margin: auto;"> <p>ENGLISH TRANSLATIONS Wycliff, Tyndale, Coverdale, Great Bible, Geneva Bible, etc. KJV, A.D. 1611 - (This was then the dominant Bible until the 20th Cent.)</p> </div>
<u>15th CENTURY</u>	E	copies		
<u>16th CENTURY</u>	X	copies		
<u>17th CENTURY</u>	T	copies		
<u>18th CENTURY</u>	S	copies		
<u>19th CENTURY</u>		(Late 19th Century) Usage of the	<div style="border: 1px solid black; padding: 10px; width: fit-content; margin: auto;"> <p>NIV, NASB, TEV, LIVING, RSV, WILLIAMS, NWT, etc.</p> </div>	
<u>20th CENTURY</u>		Alexandrian text- the Minority Text		
			<div style="border: 1px solid black; padding: 10px; width: fit-content; margin: auto;"> <p>KJV KJV</p> </div>	

As can be seen from a glance at the chart, the majority of Christians (which were non-Roman Catholic in belief) have used the “Byzantine (Majority) Text” for the better part of 2,000 years. It was only in the last two decades of the next to the last century of this two millennia span that the usage of the Majority Text

was summarily set aside and the usage of the corrupt Alexandrian Text became fashionable. This switch predominantly started because of the unscholarly fraud perpetrated by Westcott and Hort in the 1880's. This led, of course, to the proliferation of corrupt English translations flooding the 19th and 20th centuries taken from those corrupt Alexandrian Texts.

CHAPTER FOUR

THE SCHOLARS AND THEIR LIVES

At the beginning of this thesis I recounted the conversation that sparked the writing of it. One of the topics that came up during that germinal conversation was the lives, which of course includes the philosophies, of the translators. The Christian brother that I had that generative conversation with stated, **“What difference does it make what their personal lives were like ... as long as they were good scholars?”**

By way of addressing that issue I would like to tell you a short story drawn from my own life before becoming a Christian. Before God saved me I was a professional musician. I played guitar and sang in bars from Washington to Wisconsin and from Colorado to Alaska.

About 20 or 25 years ago I was working in a bar in St. Paul, Minnesota. I was talking with the audience between songs and somehow the subject came up of working on cars. I stated that I hated working on cars and someone in the audience asked me **“Why?”**

I answered, **“Because I hate getting grease on my hands because it gets under my nails and in the callouses- the ones that you get on the tips of your fingers from fingering the guitar strings.”**

A man at a table toward the back of the room said (sounding just a bit offended) **“I'm a mechanic- and what's wrong with gettin' your hands greasy?”**

I answered back, **“Absolutely nothing, if you're a mechanic. But I'm a guitar picker and once it (the grease) gets in the callouses there's no way to get it out and I have to come to work pickin' and singin' with dirty, grease-stained hands. In fact the only way to get the last of the grease off is to wear it off with time. And if I don't watch it, I'll wind up with it on my clothes or on the strings of my guitar.”** At that, the man in the back agreed with me completely.

You see, what I was saying was that some things are OK and right for some people and situations but not for others. Grease is absolutely fine on a mechanic, but it's definitely out of place on a guitar picker.

EXAMPLE

Now let's take a hypothetical example and then apply it to the subject under discussion.

Why does a surgeon go through such an intense time of washing and sterilizing of his hands prior to performing an operation? The answer is obvious to anyone with even a modicum of understanding of cleanliness and infectious agents. He does so to prevent infecting his patient with a bacterium, a virus, or any dangerous micro-organism that he might have accidentally come into contact with. These might be lurking on his hands. Then the doctor goes even further and changes to sterilized clothes, shoe covers, and wears a mask and cap so as to not spread something to his patient from his clothes, shoes, hair or breath. What's the point? The point is that a surgeon comes in contact with unclean things all through the day. But, when he performs as a surgeon he must totally rid himself of anything in, on, or about himself that might pose a danger to the patient. The filth of this world must not be allowed into the operating room.

Furthermore, he can not be involved in serious excesses such as alcohol or any other drug that would soon have a lasting effect on his thought processes and physical coordination and abilities. Any surgeon hooked on alcohol for example would soon become a threat to the life of the one he was supposed to be helping because of the sever impairment of his abilities caused by the booze. Even if the surgeon had not drank for several days before the surgery, one would rightly expect that if he was into drinking on a regular basis, eventually his abilities would be permanently impaired because of the prolonged exposure to the debilitating effects of the alcohol. The only way for him to have his abilities restored would be through a long drawn-out time of rehabilitation. And that might not even do it. My personal experience with drunks, which is quite extensive because of the business I was in before being saved, has shown me that the damage done by these types of excesses is, in far to many cases, irreversible. Which, in the case of the surgeon, would mean PERMANENT disqualification from his medical practice and any performance of surgery.

APPLICATION OF THE ANALOGY

Let's see if we can apply this analogy to the Bible translators and scholars.

The Bible is God's perfect, complete, Holy Word and there is no corruption in it, it is clean through and through. Like the patient in the analogy, it cannot allow any filth and corruption from the world inside it lest it contract a fatal infection and die, i.e., become useless as the "living" Word of God. In the case of the Bible two major infections would be worldliness and theological error.

Therefore, those who meddle in ungodly things must first purify (cleanse) themselves before ever working on their patient, God's Word, in exactly the same

way that the surgeon must before operating on his human patient.

Furthermore, the Bible scholars can not be involved in spiritual bingeing on things that have a lasting effect on their thought processes (such as man's philosophies and false religions) any more than the surgeon could physically on alcohol or other drugs. In both cases, the surgeon and the scholar, doing those things would surely threaten the life of the patient because of the resultant severe impairment of the abilities of the one operating.

In the case of the Bible scholar, even if he had not “consumed” any ungodly philosophy or false religion for several days before operating on God's Word, one would rightly expect that if he was into those things on any kind of a regular basis, his abilities to: “rightly divide,” or “understand,” or “perceive,” or in any other way even conceive of what God was truly saying would be permanently impaired.

This would have to be so because of his prolonged exposure and consumption of the “spiritual” drug and the resultant debilitating effects of doing so. Likewise if he was currently involved in these spiritually addicting excesses (worldly philosophies and / or false religions) and was experiencing the spiritual dissipation and loss of spiritual function and judgment caused by involvement with them, he could never be considered “fit” to “operate” on God's Word. In the same way that the surgeon would have to stop using alcohol or other drugs and take steps to repair the damage done by his prolonged usage of the pollutant, so the scholar would have to STOP fooling around with ungodly philosophical and religious systems and zealously avoid working on his patient (the Bible) until taking the proper steps - such as turning back to God in repentance and the use of much cleansing prayer, etc. - to effect the repair of the extreme spiritual damage done to him by those pollutants.

INFECTED LIVES - INFECTED WORK

It's true enough that the scholars are intelligent and have enough degrees on their walls to convince anyone that they are capable of doing a good job. But, like an incompetent surgeon who fails to physically cleanse and sterilize himself properly before proceeding to his work, they cannot help but carry the dirt of their everyday lives with them to their work when they fail to spiritually do likewise. Like the surgeon they also must needs cleanse themselves thoroughly from the effects of their long term use of the world's pollutants. And that is not possible if they are still using those pollutants (philosophy, false religion, lust, alcohol, etc.) on a daily basis.

What you are and what you believe will ALWAYS show up in your work, sooner or later! Therefore, contrary to what many people believe, the lives and beliefs of the New Version translators/scholars are of extreme importance because the way that they live and the philosophies and theological heresies they espouse

have to affect the ways that they carry out their work.

CRITERIA FOR A NEW TESTAMENT SCHOLAR OR TRANSLATOR

The most important criteria is that he **MUST BE SAVED!** The reason I put this as the first criteria is because the Bible is not just another book, it is the Word of God. Therefore, scripturally, an unsaved person cannot understand it, and thus he could not be trusted to translate it in a manner consistent with the way that God wrote it, and meant it. His (the scholar's) preconceived notions would naturally color the way he would chose to translate a particular passage in many situations.

I Corinthians 2:14 “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

1. The natural (unsaved, spiritually dead) man will not “receive” the things of the Spirit that are taught in the Bible.

“receive” - δεχεται from δεχομαι to admit, and by implication to embrace, follow.

2. He thinks they are “foolishness.”

3. He cannot “know” them.

“know” - γνωβαι from γνωσκω to know, perceive, or understand.

Therefore, if they can't understand spiritual things, will not follow them, and think they are foolishness, then why in the world would anyone want to have them translate God's spiritual book? For them it is an impossible task without the help of God's spiritual teacher (the Holy Spirit) to teach them “all things,” so that they **CAN** understand what God is saying and “rightly divide the word of truth.”

John 14:17 & 26 “Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. ... But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring things to your remembrance, whatsoever I have said unto you.”

Without prayer and study, in the power of God's illuminating Holy Spirit, even we Christians cannot understand the Bible using only our natural intelligence. We need God's guidance and power to understand. And the unsaved do not even have access to the illuminating power of the great teacher, the Holy Spirit, so how could we expect them to understand any portion of the Bible when they have no guide? And when making a judgment call between two nearly equally viable readings they would always tend toward **THE NATURAL**, since they have no perception of the spiritual things of God.

Although “saved” is the number one criteria for a New Testament scholar, there are several others. Therefore, we'll start with a list of the more important ones.

ONE: They MUST BE SAVED.

TWO: They MUST BE SEPARATED (from the things of the world.)

THREE: They MUST BELIEVE THE BIBLE is the INSPIRED, INFALLIBLE Word of God; and that it is to be treated as SPIRITUAL, not NATURAL. In other words- they must believe that it is NOT JUST ANOTHER BOOK!

FOUR: They must have the SCHOLASTIC ABILITY to carry out the job. As you may have noticed I have placed what most (including the Brother that sparked this thesis, as well as most modern liberals) consider the MOST important criteria, LAST on my list.

The most well-known and controversial of the modern New Testament scholars were, of course, the two Cambridge scholastic co-horts, B.F. Westcott and F.J.A. Hort. From their efforts sprang the first widely used corrupt Greek New Testament that served as the basis for many of the ones used today to produce ALL of the New Versions.

Along with these two we must also backtrack along history's trail and examine those who originally produced the corrupt Alexandrian texts subsequently used by Westcott and Hort to produce their Greek New Testament in the late 1800's.

THE CRITERIA EXAMINED

We will take the four criterion listed above in reverse order, i.e., we will begin with the least important and least controversial one (number four) and work from there back to the most important one (number one.)

CRITERIA NUMBER FOUR

They must have the scholastic ability to carry out the job.

From my research I have not found any serious questioning of the abilities and scholastic credentials of either Westcott or Hort. Nor have I heard anyone question the credentials or abilities of those at and around Alexandria where the texts had originated. Of the judgment of these two groups there is much brought in question- but not their abilities. Therefore, it is not necessary for us to prove or disprove the point since it is not in question.

CRITERIA NUMBER THREE

They must believe the Bible and believe that it is to be treated as SPIRITUAL not NATURAL.

In other words, they must not, and cannot, treat it as though it were just another book. Yet from my investigations I have found that from the very beginning that is exactly what those heretical scholars have done. Then subsequent scholars of like ilk have passed that error along from generation to generation.

From the time of the autographs and immediately following their completion on down to the present day, they have not only interpreted the Scriptures according to other belief systems and man's philosophies, as they would any other book they may chose to examine, but they even have **freely** combined those heathen beliefs with God's Word. Inserting their own heretical theological fancies into it by twisting and rending it, they not only corrupt it but even contradict it with their corrupt translational and word slaughtering tactics. This they do with total disregard of God's warnings against just such actions. With imagined impunity they have handed down a scholastic legacy of free-handling and mishandling of God's Word that has led many others to change and rewrite it as they would any secular treatise with which they may have disagreed.

THE SOURCE OF THE INFECTION

Alexandria- Tracing the trail back, the first sign and undeniably the source of the infection has to be the place where the corrupted manuscripts originated. The only possible place that fits the bill would have to be Alexandria, Egypt.

Westcott himself tells of the unholy alliance made between paganism and Christianity there that resulted in the subsequent alteration of the Scriptures.

“Alexandria was a meeting place of east and west... [I]deas were discussed, exchanged AND COMBINED. When the east and west enter a true union then the canon [New Testament] is found perfect.” ^(23 i) (caps added)

Emperor Hadrian (A.D. 117-138) ^(44b) even commented on those at Alexandria. **“There is [at Alexandria] no ruler of the synagogue among the Jews, no Samaritan, no Christian who is not also an astrologer, soothsayer... [And] money is their god.”** ^(23 i)

THE TRIO OF INFLUENCE AT ALEXANDRIA

Three of the most influential scholars of the Alexandrian School were Clement, Origen, and the earlier head of the school under whose influence they had fallen, Philo. The philosophical Platonistic influence of these three at Alexandria is historically commented upon in the **“Encyclopedia of Religion and Ethics.”** - **“Jewish and Christian Platonism as developed at Alexandria... [has] three representative names... Philo, Clement, and Origen.”** ^(23 i)

PHILO

Philo was probably the most influential scholar at Alexandria because of his original introduction of philosophical theism into the school. Of his views on the Old Testament it is said:

“[He] expressed contempt for the literal narrative.” ^(ibid.)

“Philo ... read his own philosophical understanding and mystical experience into the scriptures.” ^(39 b)

Philo not only did not believe in the literal interpretation of the scriptures but he also did not believe in exclusive Biblical inspiration. He, **“... held that the Greek translators were themselves inspired, and so for [him] the LXX (Septuagint) shared equal authority with the Hebrew [the autographs].”** ^(39 a)

Philo had fallen prey to the philosophical teachings of Plato and tried, **“to read middle Platonism into the Bible.”** ^(39 c)

CLEMENT AND ORIGEN

Leaving Philo and his influence on the Old Testament and his introduction of theological philosophy into the Alexandrian School, we proceed to his scholastic heirs Clement and Origen.

From a time concurrent with and until the time just following the penning of the New Testament we find the influences of Clement and Origen in the ascendance.

Of Clement and Origen one finds a general consensus of historians reporting: **“Scholars identify Clement and Origen of Alexandria, Egypt as two of the 'grievous wolves' of Paul's warning.”** ^(23 a)

“It is maintained on purely historical grounds that Origen and even Clement had themselves been initiated into the Mysteries (Theosophy - hidden insight into the divine), before adding to the Neo-Platonism of the Alexandrian school that of the Gnostics, under a Christian veil.” ^(23 a)

Origen is quoted in the **“McClintock and Strong Encyclopedia”** as saying- **“The scriptures are of little use to those who understand them as they are written.”** ^(ibid.)

It is interesting to note that Origen was eventually declared a heretic by his own group because of his unscriptural beliefs. A list of some of the more outrageous of those would include:

1. **The logos is subordinate to the Father... some characteristics similar to the Logos of the Gnostics.**
2. **The soul is pre-existent. Jesus merely took on some pre-existent human soul.**
3. **There was no physical resurrection of Christ nor will there be a Second Coming. Man also will not have a physical resurrection.**

4. **Hell is nonexistent.**
5. **All creatures, even including the devil, will eventually be reconciled to God. (Universalism)**
6. **The sun, moon, and stars are living creatures.**
7. **Emasculation is called for, in the Scriptures, for all males. In obedience to his own heresy Origen even had himself emasculated.**

SHARED BLAME AT THE FAR END (Corruption and Propagation)

The blame for the mess originally made of the Scriptures at Alexandria has to be shared by those earliest two heads of the school during the New Testament era.

Origen's low opinion of the scriptures led him to tamper with the texts; then Clement propagated those corrupted texts.

“I am of the opinion that such depravations of the text [as found in Aleph and B] were in the first instance intentional... Origen may be regarded as the prime offender ... the author of all the mischief... [Clement then used those] 'hopelessly corrupt' versions of the New Testament.” ^(23 c)

Alfred Martin, of the Moody Bible Institute, writes of Origen, **“[He] seems to have been so saturated with the strange speculations of the early heretics. It is manifest that Origen is NOT A SAFE GUIDE in the textual criticism any more than in theology.”** ^(ibid.) (caps added)

SHARED BLAME AT THIS END OF THE TRAIL

On this end of the historical trail of corruption we find Westcott and Hort, the dazzling duo of modern Biblical “criticism,” leading the way. Then, closely following them, are the modern (read - “liberal”) scholars who propagate the heresy contracted by the first two.

Westcott- Westcott did not believe that the Bible is God's only written revelation to man. **“In such writings [extra Biblical] the Spirit manifested in many strange ways and unexpected quarters, lies our guidance. The LAST WORD OF GOD IS NOT YET SPOKEN...”** ^(23 a) (caps added)

He also did not believe in the scriptural view of Israel. **“Westcott call[ed] the [Roman Catholic] church the New Israel and St. Peter the leader of the New Israel.”** ^(23 j)

Hort- The other half of the team, Hort, believed that Catholicism's trail of heresy is better than following the Evangelical trail, as it is mapped out in the Bible. In referring to those of us who believe that the plan of Salvation is plain as given in the Bible, he wrote, **“... the fanaticism of bibliolaters [that's us]... The pure Romish view seems to me nearer and more likely to lead to the truth**

than the evangelical.” ^(23 k)

He called the NON-Roman Catholic view of the Scriptures, “... **the miscalled orthodoxy of the day.**” ^(ibid.)

On the infallibility of the Scriptures he wrote, “**If you make a decided conviction of the infallibility of the New Testament a *sine qua non* for cooperation, I fear I could not join you.**” ^(ibid.)

While mentioning the Biblical doctrine of the Atonement he wrote, “... **the atonement, IF IT EXISTED...**” ^(23 l) (caps added)

He also shared Westcott's unscriptural view of Israel and the Church.

He stated that, “**The Christian Church is the true Israel.**” ^(23 j)

MODERN LIBERAL SCHOLARS PROPAGATE THE CORRUPTION

Edwin Palmer, NIV translation committee leader “... **cites a dozen instances in which he changed the word 'judgment' to 'justice' because he saw the need for social action now, not judgment later.**” ^(23 j)

False theological preconceptions have been infused into New Versions by the translators and the originators of the corrupt Greek texts used by them. “**Origen, Westcott, Hort, and the authors of the most widely used Greek reference works (Trench, Thayer, Machen, Warfield, Nestle, Vincent, Gregory, etc.) as well as many new version editors, subscribe to the postmillennial or amillennial view. As a result, a shift in scripture is strongly evident in the new versions.**” ^(23 j)

SUMMARY

It is obvious that the men discussed in this section, from those at the head of the corruption trail to those at the modern end, have had and do have a low opinion of the scriptures. That failure has subsequently led them to perpetrate gross and inexcusable false doctrines through their deletions and additions. They have had no qualms about “correcting,” read corrupting, the perfect Word of God.

Concerning the criteria under current discussion they fail miserably. Obviously they DO NOT believe the Bible to be the inspired, infallible, Word of God. Neither do they believe that it is to be treated as Spiritual not natural. To them it is just another book to deal with, or misdeal with, however they may want.

We have seen that they call into question not only the inspiration and infallibility of the Bible, but even its place as the EXCLUSIVE revelation from God to man. Thus, as we have seen, they place it on a par with any other book or books on philosophy, morals, or religion, which is an inexcusable degradation of the perfect Word of God.

The next criteria we will examine is:

TWO: THEY MUST BE SEPARATED (from the things of the world.)

This one will be much easier and shorter as we have covered most of the groundwork in earlier sections. From those earlier discussions we have already seen that the whole school of scholastic thought originating in Alexandria was based upon a plethora of **WORLDLY** wisdoms and philosophical systems.

These would include, among many others, such things as:

1. Greek philosophy and Platonism.
2. Gnosticism.
3. Stoicism.
4. Aristotelianism.
5. The whole gamut of false "Eastern" religions.

Because of this admixture of the worst of worldly philosophies and false religions, any use of the corrupt Alexandrian texts or any of their derivatives would be in direct violation of God's command to separate ourselves from the world and its systems. And any modern day translators that would use such devilishly corrupt Greek texts containing this huge amount of worldly philosophy, Theosophy, and false religion integrated into them, are either deluded, blinded, or apathetic about God's command.

II Corinthians 6:17

"... come out from among them, and be ye separate, saith the Lord..."

Instead of separating themselves from their heretical and worldly scholastic progenitors, they rather have embraced them as a whoremonger would a harlot. Through this unholy mating they have brought forth corrupt children (in the body of their New Translations) that incorporate man's philosophy and falsehood into their genetic makeup.

The entire line, from the first corrupters and propagators: Philo, Clement, and Origen, as well as those who followed fast after them; on down to the last: Westcott, Hort, and others of their time who helped them resurrect the poison texts; will one day have to answer for what they have done. Following close behind them in condemnation are those scholars and Pastors of today (the last decade of the Twentieth Century) who propagate the corruption by embracing the New Translations spawned from the corrupted Greek texts. All of these will find themselves, one day, answering to God for their involvement with the devil's plan and their turning away from the plain truths of God's Word; as well as their co-responsibility for the corruption and damnation of millions of souls throughout history.

Because of their involvement with the world they obviously fail to meet criteria #2, as they are **NOT** separated from the world!

The final criteria, and the most important is:

ONE: THEY MUST BE SAVED

(Luke 19:22; Matthew 12:36 & 37)

This criteria (working backward as we have been, this is the last one) is the most important of them all. It is also the one that is the hardest to prove as only God can see the true condition of the heart. Therefore, there are only a limited number of ways that we mere humans can check their spiritual condition. One of the most obvious of these is the testimony of their own mouths. This method, by the way, is in complete agreement with God's scriptures. Because it is, this is the method that we'll use.

Matthew 12:36 & 37

“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

WESTCOTT

In his writings he would, “[r]efer to evangelicals as dangerous and **unsound**”^(23 k)

Evangelicals preach biblical salvation; i.e., salvation only by grace, through acceptance of Jesus Christ as a personal saviour. Westcott calls us and, by inference our beliefs, “unsound.”

Westcott also did not believe that Jesus was God the Son; and as such, the only incarnation of God.

Instead he commented that, **“God appears in many forms.”**^(23 m)

These do not sound like the comments of any saved man that I have ever met.

Let's add it up and see what we come out with.

1. There is no other way to be saved than that given in the scriptures, by grace.
2. Without grace there is no salvation. (Eph 2:8 & 9)
3. Without the deity of Christ, as the incarnation of God, there is no perfect sacrifice as demanded by God. As a mere man Christ would have himself been a sinner as all men are. (Romans 3:23)
As a sinner He could not have been the perfect sacrifice.
To sum it up: no deity, no sacrifice, no satisfaction, and no salvation.
4. Therefore, by the testimony of his own mouth Westcott did not even believe in scriptural salvation through scriptural grace by a scriptural Saviour. Ergo, according to his own statements, he could not have been saved.

HORT

Hort wrote of “... **confused evangelical notions.**”^(23 k)

His biography states, “[He] **outgrew the Evangelical teaching which he came to regard as ... sectarian ... fanaticism ... perverted.**”^(23 l)

He had no confidence in the existence of the atonement.

When referring to it he wrote, “... **if it existed.**”^(ibid.)

Of salvation itself he wrote, “... **the pure Romish view seems to me nearer and more likely to lead to the truth than the evangelical.**”^(23 k)

These statements show clearly that Hort, like Westcott, believed in salvation by works (a Roman Catholic heresy) rather than by grace. This means that he also must have been unsaved since salvation by works is in direct contradiction to the Bible which states that it is by “... **grace ... not of works.**” (Eph 2:8 & 9)

PHILO, ORIGEN, AND CLEMENT

As we have already seen, these three, that started the whole mess in the first and second centuries, were so mixed up in the world's philosophies that they freely changed the Bible to agree with them. It is obvious that they did not believe the Bible; nor did they believe in the God of the Bible; nor the Jesus of the Bible. Therefore they did not believe in God's plan of salvation as He presented it in the Bible; i.e., they did not believe in the Saviour of the Bible, as presented in the Bible, by the God of grace of the Bible.

Therefore, by the testimony of their own mouths, they could not have been saved since they did not even believe in exclusive salvation as presented by God in His Word.

SUMMARY

The 19th Century scholars who resurrected the corruptions of their theological progenitors of the 1st and 2nd centuries, believed, as those earlier scholars did, neither in the Atonement, the Incarnation, Biblical Salvation, nor in the Bible as the sole source of God's revelation to man. Thus, by the testimony of their own mouths, it is certain that they were not even saved.

Furthermore, history has shown us that the originators of philosophical theism, the use of which resulted in their corruption of the New Testament texts, (Philo, Clement, and Origen) fared no better in their heretical beliefs about God, His Messiah, and His Bible, than do their modern counterparts. In fact the errors of the latter can be traced directly to the heretical teachings of the former. Obviously neither of these two groups believed in, let alone meet, any of the scriptural criteria for salvation.

Of the four criteria for Bible scholars that we have just examined, it is obvious that both the ancient and modern scholars of the school of thought opposed to the Majority Text have failed in 75% of those crucial requirements. And yet these men have produced the line of Greek texts from which come ALL of the modern translations. Failure in only one of the criteria would disqualify a scholar, but these guys are disqualified THREE TIMES OVER!

To put it another way. Why would anyone want to eat apples from a barrel where he knows that EVERY apple is three-fourths rotten?

SUMMARY OF CHAPTER FOUR

One must conclude that if the fathers of the modern Greek texts were spiritually rotten (corrupted) then their textual offspring must also be rotten. These men had no business handling and mishandling God's perfect Word. Their lives of unbelief and heresy disqualified not only them but also their fanciful methods and the per-versions descended from the perverted texts spawned by them!

In PART TWO we will see that their twisted beliefs and worldly lives have shown up, as I stated they would, in their work. Because they operated on the Word as spiritually unclean and dissipated "surgeons," their patients, the Greek texts and the New Versions descended from them, are as unclean and (philosophically) infected as they themselves were- and are!

(END OF PART ONE)

- PART TWO -

DOCTRINAL CHANGES

THE
TRANSLATIONS

“The Bible, the inspired Word of God, is the fulcrum of the Christian faith. It is the medium of God's addressing man and the means of man's knowing of the incarnation, crucifixion, and resurrection of Jesus Christ. Since all intelligent faith in the supernatural rests ultimately upon the divine origin, plenary inspiration, and infallible authority of the Bible as the book of God, it is only natural that this book becomes the very center of both the attack and the defense of the whole system of Christianity.”

Jonathan Edwards

“To mutilate it or misrepresent it [the teaching of Scripture] is not only sin against the Revealer of it - it may prove the ruin of men's souls. The best safeguard against such mutilation or misrepresentation is the diligent study of the several doctrines of the faith in their relation to one another, and especially to the central theme of theology, the person and work of Jesus Christ.”

Strong

INTRODUCTION

In this portion of the thesis we will prove the fallaciousness of the statement made by the opposition scholars of the day, echoed by the Brother in the conversation that sparked the writing of this thesis. (See intro. to PART ONE.)

His echo that **“There are no major [doctrinal] differences between the versions anyway,”** we will examine now.

In the words of D.A. Carson, who mouthed once again the words that have echoed so sonorously down through the years, **“The interpretation of individual passages may well be called in question, but NEVER is a doctrine affected.”** ^(63d) (caps added)

We will now proceed to prove that this is absolutely and unequivocally UNTRUE!

THE WALL

Let me return to the analogy that I used earlier, a brick wall. A wall is composed of many bricks piled one on top of the other. Each brick adding to the form, stability, and strength of the wall as a whole. The positions of the bricks, from bottom to top, dictate their varying importance to the stability and overall strength of the wall. The top bricks finish off the wall and simply add form and height to it. Whereas the bricks on the bottom are absolutely essential to the stability, strength and endurance of the wall. All of the other bricks, along with the top and bottom ones, together constitute the overall form, stability, and strength of the whole in varying degrees. As one proceeds from the bottom towards the top, the position of the bricks along that line delineate their relative degrees of decreasing importance to the strength and stability of the whole. The bottom most bricks being absolutely the most important ones in the whole wall.

If one removes a brick or several bricks from the top of the wall the only effect is a change in the overall height, form, or appearance of the wall. It will not appear as level and uniform in height and appearance because of the gap left by the removal of the brick or bricks. But, the wall's overall strength and stability is little affected by their removal and no compromise of its strength is noticeable. On the other hand, if one removes a brick or bricks from partway down the wall, then the strength of it is compromised in varying degrees depending on the position of the brick from top to bottom. The result is a weakening of the strength of the wall, thereby lessening its ability to withstand an attack from side to side such as an attack with a ram attempting to pierce or weaken it. Such an attack, if sustained for any length of time, could and would eventually topple it because of the missing brick or bricks.

Finally, if one removes a brick or bricks from the bottom, or even close to the bottom of the wall then the strength and stability of the whole is severely

compromised. With time the wall will inevitably settle and develop structurally threatening cracks radiating upward from the sight of the original damage. Even if it were never attacked by an enemy from without, the wall could still easily topple of its own weight as the cracks spread, multiply, and dislocate or even crack completely through the bricks above that rest upon it or those of the lower course. The closer to the base one gets the larger the magnitude of radiating damage caused to the integrity of the wall as a whole. In fact I have personally observed, on many occasions, that cracks which start where the sight of the removal is a point at or near the bottom of the wall will generally crack or dislocate every brick in a jagged line starting at the point of origin and extending all the way to the top of the wall.

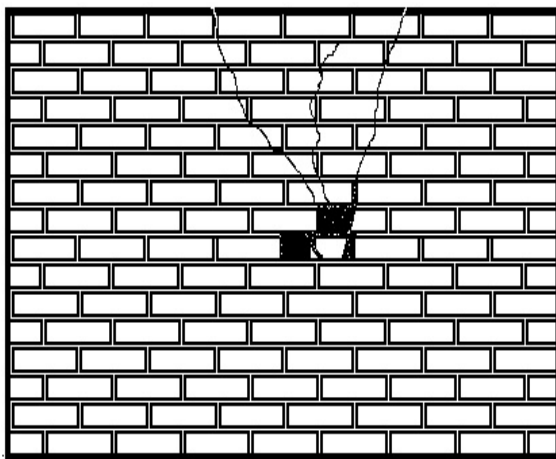
A WALL OF DOCTRINE

In God's Citadel of Truth, the Bible, each individual doctrine is like a wall and each scripture is a brick in that wall. The amount of damage caused to a doctrinal wall by the removal of a particular scripture is dictated by the position of that scriptural "brick" in the doctrine.

Let me elaborate.

If that scripture "brick" is a foundational one it is like a brick removed from the bottom of a real wall.

Removal of it will compromise the strength of the entire wall and will cause cracks all the way through to the top of it. Once this happens, the entire doctrine is irreparably compromised and becomes totally worthless.



Moving up a bit. If it is a supporting scripture, i.e., one laying on top of the foundational scripture bricks," then the removal of it weakens the doctrine in varying degrees depending on its closeness to the foundational scriptures upon which it rests.

Removal of it would leave a weak spot and the doctrinal "wall" would then be susceptible to a concerted attack by an opponent. In fact when the enemy finds any such weak spot in the wall then he will concentrate his attacks on that very point. He will keep chipping away at that one spot until he succeeds in spreading its weakness to all of the adjacent scriptural bricks. Eventually he can compromise the integrity of the whole doctrinal wall because of the ONE weak spot in it.

If, however, the scripture is a secondary one (maybe one that merely agrees with the doctrine) then it is like a brick removed from the top of the wall. It contributes to the overall form and height of the wall but it is not essential to the foundational strength or continuance (stability) of the doctrine as a whole. Keep in mind however, that it is still important in that it makes it harder, even if only by one brick, for someone to subvert the doctrine by piling baloney high enough to climb over it. Or, to use our analogical wall, to throw up abutments high enough to overrun it.

THE MEANS OF ANALYSIS

The way we are going to discern the effect of the removal of a word or scripture is to see if it is:

- 1. Foundational.**
- 2. Supporting.**
- 3. Secondary.**

This will be in relation to the particular doctrine or doctrines with which it is involved.

THE DIRECTION OF ANALYSIS

I don't wish to “quibble” over semantics, but since this portion of the thesis is about words and phrases, I will make an exception for just this one little “quib.”

The statement by the opposition scholars that, “**NEVER is a doctrine affected,**”^(63 d) (caps added) is unequivocally UNTRUE! As we have already seen by the analogy of the wall, the removal of even one Scripture must affect, at the very least, the overall form of the doctrine. Therefore, in this section we will not even bother further with the question of whether that doctrine is affected by the removal of a word or passage, we have already proved that. What we will examine is the **degree** to which the particular doctrines (all of them major) are affected.

It is my contention that the New Versions not only substantially affect, but in many cases actually negate major doctrines by their additions, deletions, and changes to God’s Word. It is because of such havoc wreaked by them on the walls of Biblical doctrines that I chose the title and subject of this thesis- THE DOCTRINAL CHAOS OF THE TRANSLATIONS!

THE FUNDAMENTALS

In his book, “Let's Weigh the Evidence,” on p. 19, Barry Burton quotes the “New Standard Encyclopedia,” vol. 5, p. 375:

“The [conservative] movement beginning about 1910, opposed liberal attempts to reconcile the teachings of Christianity with the findings of science. ... [They] insisted on five fundamentals:

- 1) the inerrancy, infallibility, and literal truth of the Bible in every detail;**
- 2) the virgin birth and complete deity of Jesus Christ;**
- 3) the physical resurrection of Christ and all dead;**
- 4) the atoning sacrifice for the sins of the world;**
- 5) and the second coming of Christ in bodily form.** ^(19 a)

Bro. Burton goes on to write, **“IF YOU DON'T BELIEVE IN ALL FIVE OF THESE 'FUNDAMENTALS' THEN DON'T CALL YOURSELF A FUNDAMENTALIST!”** ^(ibid.) (caps are those of Bro. Burton)

In 1902 this 12 volume work entitled **“The Fundamentals”** ⁽⁶⁸⁾ was published with a grant from two Christian laymen and sent free to thousands of Pastors, Missionaries, and full-time Christian workers. Originally the work was under the oversight of Dr. A.C. Dixon. Upon his departure for England, Dr. Louis Meyer took over the helm. Upon his death, R.A. Torrey was appointed Executive Secretary. This 12 volume work, later released in four volumes in 1917, laid out the fundamentals of the faith in a series of varied articles by defenders of the **“... faith which was once delivered unto the saints.”** (Jude :3) We will use this work as one of the defining works of both Fundamentalism and doctrinal basics.

DOCTRINAL WORKS

In order to examine the damage done to the various doctrines by the New Translations we must first define what those doctrines are. In doing so we can determine what the particular scriptures are that help formulate, support, or are otherwise involved with each of them. To accomplish that aim we will use four varied texts on the basic doctrines of the Bible.

- 1. “Christian Theology,”** by Emery H. Bancroft.

This book is a classroom textbook hailed as **“... thoroughly sound in its teaching ... scholarly ... well classified ... apologetical,”** which was used at **“Baptist Bible Seminary of Johnson City, New York.”** ^(59 b)

Dr. Bancroft was co-founder of the Seminary and served as both its dean and Theology instructor.

The edition we will use is the “**Second Revised Edition,**” edited and revised in 1961 by Dr. Ronald B. Mayers, professor of philosophy and religion at Grand Rapids Baptist College and Seminary in Grand Rapids, Michigan.

2. “**Major Bible Themes,**” by Chafer and Walvoord.

This book is “... **designed for group and individual study ... Whether your purpose is to explore Bible doctrines as a new Christian, or to erase confusion stemming from conflicting views in the contemporary church, or to establish a stronger basis for witnessing to your beliefs, *Major Bible Themes* is essential for study and reference.**”^(5 c)

Dr. Chafer was founder and first president of Dallas Theological Seminary.

Dr. Walvoord succeeded Dr. Chafer as president of the Seminary in 1952.

3. “**Outline Studies in Christian Doctrine,**” by Dr. George Pardington.

This book is, “... **a synopsis of the lectures ... given [by Dr. Pardington] in the Missionary Institute at Nyack ... Bible school Teachers in this country and in foreign lands have made large use of them ... [They are] helpful not only to teachers, but also to other Christian workers.**”^(70 b)

4. “**The Great Doctrines of the Bible,**” by William Evans and expanded by Dr. Coder with eighty additional entries.

This work is designed for “... **students and teachers of the Bible... The Great Doctrines of the Bible ... will help Christians to know the fundamental facts and doctrines of the Christian faith.**”^(69 a)

CHOICE OF DOCTRINAL TEXTBOOKS

These four doctrinal textbooks represent an interdenominational presentation of the basic doctrines of the Bible. The scriptures used in the presentation, explanation, and defense (or proof) of those doctrines are used by Christians regardless of their denominational affiliation. In addition, they also present, in general, the same basic scriptures used by the non-denominational Christian groups, such as the group in which God has placed me- Independent Baptist Churches. The cross-denominational tenor of this group of doctrinal texts is the very reason they were chosen.

We are not going to examine the “Chaos” from a Baptist standpoint or a Methodist standpoint, nor Catholic, Charismatic, Protestant, or Pentecostal. We want to examine the issue from a Bible standpoint, which gives us the basic precepts for Christianity as to code and conduct, beliefs and actions, morality and sin, as presented by God Himself.

If I were writing only to Independent Baptists I would not even have to address this issue of standpoint. We would know that a Scriptural standpoint would be, or at least used to be, a Baptist standpoint. However, since many who now call themselves Baptists ARE NOT, and even some who call themselves “Independent” Baptist ALSO ARE NOT, the issue of standpoint had to be addressed. But regardless of what you call yourself, if you will read this section with an open mind you will become aware that I am not slanting my use of doctrinal textbooks toward the “Baptist” viewpoint, although it is included, instead I have tried to use textbooks that would be acceptable and representative of Christians of various denominations and stripes.

Although I am very passionate about my belief in the King James Bible as the preserved Word of God for English speaking peoples, I will try to present the facts as impassionately as possible. Although at times my passion may show through, I want to state right up front that I do NOT consider those of the opposition as the enemy. That title is reserved for the one who orchestrates the attacks on everything of God, including His Word - that one is, of course, Satan himself! Those who actually have done the dirty work for him are, in the main, sincere in their beliefs, but as we will find they are sincerely wrong. They have been blinded to his overall plan to steal God's Word from the world and bring about the biblical famine for the Scriptures that is spoken of in them.

On the other hand, there are some who have intentionally sold out for money or fame. Them I hold in utter contempt. I pray that God will open their eyes and that they will turn to Him for forgiveness so that I can again receive them as my brothers.

Finally. Those who are just plain given over to sin and evil and attack the Bible for devilish, selfish, or outright evil reasons, God will deal with.

Nevertheless, I pray that they and those others who may attack with a heart of simple unbelief, will turn to God with repentant hearts and be saved.

Nearly every (if not every) doctrine of the Bible is adversely affected by the New Translations. We cannot at this time go into every such doctrine because of limitations of both space and the time it would take to do the research, collation, and presentation of such a shear bulk of material. I'm afraid I'll have to leave that undertaking for another time or someone else. We will, however, go into some of the major doctrines and even a few of the better known minor ones, as they relate to the major ones. We will do this to whatever extent is necessary to clearly discuss each and show how they have been changed and, in some cases, entirely negated by the changes in the New Versions.

**This we must do not for the approval of men
but for the approval of God.**

**“Study to shew thyself approved unto God, a
workman that needeth not to be ashamed, rightly
dividing the word of truth.”**

II Timothy 2:15

CHAPTER ONE

THE DOCTRINE OF GOD

The devil loves to confuse things so that the average unsaved person, or the average Christian for that matter, finally gives up in frustration and leaves all of “that deep stuff” to the preachers and the scholars.

According to the latest Gallup Poll the United States is becoming more “religious” all the time. Therefore, the first thing we must discuss is all of the confusion about who, or what, God is. The world offers us many gods: Jehovah, Baal, Chemosh, Brahmin, Satan, (yes even Satan is worshiped as a god [Shaitan] by the Yizedi's of Iraq) on and on, dozens upon dozens of gods. In the case of the Hindustani it is even thousands upon thousands of gods. So out of all of these gods that are worshiped throughout the world, which one is the one true God? For those of us in the world who claim to be Christians, the question is: which one is the true God OF THE BIBLE? We will answer those questions in this chapter and then go on to see how the New Versions affect the Bible's presentation of the one true God.

THE NAME OF GOD

In all four of the doctrinal reference works used, (in the list of references these are #'s 5, 59, 69, and 70) many doctrines, as part of their foundational discussions, include the various names of God as part of the proof or corroboration for themselves.

All four references agree that one of the attributes affected by or for which His names are an essential part, is the attribute of Personality in its various facets.

Evans- In his textbook, “**Great Doctrines of the Bible,**” (hereinafter to be designated “GDOB”) he stated that, “**All the names given to God in the Scripture denote personality.**”^(69 b)

Pardington- In his “**Outline Studies In Christian Theology,**” (to be called “OSICT”) under the heading of “**THEOLOGY, PART ONE - THE CHARACTER OF GOD ... TOPIC SIX: THE NAMES OF GOD...**” this statement is given, “**In His names God reveals His character and His manifold relations to His Creatures.**”^(70 a)

Chafer- In “**Major Bible Themes,**” (to be called “MBT”) Chafer includes the names of God in section “**5. God the Trinity ... sub. C. The Names of God.**”

In that sub-section he tells us that the Bible gives a specific name that differentiates the God of the Bible from the various other gods of the heathen.

“In the Old Testament, three principal names are ascribed to God. The first name, 'Jehovah' or 'Yahweh' is the name applied ONLY to the TRUE GOD.”⁽⁵⁾

^{d)} (caps added)

Evidently the name of God that is translated in the King James Bible as “Jehovah,” is a very important part of the doctrine of God.

From the references just cited, it (the name Jehovah) is used, variously, as a foundational part of:

- 1. The Bibles designation for “the true God.”^(5 d)**
- 2. God's revelation of “... His character and His manifold relations to His Creatures.”^(70 a)**
- 3. A means of denoting God as possessing “personality.”^(69 b)**

THE BIBLICAL VIEW

God himself states that “JEHOVAH” is His personal name. **“... but by my name JEHOVAH was I not known unto them.”** (Exodus 6:3b)

He states in His Bible that He ALONE is the true God called by the name “JEHOVAH.” **“... thou, whose name alone is JEHOVAH.”** (Psalm 83:18)

His Word states that only the God named by the name “JEHOVAH,” which we just saw is He alone, is both strength and salvation. **“... JEHOVAH is my strength ... he also is become my salvation.”** (Isaiah 12:2)

He also states in His Word that only the God named “JEHOVAH” will never run out of strength. **“Trust ye in the LORD forever: for in the LORD JEHOVAH is everlasting strength:”** (Isaiah 26:4)

CHAOS IN THE DOCTRINE OF GOD

Now let's see, by comparison, how the New Versions change this word “JEHOVAH;” and what kind of damage doing so does to the doctrine of God.

Exodus 6:3

KJV (King James Version)

“... by my name JEHOVAH ...”

NASB (New American Standard Bible)

“... by my name, LORD ...”

NIV, RSV, CONFRATERNITY & NAB (both of the latter are Catholic translations) & the NKJV (New King James Version) “... LORD ...”

In all of these, and 99% of the other new translations, Jehovah has been changed to LORD. Now, in them, we don't know which god is being referred to. People of any nation and belief could (and do) maintain that the “LORD” being referred to is the same Lord as their “Lord.” It could be any god from Shiva, (Hindu) to Lord Matreya, (New Age) to AL-LAH the god of Islam.

In support of this I present the following section.

MANY LORDS

- Guru Sri Ramakrishna- **“... various are the ways that lead to the house of the Lord. Every religion is nothing but one of such paths that lead to God.”**^(32 a)
- The UPANISHADS (HUPANISHADS) Hindu scriptures.
“Those who know the High Brahman, the vast, hidden in the bodies of all creatures, and alone enveloping everything, as the Lord, they become immortal.”^(32 b)
- The Bhagavad Gita (more Hindu scripture) is even called:
“THE LORD'S SONG.”^(32 c)
- Zoroastrian Scriptures (Zoroaster is also known as Zarathushtra).
“This latter one is through the Saoshyant's bounteous faith, who likewise is the Lord of saving power, a friend, a brother, or a father to us, Mazda Lord.”^(32 d)
- From the Koran (Mohammedan Scriptures of Islam.)
“Read! in the name of thy Lord who created ...”^(32 e)

These few examples, out of manifold more just like them, show us that there truly are many **“that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)”** exactly as God told us in I Cor 8:5.

PURPOSEFUL DECEPTION

In the NASB (C) 1973, in the first few pages, you will find what they call, **“THE FOURFOLD AIM OF THE LOCKMAN FOUNDATION.”**

The first aim given in the list is, **“These publications shall be true to the original Hebrew and Greek.”**

Let's see if that is true.

“JEHOVAH” is the English equivalent for the word in the Hebrew Masoretic text - **“Y^eHOVAH”** meaning: **“(the) self-Existent or Eternal; Jehovah, the Jewish national name of God.”**⁽⁹⁰⁾

This name, which is used for the one true God, has been removed from the NASB by the Lockman Foundation because they maintain that it **“... conveys no religious or spiritual overtones. It is strange, uncommon, and without sufficient religious and devotional background... Hence, it was decided to avoid the use of this name in the translation proper.”**^(21 b)

Stop right there!

First off you cannot, with good conscience, say that you are going to be true to the

original Hebrew text and then throw out a word that you know, and admit, is in that text.

Secondly, how could anyone have the gall to say that a name that GOD HIMSELF says is His proper name, "... conveys no religious or spiritual overtones?"

EDUCATE NOT ELIMINATE

It is not the job of any preacher, pastor, teacher, Bible scholar, or any other human being for that matter, to decide to throw out any part of God's Word simply because people may no longer understand it or attach any particular religious meaning to it.

NOTE: Contrary to what the Lockman Foundation says, that is not even the case here; because the cult of the "Jehovah's Witnesses" has adopted God's personal name as part of the title of their heretical religion and by so doing have made the name Jehovah a normal and unmistakably religious part of the English language. (Even though it is done so in a negative way it still is recognizable and in common usage.) And that's not to mention the many Jewish people of the world.

It is, however, the job of every preacher, pastor, teacher, Bible scholar, and every other Christian, to **teach the meanings** of those things in the Word of God that may no longer convey any spiritual or religious meaning to the current unsaved and ungodly generation and, through them, to every future generation. Whether the object eliminated is one single word, like Jehovah, or a complete doctrine makes absolutely no difference as the two are inseparably and fundamentally dependent one upon the other. In many cases, like this one, the elimination of a single word affects the related doctrine so negatively that it becomes completely untenable and must be changed drastically, or eliminated altogether. Even when the former happens we often wind up with what is essentially a NEW doctrine and for all intents and purposes the original, scriptural, doctrine has fallen completely and been replaced with a false one.

In some cases, such as here with the removal of "Jehovah," the doctrine is summarily destroyed, instantly and outright.

THE LOGICAL CONCLUSION OF SUCH ELIMINATION

What would happen to our faith, our churches, and our country (and the world for that matter) if we ceased to teach anything that had no particular spiritual or religious significance to the world today?

To them NOTHING of God is welcome. This is because they have not simply become more immoral, they have become totally amoral! Therefore, nothing of God is welcome. Especially anything that is as distasteful to them and as disapproving of their sinfulness as moral absolutes. In self-defense they simply refuse to admit of any religious significance to ANY of their actions. To them there is no such thing

as sin.

Look at the statistics. Or even look at the evening paper and you can easily see that this is true.

One in four households (and I use that term grudgingly) are shackled-up (committing a sexual sin that God calls “fornication,” a word also removed from the New Translations) with their so-called “lovers.” Then, to compound their sin, they MURDER the babies conceived in their fornication before he or she can even see the light of day. This has to be, so that they, the fornicators, won't have to come face to face with the reality, consequences, and responsibility of and for their sin. The babies being absolutely innocent of any wrong doing- but that's another subject for another time.

They (the world) blaspheme God, commit adultery, cheat, lie, steal, murder, and commit sodomy, which God says is not only an abomination to Him but is even against nature itself. In all of their sinful acts ranging from lesbianism, child molestation and those other sins just mentioned, to others almost too numerous to list (you can find a small list of 23 of them in three short verses in Romans 1:29-31) **and they refuse to believe that any of these acts have anything whatsoever to do with God, religion, sin, damnation, or anything else with “spiritual” overtones!** Do we quit teaching on these things also, because people today believe that they are not religious but personal issues?

How about Creation and the very idea of the “one true God” named “JEHOVAH” who created them, loves them, and gave His only begotten Son for them? Shall we quit teaching people about these things too, simply because they no longer believe in them? For crying out loud man- **the world in general is unsaved and never did believe in them, but we've still been teaching those things to them for 2,000 years!** Sure, we know the world believes that most of those things that we know the Bible teaches are no longer “relevant” to today. (Boy there's another word that's been bandied around until it's become threadbare.) For them, nearly all of the teachings of the Bible no longer have a religious significance but are considered simply unwanted intrusions on their private lives. Does that mean we should no longer teach those things? **NO!** We continue teaching them the things of God - ALL of the things of God - because, as we shall see, God says that ALL of His Word is important. From telling them about sin, its consequences, and remedy, to telling them the personal name of the true God, JEHOVAH, who can save them from the very sin that they refuse to believe IS sin, we are commanded by God to educate, not eliminate.

Do we quit teaching “Thou shalt not kill” because one and one-half million babies are murdered by abortion every year and those who commit this atrocity believe that it is not a religious issue?

Do we quite teaching “Thou shalt not commit adultery” because one out of

every three married people has had an adulterous affair?

The Presbyterian Church in the United States, by the way, has effectively done that very thing by refusing to pass a resolution calling for “marital fidelity” for its membership. The sick part is that the failure to pass the resolution was not because of any pressure brought to bear by married couples within the denomination but because of that of the homosexual lobby among their membership. They (the homosexuals) insisted that any such resolution was unfair and discriminatory against their particular group because they were not allowed to legally marry. Therefore, they maintained, the term “marital fidelity” was a term prejudicial against their group and swayed the council to not pass the resolution.

Although I could give dozens of more examples I'll not do so because of time and space. Suffice it to say, **“WE MUST EDUCATE, NOT ELIMINATE!”**

So let's go on to the next problem caused by the elimination of Jehovah from the New Translations.

WITH “JEHOVAH” REMOVED - WHICH GOD IS GOD?

The removal of the word Jehovah from the new translations has knocked a “foundational brick” out of the doctrine of God as concerning who He is. And, as always is the case when the foundation is compromised, the cracks have started spreading and are quickly threatening the stability and strength of the entire doctrinal wall.

Psalm 83:18

KJV - “... thou, whose name alone is JEHOVAH, art the most high over all the earth.”

NASB, et al - “... is LORD (or the Lord) ...”

Again the New Translations replace “JEHOVAH” with “the Lord.”

In context this Psalm is asking JEHOVAH, who is the God of Israel, (they are called “.. thy [God's] people” in verse :3) to fight and consume the enemy (:1- 17) so that they will know that the God of Israel, the ONLY god named “JEHOVAH,” is God over all the earth.

By replacing “JEHOVAH” with “LORD” the New Versions negate the possibility of figuring out which god is over all the earth. Is it Jehovah or some other “God?”

Comparison-

Islam - The Koran, the most sacred book of Islam, presents their god, Allah, as the most high god and calls HIM “Lord.” **“Praise the name of the Lord the most high, who hath created and balanced all things.”**

GOD OF SALVATION

Isaiah 12:2

KJV - "... God is my salvation ... [what God? The KJV goes on to answer] ... JEHOVAH is my strength ... he also is become my salvation."

NKJV, NASB, et al - "... [the] LORD GOD is my strength ... He has become my salvation."

NIV - "... The LORD, the Lord ... has become my salvation."

Again I ask, what Lord has become my salvation? What God, Jehovah or some other Lord?

The false religions love this particular perversion of God's Word because they can point to it as scripturally "agreeing" with their theological viewpoint. That viewpoint being that God "has many names." Therefore, their reasoning goes, the "Lord" spoken of in the Christian Bible could easily be one of their gods or saviours. Who's to know? Who's to say they are wrong when the New Versions are used with their presentation of such an ephemeral god who has no name?

Hindu - Hinduism is a typical example of a false religion that readily embraces the non-specific, nameless "god" of the New Versions.

For Hindustani several "Lords" are saviour. Varuna, Vishnu, and the River Ganges (yes, the river is considered a god by them) are just three of the better known among their pantheon of several tens of thousands of gods.

- **HYMNS OF THE RIG-VEDA** (Hindu sacred writings.) In these writings Varuna is called saviour. "[To Varuna] ... Move far from me what sins I have committed... Cast all these sins away like loosened fetters."^(32 f)
- **The Vishnu Purana** (Another of the Hindu scriptures.) In this Purana the River Ganges, which they claim issues from Vishnu's foot, is also a saviour that removes sin. "... the river Ganges, that removes all sin... She issues from the nail of the great toe of Vishnu's left foot."^(32 g)

By removing God's name, Jehovah, from Isaiah 12:2, the New Versions have left salvation open to ANY GOD that may be called LORD. In them there are no scriptures that can be pointed to that tell which god is LORD. In the KJV there is no doubt which god is LORD because it is easy to scripturally prove that only the LORD call JEHOVAH is the God of the Bible.

Another foundational brick has been knocked out of the doctrinal wall of "God" and the cracks are spreading.

GOD ALMIGHTY - GOD OF STRENGTH

Those who trust in Jehovah have perfect peace because they know that His

unbounded strength will never fail them.

Exodus 6:3

KJV - "... God Almighty ... JEHOVAH ..."

RSV, NASB, NIV, NKJV - "... God Almighty ... the LORD..."

Isaiah 26:3-4

KJV - "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD forever: for in the LORD JEHOVAH is everlasting strength."

Modern Language Bible - "... perfect peace ... because he trusts in Thee ... the LORD God is the Rock of Ages."

NIV - "... the LORD, the LORD is the Rock eternal."

NASB - "... in God the LORD, we have an everlasting Rock."

Again I ask the same question, WHAT Lord? Is it Jehovah or some other Lord? Only the KJV answers that question, whereas, the New Translations, by leaving out Jehovah, open the door to any number of other "Lords" of strength. Remember there are always other religions ready and willing to replace Jehovah, the name of the true God of strength, with their god and his name. Some, such as Islam, even claim (erroneously) that they worship the same God that we worship. We know that their god is not our God; but, when the New Versions take the true name of God (Jehovah) out of the Bible, then such false religions as they are ever ready to present their god in Jehovah's place. When they make these claims and encourage people to trust in their "Lord" the New Versions leave us with NO WAY to refute their claims.

Islam - According to the Koran, in the section entitled "**The Poets,**" Allah is called the Lord of strength. "**And truly, thy Lord! - He assuredly is the Mighty, the Merciful ... put thy trust in the Mighty, the Merciful ...**"³²

In defense of this claim they now can point to one of the New Translations and claim that the Lord of the Bible is the same Lord as that of the Koran.

NO RELIGIOUS SIGNIFICANCE

According to the Lockman Foundation (and one must assume the translators of the other Versions agree since they have followed suit) the reason for replacing "Jehovah" with "LORD" is because it no longer has any "religious significance." Doesn't that statement from professing Christians seem rather strange considering that the Heathen know the name "Jehovah" well enough?

"Works of Sri Ramakrishna." (Hindu)

"As one and the same material, water, is called by different names by different peoples, one calling it water, another, eau, a third aqua, and another

pani, so the one Sat-chit-ananda, the everlasting-intelligent-bliss, is invoked by some as God, by some as Allah, by some as JEHOVA, by some as Hari, and by others as Brahmin.”^(32h) (caps added)

If a heathen Hindu unbeliever like Ramakrishna knows that the name of God in the Judeo/Christian Old Testament is “Jehovah,” then for crying out loud why would any Bible scholar who supposedly BELIEVES in the God of the Bible ever say that the name has no religious significance? Isn't it strange that people around the world know the name of our God is Jehovah, and yet scholars here in our own country and other English speaking countries would have us forget the name of our God. Even if it were true that people here in the United States and other English speaking countries actually have forgotten the significance of the name JEHOVAH as those translators claim, then it is not our job to cater to their ignorance but rather to eliminate it. We should teach them that Jehovah is the name of the one true God. We must **EDUCATE** not **ELIMINATE!**

GOD THE PROVIDER

Genesis 22:14

KJV - “And Abraham called the name of that place Jehovah-jireh ...”

NASB, RSV, NIV, et al - “... The LORD will provide.”

According to Evans, (GDOB) Pardington, (OSICT) and Chafer, (MBT) “Jehovah-jireh” does indeed mean “the LORD will provide;” but, when it contains what God Himself says is His name, then the meaning would have to be understood to mean “JEHOVAH will provide.” Only the KJV retains the name of the true God Jehovah who will do the providing. When the New Translations leave out the personal name of the Lord that will do the providing then, again, we are left with an ambiguous provider that could be any Lord. Is it Jehovah or some other? Who knows?

There goes another brick.

THE REMAINING OMISSIONS

Now we will group and answer the remainder of the New Translation's omissions of JEHOVAH.

Exodus 17:15

KJV - “And Moses builded an altar, and called the name of it Jehovah-nissi.”

NASB, RSV, NIV, et al, “... The Lord is my banner.”

With the total elimination of Jehovah in the New Translations we are left with no way to find out WHICH Lord is our banner?

Judges 6:24**KJV - "... Jehovah-shalom..."****NASB, NIV, RSV, et al, "... The Lord is peace..."**

Again, in the New Translations, WHICH Lord is peace?

SUMMARY OF THE OMISSIONS

In all of the examples studied, only the King James Version leaves us with **no doubt** as to which God we are talking about. And that is the God that is recognized by His personal name, Jehovah, as He is correctly called in the KJV. None of the others in the examples above, gives us any inkling of which god we are talking about and leaves the door wide open for false religions to claim it is THEIR god; which they frequently do.

THE OMISSIONS AND THE PERSON OF GOD

Chafer (MBT) calls "JEHOVAH" one of the **"... three PRIMARY names of God."**^(5 d) (caps added)

According to Evans (GDOB) **"All through Scriptures NAMES and personal pronouns are ascribed to God which undeniably prove that God is a person... All the names given to God in the Scriptures denote personality."**^(69 b)

Leaving out the personal name of the true God, Jehovah, is to leave out seven of the best proofs that our God is a person and not just some impersonal "force" permeating the universe. That type of a "god" would be akin to "Brahma" of the Hindus or the "Universal Soul" of the New Age Movement as well as a variety of (if not all of) the gods presented by the world's major religions excepting Christianity.

In all seven of the Scriptures just previously discussed (where Jehovah has been eliminated in the New Translations) we have witnessed changes in what are **foundational** scriptures. Foundational to one of the major sections of the doctrine of God, i.e. The Nature of God as a "person" - possessing of personality.

JEHOVAH - THE GOD OF ISRAEL

Jehovah is the only personal name used in Scripture to designate the Old Testament God of Israel, the true God that we Gentile believers worship, as opposed to the multitude of other gods worshiped by most of the world.

The King James' translation of the word, Jehovah.

The translators of the King James Version, who were pro-Jewish, out of deference to the sensitiveness of the Jews as to the pronouncing and writing of the sacred Tetragrammaton, JHVH or YHWH, changed most of the hundreds upon

hundreds of instances of the word, (translated into English as “Jehovah”) to “LORD.” This was not done to confuse, nor was it done for any anti-Semitic reason; quite to the contrary, it was done out of respect for the traditions of God's chosen people and a sharing of their respect for the name of God. Wherever rendering it as LORD would have been cumbersome or awkward, Jehovah was used. When that was done, which were in a very few instances, it was done out of necessity not out of any disrespect toward God's chosen people nor any irreverence toward Him and His Holy name. On the other side of the coin, in those instances when it was not translated “Jehovah,” it was definitely NOT done so as to not offend those who practiced the heathen religions! By leaving it in, in those instances, a balance was reached between reverence, respect, the necessities of grammar, and clarity. Reverence for God's name; respect for God's people; grammar, as to awkwardness; and clarity, as to uncontested designation of Jahweh (Yahweh) the God of Israel as the one true God who ALONE is known by that name!

The New Version's lack of translation of the word, Jehovah.

Given the anti-Semitism prevalent throughout history in much of the world, and which is still very much with us today, it is easy to see how God's prophecy is right on target as they head toward a One World Religion, having one leader, anti-Christ, who will set himself up in the Temple as the one true “God.” In order to do this they obviously will have to produce a One World Bible. In the face of the obvious trend toward the fulfillment of God's prophecy it is surprising that the New Translations, which are translated by supposed Christians who are commanded to OPPOSE the rise of such evil in the world, have omitted the ONLY name for God in the entire Bible that is applied only to the one true God, Jehovah, the God OF ISRAEL! In doing so they fall right into line with the wishes of those false religions who find the name of Jehovah offensive as well as those of heretical anti-Semitic Christianity, so-called.

ANTI-SEMITIC CHRISTIANITY

We must now take look at the total removal of the name Jehovah as it relates to anti-Semitism amongst professing “Christianity.” (I want to stress that I mean those who “profess” Christianity but who do not necessarily “possess” Christ and thus are false Christians.)

The elimination of the word so as to not offend the first group, the heathen, actually goes hand in hand with this second reason, that being so as to not offend those who call themselves Christian but have bought into the prevalent heresy that God has cast away Israel permanently. Such erring sects of Christianity

believe that all of the sections in the Bible that specifically refer to Israel can now be transferred, in-toto, to the “Church,” which they believe to be the “New” Israel. If one follows that line of thinking through, then it becomes logical that in order for such a movement to succeed the Jewish national name for God must be removed from the Bible so that certain of His promises will no longer be Hebrew/Israelite/Jewish specific. They know that Jehovah is the specifically Jewish name for God, and this fact offends them in their smug certainty that God has permanently cast away Israel and chosen them, the “New” Israel, as His new people to permanently replace the old. In order for them to further this belief they have to have the Bible connection between God and Israel SEVERED in people's minds. That is not possible if the Jewish name for God, Jehovah, is always there in the Scriptures to remind them of the connection.

Such a belief that God has permanently replaced Israel with the “New Israel,” is nothing but spiritual anti-Semitism! And now, to add fuel to the fire, we have new “Bibles” (so-called) that do not have the Jewish designatory name for the one true God in them. Thanks to the New Version translators it is possible for the devil to finally sever the relationship between God and Israel! Along with that, he (the devil) has impenetrably clouded the issue of WHICH God the Bible is really talking about as well as foster and nurture this spiritual anti-Semitism of which he is THE AUTHOR!

THE BEGINNINGS OF SPIRITUAL ANTI-SEMITISM

This type of translatorial legerdemain is not new. It was first tried during the second Century when the Gnostic, Marcion, removed all reference to the Jewish background of Jesus from the New Testament. He rejected not only the name of the true God, Jehovah, but the ENTIRE Old Testament.

R.L. Fox, in **“Pagans and Christians”** tells us that **“Marcion shocked the [Roman Catholic] Church by denying any connection between the Gods of the Old and New Testaments. [Jehovah and Jesus.]”** ^(22 b)

He rejected not only the Old testament but also much of the New, out of hand. Not content with that, he went even further and mutilated those parts that he did receive.

According to Thiessen, in his **“Introduction to the New Testament,”** Marcion's mutilation of the Scriptures was well-known. **“Both Irenaeus and Tertullian [mid second to early third centuries] have much to say about how Marcion mutilated even the books which he received.”** ^(4 a)

His gross mutilation raised such a furor in his time that his own church, the Roman Catholic Church, excommunicated him in A.D. 144. And as much as I hate to agree with anything the Catholic Church does, in this instance I have to. Even as messed up as they are doctrinally, they still recognized him as the raving

heretic he truly was and turned him out for so grossly mutilating the Scriptures.

However, today's spiritually anti-Semitic mutilators, escape such judgment at the cultic judgment seats of the world's religious "Christian" leaders and instead are supported and praised by them for doing what those leaders once considered excommunicative heresy. However, since "Christianity" (so-called) refuses to judge them, then they are left instead in God's hands and His everlasting judgment. If it were me I would much rather suffer at the hands of the first and NOT that of the latter! (See Revelation 22:18, 19) And those who refuse to condemn them here, are condemning themselves to the same fate!

A GENERIC "FATHER"

Now that they have totally wiped Jehovah from the Old Testament and turned Him into a generic "god," they go on and try to wipe out the distinction between the Father of the Christians, (Jehovah) the "Our Father" of the Scriptures, and the father of the unsaved, the "your father," who is the devil.

THE ANTIQUITY OF THE ATTACK

In Luke's gospel, when the disciples asked Jesus to teach them how to pray, He gave them a model prayer, called by many the "Our Father." He gave this not for them to necessarily follow word for word but as a model on which to base their own prayers. The most massive attack in the New Versions on the doctrine of God as the Father of the saved is in their translation of this passage in Luke. In order to track down the original culprit we must go back, of course, to the mutilated Greek texts from which they were translated and find out who mutilated them and why.

Second century beginnings.

In the second century, Marcion, because of his twisted beliefs, grossly mutilated the gospel of Luke. That mutilation included the portion containing the Lord's model prayer and took place within a century of its original penning by Luke.

Dean John Burgon has traced this particular mutilation all the way back to its beginning. And as we have already stated, the confusion undeniably began with Marcion the heretic.

"Marcion's mutilated rescension of Luke's gospel [including the] Lord's Prayer ... [Those changes] exhibited by codices Aleph, A, B, C, D ... [They] are never able to agree among themselves as to any single various readings of 32 (out of 45) words... (Marcion omits) the eleven words which B omits jointly with Aleph ... other eleven [are] omitted by B only... [All] mutilated [by the] scalpel of Marcion ... 1730 years ago... (for the mischief can all be

traced back to him.)”^(23 n) (Parentheses are those of the source quoted and the brackets are mine.)

ANALYSIS OF THE MODEL PRAYER

We will set the groundwork for our study of this passage by giving the “model prayer” from the KJV and a representative one from one of the New Translations. We will put them side by side in order to make it easier to make a comparison.

Luke 11:2-4

KJV

**Our Father
which art in heaven,
Hallowed be thy name.
Thy kingdom come
Thy will be done,
as in heaven, so in earth.
Give us day by day
our daily bread.
And forgive us our sins;
for we also forgive every
one that is indebted to us.
And lead us not into tempt-
ation;
but deliver us from evil.**

NASB

**Father
(omitted)
hallowed be Thy name.
Thy kingdom come.
(omitted)
(omitted)
Give us each day
our daily bread.
And forgive us our sins,
For we ourselves also forgive
everyone who is indebted to us.
And lead us not into temptation.
(omitted)**

KJV- In the KJV this model prayer consists of nine specific sections in Luke. In our study we will also consider a tenth section found in the gospel of Matthew.

- 1. Acknowledge God as Father. This denotes a personal and exclusive relationship.**
- 2. Acknowledges Him as the Father above, the God of Heaven, NOT the father of the unsaved, who is Satan, the God of this world.**
- 3. Acknowledge His holiness.**
- 4. Acknowledge His sovereign kingship over all of the universe.**
- 5. Acknowledge our subservience to His will.**
- 6. Acknowledge our day by day dependence on Him for our daily necessities.**
- 7. Ask for forgiveness and acknowledge our striving to also forgive.**
- 8. Ask for God's beneficent blessings in directing our lives.**
- 9. Ask for God's deliverance from evil and by inference the author of evil, the evil one himself, the devil.**
- 10. Acknowledge His (God's) place as the all powerful and glorious King Eternal. (This tenth one is found in Matthew.)**

NASB - Of the 10 sections listed, only four (3, 6, 7, and 8) remain.

Those pieces conspicuously missing do various and fatal damage to the doctrine of God. The first few omissions in Luke are those specific ones delineating WHICH Father we are talking about. The remainder have to do with our subservience to Him as His children as well as our dependence on Him for blessings and protection. The final omission is the one in Matthew. That one has to do with God's place as the omnipotent, Eternal, King of the universe.

We will now examine and explain the omitted portions one at a time.

1. “Our” Father.

This delineates the father being addressed as being the Father only of Christ and Christians. The use of the word “Our” preceding “Father” restricts this prayer to only the family of God, not the family of man.

2. “... which art in heaven.”

This identifies the Father being spoken to as the true God of heaven rather than some generic “god” of the false religions. That false god being, of course, the god of this world, the devil, who is the father of all the unsaved.

4. “Thy will be done, as in heaven, so in earth.”

This acknowledges His sovereign will over all of the universe.

5. “Thy will be done...”

This acknowledges our willing subservience to Him.

9. “Deliver us from evil.”

This acknowledges that He is the God who can and will deliver from evil, and by inference, from the evil one, Satan.

It also shows our willing dependence on Him for protection.

10. “For thine is the kingdom, and the power, and the glory, for ever, Amen.” (This is the passage from Matthew.)

This acknowledges Him as the omnipotent, glorious, Eternal, King of the universe. This passage is included in our study because it is omitted from Matthew in the corrupted Greek manuscripts of Marcion as well as the New Translations derived from them.

ANALYSIS OF THE OMISSIONS

Leaving the aforementioned portions out of the model prayer rips several MAJOR foundational bricks out from under the “wall” of the doctrine of God. We will now examine just how that demolition takes place. And then we'll go on to see exactly which portions of the doctrine are affected and how.

THE FATHERHOOD OF GOD

Contrary to what many teach today, God is NOT the Father of all. That He is

the Creator of all is very true, but His “Fatherhood” extends only to those of His own family- that being specifically those adopted children called Christians.

That such a distinction is made between the true God, “our Father,” and the false gods of this world is a doctrinal stand prevalent in Christianity. This stand is scriptural as we will see in a moment.

Doctrinally- Evans in “**Great Doctrines of the Bible**” tells us that “**A sharp distinction is drawn in the Scriptures between the gods of the heathen and the Lord God of Israel.**”^(69 b)

The God of Israel is the one true God, Jehovah. And He is also the God of Judaism’s offspring, Christianity. Therefore the distinction is obviously applicable to Christians and a comparison between our mutual God and the gods of the heathen is quite in order.

Scripturally- The New Testament does indeed bear out the doctrinal stand stated above. In it there is a distinction made not only between the world's gods and our God but it also specifically states the fact that His fatherhood to us comes about only by our adoption into His family.

Romans 8:14 & 15 “For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the spirit of adoption, whereby, we cry, Abba, Father.”

By leaving out the word “Our” in the model prayer (Point #1 above) the New Versions erase the distinction between Christian and non-Christian prayer's. In addition it eliminates the distinction between God who is the adoptive Father, exclusively, of Christians (through His only begotten Son, Jesus Christ) and the one who is the father of the unsaved, Satan.

The omission leaves no choice but to lump all people together leaving absolutely no room for any distinction between Christians and non-Christians. This is absolute heresy because our Father, scripturally, is NOT their father. They are setting the scene for the perpetuation of the age old lie of “the universal Fatherhood of God.” To avoid any misunderstanding about that centuries old lie, which is gaining steam once again in the current atmosphere of rampant apostasy; God is the CREATOR of all but NOT the Father of all! We saw in the scripture quoted above (Romans 8:14 & 15 from the KJV) that God is the Father of all BELIEVERS by adoption; but in the Gospel of John we find that the Bible calls the DEVIL the father of the unsaved.

John 8:44 “Ye are if *your* father the devil.” (Speaking to the unsaved Pharisees.)

FURTHER DAMAGE TO THE DOCTRINE OF GOD

Upon closer examination it becomes obvious that to erase the distinguishing

word “Our” when referring to the Father in this passage is very damaging not only to the portion concerning God's fatherhood of believers only, but also to several other portions of the doctrine of God.

The Holy Father of Heaven- By leaving out “Our” as well as “which art in heaven” (#2 on the list of changes) they further erase the distinction between God and Satan, plus they erase the distinction of God as the God of heaven (a Holy God) as compared to the unholy god of this world, the devil.

Bancroft (CT), in his chart of the Relative or Transitive attributes of God, tells us that one of those attributes is: **“Justice and Righteousness or Transitive Holiness.”**^(59c) In that text Bancroft states that God's treatment of sinners is a fundamental part of God's Holiness. **“The complex nature of God not only permits but necessitates this same double treatment of the sinner, and the earthly father experiences the same conflict of emotion when his heart yearns over the corrupt son whom he is compelled to banish from the household. Remember it is always the sinner who is punished, not the sin.”**^(ibid.)

Pardington (OSICT) comments on this same subject. **“Fundamentally and Scripturally, holiness and righteousness are the same. By many this is made to be the ESSENTIAL ATTRIBUTE of God.”**^(70b) (caps added)

Considering the omission of “Our” and “which art in heaven” in the light of these two doctrinal statements we are forced to reach several conclusions:

- ONE: We are forced to believe, by the omissions, that God treats the saved and the unsaved the same, i.e., He is the Father of both.
- TWO: We are also forced to believe that the scriptures quoted concerning the differences between our Father and the world's father are lies and that the God who authored them is a liar.
- THREE: Given points ONE and TWO, then we are forced to conclude that He could not be a righteous, just and Holy God.

For God to accept both the saved and the unsaved as His children, without requiring a change in the spiritual condition of the unsaved, (becoming saved and thereby reconciled to Him) would be for Him to lose this most “essential” attribute of righteousness/holiness. Since it is not possible for God to lose any of His attributes then we are forced to believe that the New Version “Our Father” is in error. They make of God something that it is impossible for Him to be- unholy, unjust, unrighteous, and a liar!

Ro 3:4 “God forbid: yea, let God be true, but every man a liar...”

SUMMARY

By leaving out #1 and #2 on our list, “Our” and “which art in heaven,” the translators of the New “Bibles” are negating the holiness of God the Father by

including everyone in the **family** of God. This is in direct contradiction to the scriptures that plainly state that it is **only** those who have been made righteous in Christ and adopted into His family (the saved) who can claim Him as Father. Those who still carry their unrighteousness upon themselves and have not the imputed righteousness of Christ can never truthfully claim God as their Father. In order for them to do so, they must be declared righteous by God, in Christ, i.e., they first must be saved- Scripturally!

By leaving out the “Our” in the Lord's model prayer they deny one of the fundamental and “essential” attributes of God. This completely annihilates one absolutely “essential” foundational brick in the “wall” of the Doctrine of God.

THE SOVEREIGNTY OF GOD

The next portion left out of the model prayer (#4) has to do with God's attribute of omnipotence as it relates to His sovereign will.

#4. “Thy will be done, as in heaven, so in earth.”

This acknowledges that His will is sovereign over both heaven and earth; thus making it universal in scope. In order for God to be sovereign He must, of necessity, be omnipotent in order to be able to carry out His will in all of His creation, the universe.

Bancroft in his textbook, “**Christian Theology,**” defines God's omnipotence for us. He writes, “**Omnipotence. By this we mean the power of God to do all things which are the objects of power.**”^(59 e)

This essentially means the ABILITY of God to do all things and that means that He alone can be Sovereign over heaven and earth since He alone is powerful enough to remain unchanged, unforced, and unforceable by any other being or power in existence.

Bad scholarship, or planned distortion?

For the translators to leave this portion out has to be considered, at the very least, bad scholarship as well as puzzling scholarship. The reason I say this, is that I cannot figure out WHY they left this portion out in the first place; because it is IN almost every Greek text, even the corrupted ones. According to Riplinger in “**New Age Bible Versions,**” - “[E]ven the corrupt manuscripts retain it, with the exception of Vatican MS NO. 1209.”

Since only one manuscript eliminates it, and the translators have chosen to ignore the overwhelming preponderance of the evidence, then one must conclude that this was either inexcusably bad scholarship or a deliberate, planned distortion. Because of the scholastic “letters” of the translators, the latter, planned distortion, seems the most likely one of the two.

HEAVEN

The removal of the word “heaven” from the first line along with the same omission in this line totally changes the emphasis of the entire prayer. Rather than pointing us to the sovereign God of heaven, the corrupted prayer now points us to some ephemeral, undesignated god, called “Father” in the first verse, with no indication of which father we are talking about. Is it the Holy Father of heaven or some other father?

Furthermore, to complete the previous quote by Riplinger, “... **by removing this line and the 'heaven' of the first line, 'heaven' has been completely eliminated from the Lord's Prayer.**”

Our God, who is OUR FATHER, is the omnipotent God of all the universe, both heaven and earth, and His will WILL be done, no matter what Satan tries to do about it. Satan's temporary success in having this portion removed from the New Translations can only go as far as God allows it to. And even that success, in the end, will serve to accomplish His (God's) will. This must torque Satan off to no end. Of course that won't stop him - if he even believes it in the first place - which he does not.

OUR SUBSERVIENCE - #5. “Thy will be done..”

This section acknowledges our willing subservience to “OUR” Father's will. And when one thinks about it, it is not surprising at all that this portion has been left out since, by and large, the majority of those who use and produce the New Versions are NOT subservient to God's will.

We cannot, however, lay this sin only at the doors of the liberal theologians, scholars, translators, and users of the new “Bibles;” because, sad to say, this is also true in far too many of our “Fundamental” Churches. I have preached, sang, and visited Independent Baptist Churches from Texas to Washington state, and have seen many members of our own churches that DO NOT obey some of God's simplest commands. Yes! I said that in our Fundamental, Independent, KJV using, God loving, Christ exalting, Spirit empowered, Devil hating churches, there are many who are NOT subservient to God's will!

Now if we, who have the real Bible, (the King James Version that is absolutely true to the Word as God gave it) have a hard time being subservient to His will, (which I can attest to from personal observation and in which group I must include myself from time to time) then I am not surprised when I see liberals, charismatics, and others which by and large use those “bibles” that are NOT true to His Word as it was given also disobey God. The most prevalent forms of disobedience are: dress, morals, music, sacrifice and separation, and an easy half-a-dozen other things in which we all should be subservient. The average “success and blessing” preacher has forgotten that suffering and persecution are also some of the

“blessings” that God says the godly WILL experience. Since the idea of our accepting whatever God causes or allows to come into our lives, whether it is pleasant or not, is not even in their perverted preaching, it's no wonder that they not only use but heartily hail those New Translations that agree with them. It's quite to their purposes that those new so-called “bibles” leave out whole pieces of the scriptures; especially since the carnal Christians that attend their churches don't want to hear preaching on such unpleasantnesses as acknowledging our subservience to God's will even if it happens to be to poverty, persecution, and maybe even death!

DELIVERANCE

The next problem with the New Version's corrupted presentation of the Lord's (model) Prayer is that it leaves out the prayer for deliverance. This is not an omission that stands by itself but is really three in one. It not only leaves out Christ's teaching that we need to pray for God's help against sin and the author of it, Satan; but also God's place as our true deliverer; and, thirdly, our reliance upon Him to do so. These are essential portions of our prayer life as is clearly pointed out by Christ in this passage. **#9. “...but deliver us from evil...”**

Satan is a very powerful being, much more powerful than we. To attempt to fight this potent (but not omnipotent) being that God says is, “... **as a roaring lion ...**” (**I Peter 1:8**) without asking for help from the omnipotent God of the universe, who alone is able to overcome any foe, is to say the least, very foolish, and to say the most, very stupid.

Man cannot fight his battles against sin and Satan alone. And those Pastors that follow the translators that have removed Christ's exhortation and warning from this passage to seek that help, have placed themselves in the position of being personally responsible to God for the defeat of the multitudes who listen to their twisted preaching and teaching and DO NOT ask God for His help and try to fight their battles solely in the power of their own weak flesh. The Bible tells us that those Pastors must give an account to God for how they led their flock.

Hebrews 13:7 “... for they watch for your souls, as they that must give account ...”

II Timothy 2:15 “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

II Timothy 4: (the entire chapter)

God will not hold those preachers, nor the translators that they blindly, ignorantly, or even gleefully follow, guiltless for their facilitating the failure of multitudes in their Christian walk and service to Him. Because of the lack of scriptural teaching from God's true Word both of these (their walk and their

service) will be severely if not irreparably damaged because of their resultant defeat by Satan. And most of them do not even know that he, Satan, is the one who orchestrated this whole rape of the Scriptures and thereby has left them using a defiled, soiled, harlot's body as a "bible" rather than the pure, virgin, Word of God. Their downfall was one of the very aims he had in mind when he initiated this plan of corruption in the first place. That and a maniacal need to destroy anything created by God, especially His Word- both written, the Bible, or living, Christ. That hatred just automatically extends as well to God's new creations, the saved in Christ.

SIGNIFICANT DAMAGE

In direct contrast to what the modern "scholars" say, (that there is no damage to any of the doctrines in the New Translations) the use of Marcion's Luke in the New Versions leaves 50% of the teachings out of one of only two accounts of the Lord's lesson on prayer. That is not a case of "no" damage, or even minimal damage - leaving out one-fourth IS SIGNIFICANT DAMAGE in itself! But that is only the beginning. In addition to that, the damage done also extends to not only leaving out reference to God's Fatherhood of the saved only but also removes Him from His position as the very God of Heaven. In addition it leaves out our subservience owed Him as the Sovereign of the universe, who's will "will be done," as well as our supplication for deliverance from evil and the evil one. Finally it eliminates the acknowledgment that He is God Eternal, all powerful, glorious, the King of the universe.

10. "For thine is the kingdom, and the power, and the glory, for ever, Amen.."

We must now go from Luke's account of the Lord's Model prayer over to Matthew's account for our discussion of the last omission. This portion of Matthew's account acknowledges God as being the omnipotent, glorious, eternal, King of the universe.

This section is completely omitted in most of the New Translations and the rest enclose it in brackets and give footnote references that claim that it really shouldn't be included since they say it is not in the "oldest and best manuscripts," or something else to that effect.

The purpose for this omission is, as it is in others of like kind, to once again bring God down so that man can be lifted up.

Logical argument- Those who say of the missing pieces of Luke "... well, it's over there in Matthew," now turn to that book not realizing that other portions of the prayer are missing in the New Version's translation of Matthew. The devil in essence throws us a bone by leaving the missing portions of Luke alone in Matthew and then removing something else, hoping we won't notice.

It seems that those who maintain this “it's OK because it's over there in Matthew” type of mentality have really not thought through the consequences and import of not having ALL of God's Word.

Let's follow the whole thing through logically.

One: The disciples asked our Lord to teach them to pray.

Two: There are only two places in the Bible where Christ's instructions on how to pray are given.

Three: Leaving MAJOR portions out of one of those two passages CAN NOT be passed off as unimportant.

Four: To do so leaves the door open for heresy as well as other satanic influences to creep in. In this particular case a long-lived heresy that was started originally by Marcion and resurrected for today by the so-called “scholars of modern criticism,” who should really be called “scholars of MODERN HERESY.”

Five: The extremely destructive results of this kind of disfigurement of the scriptures can easily be seen by the adoption of the truncated Marcionite New Translation version by the New Age movement as well as the Satanists and some heretical sects of Christianity.

“... an occult version of the 'Our Father' ... has found it's way into Luke 11:12.”^(23o) These despisers of the true God gobble it up as their very food and point to it as “proof” for their ungodly heresies and blasphemies!

ADDITIONAL RELATED REFERENCES

We will now discuss other New Translation omissions of references to “our Father / my [Christ's] Father” which differentiate between the true God and father of Christ and the saved, and the god of this world and the unsaved- Satan.

John 14:28

KJV - “... my Father ...”

NASB, NIV, RSV, et al, - “... the Father ...”

II Thessalonians 1:2

KJV - “... our Father ...”

NASB, NIV, RSV, et al, - “... the Father ...”

I Timothy 1:2

KJV - “... our Father ...”

NASB, NIV, RSV, et al, - “... the Father ...”

DOCTRINAL DAMAGE

What does the omission of these particular pieces of Scripture have to do with harming the doctrine of God? We'll answer that very question right now under individual doctrinal headings.

Under each of the doctrinal headings we'll first give the omitted scripture(s) and then we'll give various references from the doctrinal works (GDOB, OSCT, CT, etc.) pertaining to the particular doctrine in question. Finally, we'll examine the obvious and indisputable connection between the scripture omissions and the doctrines affected by them.

HIS OMNIPOTENCE AND HIS PROVIDENCE

KJV - “Thy will be done, as in heaven, so in earth.”

NASB, et al, “... [passage omitted] ...”

(This passage is omitted in almost all of the New Versions.)

The omission impacts the doctrine of God in at least two very significant ways.

Those being:

One: His providence.

Two: His omnipotence.

Pardington (OSICT) quotes James Strong, author of the classic “Strong's Concordance” as well as a myriad of other works, as saying: **“Providence may be defined as that continuous agency of God by which He makes all the events of the physical and moral universe fulfil the original design with which he created it.” (Strong)**^(70 c)

Evans (GDOB) - **“The omnipotence of God is that attribute by which He can bring to pass everything which He wills. God's power admits of no bounds or limitations.”**^(69 c)

The omission of the verse quoted obviously does major harm to the doctrine of God as relating to both His omnipotence and His providence concerning the universe- heaven and earth. It questions His ability of having His will being done in it, which is a limitation of His power that doctrinally and scripturally knows no bounds or limitations. Such a limitation of His power would also therefore be a limitation of His providence.

HIS HOLINESS

Compare this next omission with the doctrinal statements that follow it.

KJV - “Our Father which art in heaven...”

NIV, NASB, TEV, NEB, et al, - “... Father ...”

The New Versions omit “Our” and “which art in heaven” both of which, as we learned before, impact directly on the holiness of God as it relates to His treatment of the saved and the unsaved. Bear these omissions in mind as you read the following doctrinal statements.

Evans (GDOB) states, **“If there is any difference in importance in the attributes of God, that of His holiness seems to occupy the first place. It is ... the one attribute which God would have His people remember Him by**

more than any other.”^(69 d)

Under the section entitled “**(3) The Manifestation of God's Holiness,**” Evans also states, “... **it is clear that God's holiness manifests itself in the hatred of sin AND THE SEPARATION OF THE SINNER FROM HIMSELF. Herein lies the need of the atonement.**”^(ibid.) (caps added)

His holiness demands that He reconcile sinners to Himself, in Christ, and only then can they be “adopted” into His family and be treated as “sons.” Upon the completion of that process, He can treat them differently than the unsaved and still preserve His “holiness.” Only when we are thus made holy and righteous in Christ can He allow us to call Him “Our Father.”

Evans (GDOB) states in the section on the “**Adoption ... II. THE TIME IT TAKES PLACE, ... [sub section] 2. It Takes Place the Moment One Believes In Jesus Christ.**”^(69 d)

Chafer (MBT) “**God the Father ... B. Fatherhood Over Creation ... all creatures, having physical life, owe their origin to Him. In this sense ONLY, it is proper to refer to the universal fatherhood of God. All creatures [partake of the] universal brotherhood of creation. This does not justify, however, the misuse of this doctrine by liberal theologians to teach universal salvation or that every man has God as his Father in the spiritual sense... [sec. E. The Father of All Who Believe in Christ] In contrast to the concept of God the Father as the Creator which extends to creatures is the truth that God is the Father in a special sense to those who believe in Christ and have received eternal life.**”^(5 c)

In summary- It is true that God is the creator of all men; but He is the spiritual Father ONLY of the saved. They alone have the right to call Him “Our Father.” It is obvious that the New Version's omission of “Our” from the “*pater noster*” wreaks havoc with the doctrine of God as affecting His holiness. His veracity as concerning His holiness (Justice and Righteousness) demands His punishment of sinners and the exclusion of them from His holy family until their adoption in Christ.

In addition the omission denies His position as the true God of heaven, holy and righteous, as opposed to the god of this world, Satan, who is unholy and unrighteous.

There goes another foundational brick, in fact SEVERAL foundational bricks, out of the wall of the doctrine of God and the cracks are spreading rapidly.

HIS KINGDOM

The next doctrinal “brick” removed from the doctrine of God concerns the “Kingdom” of God.

When the opposition repeats the thread-bare “**Well, it's in my Bible ... it's over there in Matthew,**” phrase about the missing parts of Luke or something similar concerning other missing scriptures, they obviously do not realize the convolutions of Satan's devious, twisted plan. For when we turn to Matthew 6:9-13 we find, sure enough the missing pieces of Luke are there. But, wait a minute, in the New Versions we find the when they leave something in (tossing us a “bone” as I mentioned earlier) something else is left out.

Matthew 6:13b

KJV - “... For thine is the kingdom, and the power, and the glory, for ever, Amen.”

NIV, NEV, RSV, WILLIAMS, BECK, GOODSPEED, LIVING, MODERN ENGLISH, et al, - “... [entire phrase omitted] ...”

NASB - Places this section in brackets and refers the reader to a footnote saying that according to the “oldest manuscripts” this portion should NOT be included in the Bible.

Now that God is plainly referred to in verse :9 in this account, Satan refuses to allow those who use the New Translations to give God His proper place and rightful kingdom. To accomplish this end, he (Satan) has orchestrated things to have the translators remove the statement that “the kingdom, and the power, and the glory, for ever,” belong to God.

The hand of the devil, working surreptitiously, can easily be seen here by the fact that this portion is omitted in spite of it being found, according to Riplinger, in “... **99 out of 100 Greek N.T. documents, 3rd century manuscripts like the Sahidic version and [the] Apostolic Constitution, and the 4th century writings and versions of Chrysostom, Ambrose, Isidore, the Gothic, Ethiopic, Cureton's Syriac, Harkleian, Armenian and Georgian. Paul repeats it in II Timothy 4:18 as well.**”^(23 q)

It seems, however, that the translators are far too easily led astray by the Deceiver.

HIS SOVEREIGNTY

In addition to attempting to deny God His rightful place, the omission also impacts His Sovereignty and Omnipotence.

Matthew 6:13b

KJV - “... thine is the kingdom, and the power, and the glory ...”

NEW VERSIONS - “... [omitted] ...”

Sovereignty - Chafer (MBT) under “God the Trinity, [section] E. The

Sovereignty of God ... He yields to no other power, authority or glory, and is not subject to any absolute greater than Himself.”^(5 d)

Omission of the phrase from Matthew in 99% of the New Versions is a direct move to deny God's sovereignty over His Creation.

Omnipotence - In addition to the impact upon God's sovereignty, the omission also impacts His omnipotence.

KJV - “... and the power ...”

NEW VERSIONS - “... [omitted] ...”

Bancroft (CT) - “[sub-section] c. **Omnipotence- By this we mean the power of God to do all things which are objects of power, whether with or without the use of means.**”^(59 d)

Obviously the New Version's removal of this part of verse :13 is a direct denial of the omnipotence of the God of Heaven.

SUMMARY

It can easily be seen that since, in this passage, it is obvious that the God of heaven is being referred to, (Mt 6:9) then the omission of this latter half of verse :13 is, in effect denying several things to God. At least three of them, specifically, are: His rightful kingdom, His power, and His glory. By doing this it does fundamental damage to these several different portions of the doctrinal “wall” of God.

Now the bricks are falling right and left!

THE “ONE”

The next problem we will examine in the New Versions is the neutering of references to God. Because of space we are including, all in this one chapter, such perversions aimed at both God the Father and God the Son.

The main problem with the eight hundred or so such changes is that it sets the scene for an ungodly merger of orthodox Christianity with the New Age Movement and Hinduism; both of which are undeniably the offspring of one religious philosophy. In fact the latter's perception of both “god” and its creation, the universe, has been pretty much adopted by the former with only a few minor changes.

This tendency by the New Age is not restricted to the absorption of just Hindu philosophy but is a general one that has led to its absorption of some parts of every major religion, including certain forms of “esoteric Christianity.”

Riplinger, commenting on the “One” as put forth by the mystery religions, writes, **“The New Age resurrects the mystery religions, revealing 'the Ones' three-fold meaning.**

1. 'The One' or 'the Only One' is Lucifer, the angel of this planet's evolution.

2. 'The One' or 'the Living One' is all of reality as described in pantheism or monism.
3. 'The Coming One' or 'The Mighty One' is Lord Matriya's New Age Christ [antichrist]. ^(23 r)

BAD SCHOLARSHIP

Whenever “One” or “one” is used in the New Versions to take the place of “He ... Him ... Son ... etc.” the translators are not even being true to their own corrupted Greek texts. Even in those perverted texts that they used to translate the NASB, NEB, TEV, NIV, et al, the underlying word(s) that they translate as “One ... one” is always in the masculine and never in the neuter. ^(23, 71, 72)

[Note: It makes no difference whether they use the Alexandrian Family or the derivative texts drawn from them, they can still be traced to the root text- the Alexandrian. Any radical change, such as the use of the term “the One,” is still in disagreement with those root texts. Any text that is derived, basically, from the Alexandrian text (by this we mean that it follows that text, or its derivative the Caesarean, the majority of the time) will be treated as an Alexandrian text. Like father, like son, so to speak.]

Example

Luke 10:16

Majority Text - “... αθετει τον αποστειλαντα με ...”

KJV - “... despiseth him that sent me.”

Minority Text - “... αθετει τον αποστειλαντα με ...”

NASB - “... rejects the One who sent me.”

<p>ANALYSIS -</p> <p>KJV - “ him “</p> <p>NASB - “ One “</p> <p>All Greek texts “ τον “</p> <p>(Grammatical tag) - DAMS “</p>
--

<p>Key - D - determiner, definite article; A - accusative; M - masculine S - singular</p>
--

According to the publishers of the reference work (the Analytical Greek New Testament) used for this analysis, if only one grammatical tag is given under the word, as it is here under “τον,” (DAMS is the grammatical tag) then the word can only be analyzed ONE WAY.

“The tags for words that can legitimately be analyzed in more than one way reflect that fact.” ^(71 - front flap)

An example is given in the same reference of a multiple analysis for clarification.

“... υιος...” in Matthew 1:20

“... υιος...”
N-NM-S [] N-VM-S

Note the double analysis and the square separating them under “υιος” and compare it with the single one (DAMS) under “τον.” This shows that there is no other legitimate analysis for this word; i.e., as concerning our study of the word, there is NO OTHER gender than “masculine” that can be used in translating this word.

That this perversion of the normal rules of translation is a purposeful move toward promoting the use of the term “the One,” when referring to God, can be clearly seen by the fact that the same word “τον” is translated using the proper gender in many other places. The main exceptions seem to be whenever it suits their purposes, as it does in 800 places, when the term pertains to God.

Riplinger- “**'The Ones' masquerade is betrayed by the 800 BLANKS which occur where the underlying Greek or Hebrew word should be given in the NASB Exhaustive Greek Concordance.**”^(23 r)

Therefore:

1. Even their own generally perverted manuscripts consistently use words in the masculine in the original languages.
2. The commonality of gender designations in differing languages, including English, makes it easy to properly translate from one language to another using the appropriate gender designations.
3. Taking these things into account, to translate into English using the neuter gender, “one,” instead of the proper masculine gender, “he - him - etc.” is inexcusably bad scholarship.

PURPOSEFUL DEVIATION

I'm afraid that contrary to what others, and myself, would like to believe, this deviation can not be explained away as simply mistakes. One, or five, or maybe even ten or a dozen might be mistakes; but **eight hundred** of them? Under other circumstances it would have been considered, as I have said, simply inept scholarship. But, on the other hand, when an action such as this comes from a group with such impressive credentials, and when the corruption is so wide spread and yet confined to one usage, then that would seem to negate the possibility of bad scholarship and leave us looking for a different answer. The only answer that seems logical is that it was a purposeful variation from standard translating principles.

Since that seem to be exactly the case, then my next question is- WHY?

To try and find the answer to that question I went to the preface of a typical case,

the NASB, and found the following statement.

(From the preface to the 1963 edition.)

“PRINCIPLES OF REVISION ... Modern English Usage: The attempt has been made to render the grammar and terminology of the ASV [from which the NASB is a revision] in contemporary English ... [A] change was made in the direction of a more current idiom.” ⁽²¹⁾

This means that the reason given by them for using “One” rather than “He ... Him ... etc.” is to supposedly bring it more in line with modern English usage? **That is the goofiest mouth full of gobble-de-gook I have ever heard in my entire life- and I'm 50 years old!**

Since when have you or I ever used the word “one” when referring to a person, when the male gender is obviously called for?

Let's take a few examples from our everyday usage of English. If I received a speeding ticket (Who! Me?) and I went to court and was explaining to the Judge exactly what happened; would I be more likely to say, **“That one over there (pointing at a male officer seated in a group of police officers consisting of both males and females) is the ONE that gave me the ticket.”** Leaving the Judge to ask me for clarification. To which I might reply, **“The third one from the left.”**

Or would I be more likely to say, **“HE'S the one that gave me the ticket. The third GUY from the left.”** Or possibly, **“Officer Jones (using his proper name) gave me the ticket.”**

Later, while setting out my time in jail, if I was talking to another prisoner about the judge that sentenced me and we were talking about whether it was the lady judge or the man judge, would I say to my fellow jailbird, **“The ONE that found me guilty is the ONE that sentenced me to thirty days...”** Or would I be more likely to say, **“HE was the judge that found me guilty and then HE sentenced me to thirty days...”** leaving no doubt that it was the MALE judge that I was talking about. To use the term “one” instead of “he” would only lead to confusion in both of these cases. For sake of clarity and common usage in situations where use of the male gender is called for, any use of the neuter would inexcusably cloud the issue. This is also true in regard to such usage in translating the scriptures.

How about we compare some scriptures:

Luke 10:16

KJV - “... he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.”

NASB - “... and the one who rejects you rejects me, and he who rejects Me rejects the One who sent me.”

In the New Versions, who is “the One?” Is it “the Father - our Father?” Is it the “He - Him” referred to in Genesis as the God of creation or some “One” else? Or to

be more correct, because they have insisted on using the neuter term, should we say some “THING” else?

In contrast to the New Versions, the KJV correctly and logically translate the word as “he,” since that is what is specifically denoted by the underlying Greek in ALL of the different families of Greek texts. As we have seen in the earlier example, the underlying words are always in the masculine and the problem is that the word “One” is in the neuter. Therefore it should never have been used. It is not only bad scholarship but when we check it with other scriptures we find that it is bad theology as well.

God (as Father and Son) is referred to throughout scripture in the masculine gender, using words such as “He - Him - Father - Son - etc.” (Check the first two chapters of Genesis- even in the NASB.) He is always presented in scripture as the authoritative, Father-type figure or, in the case of Jesus Christ, as Son or brother-type figures. In either case the Bible ALWAYS uses designatory words in the male gender.

With these things in mind, which of the translations accurately preserves for us, in the English, the proper gender designation as call for not only by the Greek texts but by comparison with general scripture usage of terms for God (Father and Son)?

INCONSISTENT TRANSLATION METHODS

If the New Version translators were to be true to their earlier statement, “... **modern English usage ... render the grammar and terminology ... in contemporary English ... more current English idiom ... [etc.]**” then they would have had to translate ALL references to God in the neuter, not some neuter and some masculine. This they did not do! Why? My contention is that the variances are for planned, preconceived, heretical theological reasons.

NEW AGE INFLUENCE

The only so-called “modern usage” references to God by people of this era as “the One” are by those who have obviously been influenced by the New Age Movement, or Hinduism and other false “Eastern” Religions. They also use the same term when referring to the impersonal force- the One, also called the Universal All or the Universal Soul, etc.- which they perceive as the all pervading “God” of the universe. This “God” is the universe as a whole, which is the physical manifestation of “the One,” i.e., the universe is “It's” body.

I have been, as I mentioned before, in the people business all of my life and of the many tens of thousands of people that I have met none of them has ever referred to God as “the One” except a minute percentage. Those consisted of a few self-professed New Agers plus a couple of feminists (women's libbers) that I have run into over the years and the miles.

While a professional road musician I met several hundred thousand unsaved people and I have heard many thousands of them mention God. In the overwhelming majority of cases, of course, it was in the context of flippant or blasphemous statements, cursing, etc. Regardless of how they talked about God, one thing I observed is that in all of those cases I never once heard one of them use the word or phrase “the One” when referring to God except, as I mentioned, in those half-a-dozen cases. Always the references were of a masculine nature whether made by a man or a woman.

Some common examples were:

**“The old MAN upstairs.” “The MAN upstairs.” “HE wouldn't care”
“HE doesn't exist.” “HE's too busy to bother with me.” “I sure hope HE
(pointing upward) isn't listening.” “HE understands. After all, I'm only
human and HE made me this way.”**

(There were dozens more but these seven are generally representative of the common tenor of their statements.)

That was from before I was saved. But now, since the Lord saved me out of that cesspool (the bars and the ungodly music) I have talked to thousands more about God. This includes both those who are professing Christians and those who are non-Christians. These contacts with non-Christians have run the gamut from those I've met in the jails when I had a jail ministry in Dallas, Texas, and Rescue Missions in both Dallas, Texas, and Butte, Montana, to thousands more that I've talked to from door to door and on the streets. In addition I have met Christians in churches where I've preached and sang from Whidby Island, Washington, in the Pacific Northwest, to Marble Falls, Texas, in the South; and I have never, in these cross-cultural, cross-faith, Christian and non-Christian samples, heard ANYONE refer to God in any way other than using terms in the masculine gender- “He - Him - Father - His - Old Man - Man upstairs - etc.” and, in the case of Christ, “Son!” The only exceptions being a half-dozen or less women that I will get to in a moment.

Based upon these several decades of personal experience in those various people businesses, **I can not and will not believe that the use of the term “the One” reflects modern usage. Least of all when referring to God - Father or Son!**

There must be another reason for this radical departure from normal, responsible, accepted, translation methods. I maintain that the reason, obviously orchestrated by the devil, is to bring modern “Bibles” in line with the New Age. Which puts us well on the way to the “One World Bible” and Satan's coming “One World Religion.”

EXCEPTIONS IN MODERN USAGE

The exceptions that I mentioned above, (those very few, in my own far-ranging personal experiences and extensive travels, who DID NOT refer to God in the masculine) I will deal with right now.

1. Several were feminists that believed God was a woman.
2. One lady believed that God was unisex, i.e., Father/Mother.
3. The last few were New Agers who think that the universe is the physical manifestation of God and refer to it (the universe/god) as “the One.”

These were THE ONLY exceptions, in my decades of personal experience, that did not reflect the 99.999% common usage of the masculine when referring to God.

- The Feminist Viewpoint.

When we remember the mind-set of the feminists in general, then this viewpoint becomes very understandable. They want all references to masculinity, whether in reference to God, man, or mouse, removed from all forms of communication, whether written, spoken, or viewed. The reason is, of course, because they feel that all such references are a direct threat to them as women. Actually we should say “as people” because to use the term “women” when referring to them would in itself be using, according to their view, a sexist term since the word is derived from the word “man.” Therefore they don't want to be referred to as women but female, nor do they want God referred to in the masculine. They view their “god,” as a “Mother,” not a “Father.”

This view has many historical precedents in the false mother-goddess religions.

- The Father / Mother (Unisex) Viewpoint.

This view is also understandable. It is an attempt by those who try, for their own various reasons, to throw off the traditional (and Scriptural) view of God as the protective “Father.” And yet they have a need to soothe their need for a comforting, protective, nurturing god. Therefore, they choose to personalize the force (god) of Hinduism and, in the last three decades, the New Age, which is too detached and impersonal to be of any comfort. They fill this need by using words denoting a more nurturing, Mother/Father, loving, god/force. Thus they call their god/force “Father /Mother” instead of “the One” as do the Hindus and New Agers, or the exclusively masculine, “Father - He - Him - etc.” of the orthodox Christians.

- The New Age Viewpoint.

We have already discussed this view somewhat. To summarize, the use of “the One” is simply a reversion to the impersonal god/force of Hinduism, Buddhism, and Gnosticism, as well as other false religions fading back into the mists of heathen, pagan, and heretical Christian antiquity.

THE “ONE” OF YESTERDAY AND TODAY

In this section we will discuss “the One” of such varied and yet interrelated religions as: Hinduism, Luciferianism, and certain heretical sects of esoteric Christianity.

If calling God “the One” does not reflect modern usage of the English language, which we have seen it does not outside of its New Age/Hindu usage by English speaking proponents of those related religions- and, since it is contrary to the proper rules of translation to use the neuter gender when the masculine is in all of the underlying Greek texts- then obviously something is afoot. What is afoot is the cloven-foot (allow me this poetic license) of Satan himself. Why does Satan want to replace the masculine references to God with neuter references? The answer to that question will be addressed in this next section as we address that facet of the chaos that the New Translations have created concerning various parts of the doctrine of God.

EASTERN RELIGIONS AND THE NEW AGE

Creation- When we examine the attributes of the “god” of the false Eastern Religions as well as the “god” of the New Age Movement as relating to the Creation, including man, we find that the basic precepts are nearly identical.

1. **“God” is an impersonal force permeating the universe, which is its body.**
2. **The universe goes through endless cycles of repeating time or ages.**
3. **A reunion with “the Universal Soul,” or “the One,” as a type of heaven, salvation, and/or redemption. All through processes of evolution, reincarnation, and/or inner-reflection and generally involving some form of meditation or physical discipline. (Yoga, trances, etc.)**
4. **The universe is, itself, the substance of the “One True Reality - the One - the Self - the Universal Soul - etc.” which is for them “God.” In other words, the universe is the physical manifestation of “God.”**

Although both Hinduism and the New Age refer to their god by various names, of which a few were included under #4 above, we will, for the purposes of our investigation, restrict our discussion to the term “the One.” The meanings and connotations of that particular name for “God” will be examined as it relates to their perception of their god and the biblical perception of the one true God.

FALSE EASTERN RELIGION'S USE OF THE TERM

Tibetan Buddhism- The Buddha is called **“the Blessed One.”**

Hinduism- **“Brahman cannot be addressed as 'thou'; it is a neutral term, so is neither he nor she... The eternal principle within each individual was called Atman: it was a**

new version of the old holistic vision of paganism, a rediscovery in new terms of the One Life within us and abroad which was essentially divine.” ^(54 c)

- The entire universe and everything within it is the physical manifestation of the god of Hinduism. “[Even] evil ... as Hindus maintain ... [is] a manifestation of God.” ^(54 e)

- Hindu sacred scriptures:

Rig Veda - God is called “That which is One.” ^(23 r)

Bhagavad Gita - God is called “the Blessed One.” ^(ibid.)

Taoism-

- In the Taoist writing call the **TAO-TE-KING** we find God referred to as the One. “**Tao begets One.**” ^(32 u)

- From the works of “**Chuang Tze**” we read: “**The universe and I came into being together; and I, and everything therein are One.**” ^(32 v)

- In “**The Zendavesta**” we read, “**O Maker of the material world, thou Holy One!**” ^(ibid.)

Krishna- From the “**Srimad Bhagavatam**” comes this statement, “**There is God, or the Almighty One.**” ^(101 a)

Baha'i- This religion is a synthesis of Islam and various Eastern Religions, as well as Judaism and Esoteric Christianity.

In their teachings on, “**The None existence of Evil,**” we find, “**If there were any other power in the universe OUTSIDE of or opposed to the ONE, then the One would not be infinite.**” ^(102 a)

Jewish Mysticism- From the “**Quabala**” and its descendent “**The Book of Thoth [The Egyptian Tarot],**” we find, “**... the Holy One hath wrested...**” ^(103 a)

NEW AGE

As I said earlier the New Age Movement is nearly an identical twin religion in its beliefs to Hinduism, and its offshoot Buddhism as well as other Eastern Religions, as concerning their common view of “God.” This is easily seen in their use of exactly the same types of references to God.

The Aquarian Conspiracy- In this New Age book God is called, “**... the infinite One ... the God of Force.**” ^(ibid.)

Marilyn Ferguson- Author of “**The Aquarian Conspiracy**” quotes, “**Edward Carpenter social scientist and poet of the late nineteenth century ... 'the I' ones real, most intimate**

self, pervades the universe and all other beings.” ^(93 a)

Association for Research and Enlightenment- Edgar Cayse calls God,

“The One Source.” ^(ibid.)

Science of Mind Church- Terry Cole Whittaker calls God,

“the One-beyond-ism” ^(ibid.)

Channelers: Cohen and Price- They believe that God is **“the**

Beloved and Radiant One ... the Awakened One.” ^(ibid.)

The Aquarian Gospel of Jesus the Christ-

This was one of the earliest New Age “Bibles.”

In it we find that:

- God is, **“... the infinite One manifest.”** ^(30 a)

- Jesus is, **“[O]ne, a master soul was born.”** ^(30 b)

THE CONNECTION

The connection that we have been referring to between the New Age Religion and the various Eastern religions is directly spelled out for us in chapters nine through fourteen in, **“The Aquarian Gospel of Jesus the Christ.”** ⁽³⁰⁾ In these chapters many references are made to those other religions. And in those references their writings are actually held up and quoted to show the commonality of the god of the Eastern Religions and the New Age. Some of those quotes are:

Taoism- **“And Tao Great was One.”** (9:25)

Hindu Brahm (Brahman)- **“Men saw him as the One.”** (10:16)

Zoroastrianism (Zarathustra)- **“...he said, One God.”** (10:22)

From these quotes in their own “bible” it is plain that the term “the One,” is in common usage by both New Agers and those who follow its parents, the Eastern Religions, when referring to their common “god.”

However, what is really alarming is that now we also have a widespread and concerted effort by Christian translators, supposed defenders of the Word, to replace the personal God, as expressed in the true scriptures by the use of masculine and personal terms when referring to Him, with an impersonal “god-force” through the use of exactly the same term in the New Translations as the New Age/Hindu religions use in their writings - “the One.”

LUCIFERIANISM

The use of the term “the One” when referring to Lucifer, Satan, the Devil, or what ever name you want to call him by, has deep historical roots.

- **Mme. Blavatsky** - Luciferian disciple, priestess, writer, etc., gives a list of names for Lucifer in her book, **“The Secret Doctrine.”**

“The Dragon of Wisdom is the One”

“One ever hidden ... Sat”

“The One and the Dragon”

“One Reality ... Nameless Sat”

“Great One ... Lucifer”	“Pan is the One”
“virgin Kamura ... the Mysterious One”	“Lucifer is one”
“Sanat ... For he is One”	“Great One Lucifer”
“The Fiery Serpent ... is but One”	
“Pan ... the One and Great All... Theology makes him the Devil!”	

The term “the One” is so central to Luciferian theology that the entire first chapter of the “Secret Doctrine” is a discussion of “the One.” Also that title is so all pervasive throughout the book that it covers an entire page in her index. ^(23 r)

Mme. Blavatsky also unequivocally states that the term is not indicative of the Christian god but is used only for Satan.

“... the One [applies neither to] the creator nor to the Father of our modern monotheists, [nor their] Holy One.” ^(ibid.)

- Other works-** In addition, other works confirm the use of this term for Satan.
- Layard's “**Babylon and Nenevah**” says of the term, **“One only ... serpent, the one Only God of the Babylonians.”** ^(23 s)
 - **Macrobius' “Saternalia,”** written in 1521, confirms this historical association of the term with Satan. **“[A] serpent ... According to the fundamental doctrine of the mysteries the one only god ... Satan, was then recognized as the one only god.”** ^(ibid.)

If historically and currently the term “the One” is and has been predominantly, and nearly exclusively, associated with Satan/Lucifer/the Devil, then why are the modern translators so intent on thrusting it upon the world as an acceptable name for our God?

THE MODERN SATANIC CONNECTION

The connection between Luciferianism (Satanism) and the New Age/Hindu/Eastern belief in “the One” as an impersonal god/force, can be seen in the modern “**Satanic Bible,**” by Anton Lavay, High Priest of the Satanic Church. In the section entitled “**Book of Lucifer,**” we find, **“God- is seen as the balancing force in nature, and not as being concerned with suffering. This powerful force which permeates and balances the universe is far to impersonal to care about the happiness or misery of flesh-and-blood creatures on the ball of dirt upon which we live.”** ^(48 a)

Obviously the force being referred to by Lavay is the same type of god/force promoted by the New Age, Hinduism, and other related false religions. All of them hold the identical perception of “God” as being the binding force permeating the universe. This “God” IS the universe, i.e., it is the medium IN which all of creation exists and it is much to impersonal to be concerned with the affairs of mere human beings.

SUMMARY

As can be clearly seen by these examples, historically the term “One” or “the One” has been used by Luciferians (Satanists) from antiquity to the present day to signify Satan/Lucifer. It is a totally unchristian term that should never be used when referring to the true God, creator, and sustainer of the universe and the “Father” presented in the Christian Scriptures as the “Our Father,” exclusively, of all Christians through Christ.

ESOTERIC CHRISTIANITY

The custom of calling God “the One” came into vogue among certain forms of so-called “esoteric Christianity” as far back as the second century A.D. The most infamous of these heretical groups was, of course, the Gnostics.

Gnostic beliefs- Let's start by examining some of the most striking heretical beliefs of the Gnostics.

I. A dualism in their view of God.

A. The first is a view of God as the transcendent God.

B. The second view is of a different God, the God of creation.

This God they perceived of as being somewhat ignorant.

“... who is often a caricature of the God of the Old Testament.” ^(15 c)

II. A belief that the creation is evil.

“All Gnostics viewed the material creation as evil. Sparks of divinity, however, have been encapsulated in the bodies of certain, 'spiritual' individuals destined for salvation.” ^(ibid.)

III. The belief that the way to salvation for these predestined “spirituals”

is through “secret knowledge” (γνῶσις, gnosis) learned from the Redeemer, Jesus. **“... [S]alvation depended solely upon the knowledge of one's 'spiritual' nature.”** ^(ibid.)

Roots of the Gnostic “One.”

In order to understand the Gnostic “One” we must go back, at least, to the second and third centuries A.D.

Second Century- The early Gnostic use of the term “the One” can be seen from the following examples from, **“The Secret Teachings of Jesus Christ, Four Gnostic Gospels.”**

In these Gnostic Gospels, recovered from the Nag Hammadi Library containing manuscripts dated “2nd Century C.E.” (which is A.D.) we find that the movement to use the neuter “One” when referring to God was already well under way.

“... the Child of the Living One.” (saying #37) ⁽³⁸⁾

“The One is a sovereign that has nothing over it. It is God and Father of all, the invisible One that is over all...” (Thomas 2:1)^(ibid.)

From the Gnostic Gospels it is obvious that the supposedly Christian references to God as “the One” derived from Gnostic teachings and was already quite entrenched in esoteric (heretical) Christianity as far back as the second century.

Third Century- Platonis (205-270)

The basis for much of Gnosticism came from the teachings of Platonis. Drawing on the ideas of Plato, Platonis then reached certain erroneous conclusions as he applied those ideas to the Judeo-Christian Scriptures. From his misapplication of Platonic philosophy came a heretical perception of God unmatched for its deviation from the true God as presented in the Scriptures.

“The ultimate reality was a primal unity, which Platonis called the One ... lesser beings only existed insofar as they participated in the absolute being of the One... The One is strictly impersonal; it has no gender and is entirely oblivious to us.”^(54 d)

ORTHODOX CHRISTIANITY AND “THE ONE”**(Neuter vs. masculine references from antiquity to the present.)**

An examination of some of the most important writings in Christian thought from just after the time of Christ down to the present show that the use of the term “the One” for God the Father, God the Son, or God the Holy Spirit, did not exist anywhere in Christianity outside of the Gnostic heresy just discussed. The all inclusive use of the masculine gender in scriptural designations and pronouns when referring to the persons of the Godhead across the different lines of Christianity can be seen from the following list. This list of authors, writings, Ecclesiastical bodies, and various meetings and creeds shows the exclusive use of scriptural as well as common usage of terms in the masculine when referring to God.

(The list is from, “New Age Bible Versions,” by Riplinger.)

Justin Martyr (c. 100-165)	Robert Barclay (1648-1690)
Irenaeus (c. 130-202)	John Wesley (1703-1791)
Tertullian (c. 160-220)	Jonathan Edwards (1703-1758)
Augustine (354-430)	Immanuel Kant (1724-1804)
John of Damascus (c. 674-749)	Friedrich Schleiermacher (1768-1843)
Ecumenical Creeds	David Friedrich Strauss (1808-1874)
The Apostle's Creed	Albrecht Ritschl (1822-1889)
(Apostolic times thru 5th century)	Theodore Parker (1810-1860)
Nicene Creed (325 & 381)	John Henry Newman (1801-1890)
Symbol of Chalcedon (451)	Horace Bushnell (1802-1876)
Athanasian Creed (4th & 8th Cent.)	Soren Kierkegaard (1813-1855)
Anselm (c. 1033-1109)	William James (1842-1910)
Abelard (c. 1079-1142)	Peter Taylor Forsyth (1848-1921)
Bernard of Clairvaux (c. 1090-1153)	Adolph von Harnak (1851-1930)
Peter Lombard (c. 1100-1160)	Catholic Dogmas and Definitions
Francis of Assisi (c. 1182-1226)	(1854, 1870, 1891)
Thomas Aquinas (c. 1225-1274)	Rudolph Otto (1869-1973)
Duns Scotus (c. 1264-1308)	Ernst Troeltsch (1865-1923)
Jan van Reysbroeck (1293-1381)	Walter Rauschenbusch (1861-1918)
William Ockham (c. 1300-1349)	Albert Schweitzer (1875-1965)
Catherine of Siena (1347-1380)	Karl Barth (1886)
Thomas a Kempis (c. 1380-1471)	Emil Brunner (1889)
Nickolas of Cusa (c. 1400-1464)	Reinhold Neibuhr (1892)
Martin Luther (1483-1546)	Rudolph Bultmann (1884)
Philipp Melancon (1497-1560)	Paul Tillich (1886-1965)
John Calvin (1509-1546)	Dietrich Bonheffer ((1906-1945)
Heinrich Bullinger (1504-1575)	World Council of Churches
Thomas Cranmer (1489-1556)	Amsterdam Message (1948-)
Richard Hooker (c. 1554-1600)	Pope John XXXIII (1882-1963)
The Council of Trent (1545-1563)	
Menno Simons (1496-1561)	
The Westminster Confession of Faith (1643-1647)	

In all of the writings of those on this cross-cultural, inter-denominational, two millennia list of the “who's who” of Protestant, Catholic, and Independent, scholarship, confessions, and ecclesiastical writings and statements one finds a unanimity in references to God in the masculine and absolutely NO TRACE of the term “the One.” And this from a theological diversity of thought ranging from conservative to liberal to middle-of-the-road and all points in between.

Therefore, there is no basis in historical or modern Christian theology for the use of “the One” when referring to God (Father, Son, or Holy Spirit) outside of the Gnostic heresy mentioned earlier. To do so in the New Translations is a complete break with historical and Scriptural Christianity and is inexcusable!

ISLAM AND “THE ONE”

The religion of Islam claims to worship the same God as the Jews and Christians; however, they do not claim Christ as the Christians do. They merely say he was a prophet. Nor do they claim the Old Testament prophets as the Jews do. They claim, instead, that Muhammad is their major prophet and they don't feel that they need any kind of a Saviour. They do, however, claim to be descendants of biblical Abraham and worshipers of his God.

This stand is hard to swallow since they believe none of the scriptural teachings about God, nor any other biblical doctrine for that matter. According to the beliefs of Islam, **“There [are] no obligatory doctrines about God: indeed, the Koran is highly suspicious of theological speculation, dismissing it as *zanna*, self-indulgent guesswork about things that nobody can possibly know or prove [such as the] Incarnation and the Trinity... Muslims [find] these notions blasphemous... In the Koran, ... al Lah is more impersonal than YHWH (Jehovah). He lacks the pathos and passion of the biblical God... He is the One God; God the Eternal.”**^(54 f)

The obvious differences between the god of Islam and the God of the Bible are extreme. The major difference, as concerning our discussion of the “One,” being their essential belief that God is ALL and ALL is God. This quite obviously is a key indicator that the “One” of Islam is a twin belief to that of the New Age, Hinduism, and the other false Eastern Religions that we have discussed.

The second difference is their belief that, **“Al-Lah [is] the true reality, the only true form of existence ... all the beings that seem to exist and possess these qualities have them only insofar as they participate in this essential being... Because there is only one God, all rightly guided religions must derive from him alone.”**^(54 h)

This belief that there is no other “God” than Al-Lah, coupled with their belief that they are descendants of Abraham are obviously the reason they claim to worship the same God that the Jews worship. Christians, however, would not be included by

either of them, Islam or Judaism, because of our stance on the deity of Christ which causes Islam to reject us outright as worshipers of their God and the Jews do likewise.

PHILOSOPHICAL ISLAM & THE “ONE”

The Faylasufs- One of the philosophical sects of Islam dating from antiquity is the group called the Faylasufs. Some of their basic beliefs have moved into mainline Islam over the centuries. One such is their belief that their god, Al-Lah, could not possibly have been manifested in its creation in the way that the God of the Bible was manifested in His creation as Christ- a physical being. This is understandable since, to them, “God” was not even a being at all and thus could not take on a form of any kind. The idea of it (they insist on calling their god “him” but we will continue to use the more accurately descriptive term “it”) taking on a human form is logically ridiculous. That is IF one starts from their basic belief of a beingless god.

“They [the Faysalufs] wanted a universal religion, which was not limited to a particular manifestation of God or rooted in a definite time and place... [they] believed that [God] was reason itself.” ^(54 i)

The 9th century Faylasufs believed that rationalism was the most advanced form of religion. For them, **“... rationalism ... had evolved a higher notion of God than the revealed God of scripture.”** ^(54 i)

The Brethren Of Purity- This sect of Islam, known as the **“Ikwan al-Safa”** arose in Basra and mixed God with **“... science, particularly mathematics and astrology... they were led back to the primal One, the principle of the human self in the heart of the psyche.”** ^(54 j)

The Sufis- This particular sect of Islam, **“... developed a Neo-platonic conception of God, whom they saw as the ineffable, incomprehensible One.”** ^(ibid.)

MAINLINE ISLAM

Islam, I suppose we should call it “orthodox Islam,” over the centuries eventually absorbed many of the beliefs of those whom they once considered as members of unorthodox and sometimes even heretical sects of their religion. The main precept absorbed was this belief in God as “the One. **“The philosophers and the Koran were in agreement that God was simplicity itself: he was One.”** ^(54 k)

As strange as it seems, it does appear that Islam and Christianity have one thing in common after all; even if it is not the God of the Bible. That common ground being that when we recall the aforementioned teachings of esoteric Christianity and those of Islam we can see the common effect of philosophy on both. In the same way that mixing philosophy with Christianity had corrupted it and produced the Gnostic heresies; so mixing it (philosophy) with Islam had produced a cross-breed of like malignant nature. In both mainline religions (orthodox Christianity and orthodox Islam) that mixing eventually led each off down the path of corruption in its basic,

orthodox beliefs.

Don't misconstrue what I am saying to mean something that I do not mean. I am NOT saying that Muhammadanism (Islam) was ever a true religion of God to start with. What I am saying is that at least at one time it was a purely monotheistic religion, which was a definite plus in its favor. But then, after being mixed with philosophy, certain sects began worshiping "Reason" as God. After this eventually filtered down into mainline Islam, then Islam as a whole moved completely away from monotheism and adopted a purely pantheistic view of God as the impersonal, transcendent "One." If you stated this fact to a Muslim however, he would immediately become incensed and deny it- probably to the point of extreme anger and (if he thinks he can get away with it) possibly even violence. But, the fact is that when they, mainline Islam, began accepting the view that, "all is God and God is all," then they had so distorted the image of the true God that the term "monotheistic," as it is normally used, could not, by the most unimaginable stretch of the imagination, be any longer applied to their religion and its concept of God.

SUMMARY OF "THE ONE"

From these examples we can see that the custom of referring to God as "the One" is unfailingly wrapped up with the ungodly practice of mixing man's philosophies with God's revelation of Himself. In other cases, it is wrapped up with mixing the knowledge of one god only, monotheism (the Scriptural teaching on God as opposed to polytheism) with man's philosophy of god, i.e., what man THINKS God is. In both of these cases the plain teachings of Scripture on the doctrine of God are totally set aside.

We have seen that a search of the major works of the most famous of the Christian writers has shown that there are no examples, outside of the Gnostic heresy, of Christians calling God "the One." This was the case until the Twentieth Century. The current practice only came about when the New Versions, flying in the face of history, orthodoxy, and the precepts of correct translation procedures, started their attempt to once again foist a long-dead Gnostic heresy on the world of modern Christianity. For well over three centuries the KJV retained the correct translation of the Greek by referring to God in the masculine, EXACTLY as it was given in all of the underlying texts. Now, with the advancement of the inferior translations, the old Gnostic neuter gender heresy has found a receptive ear from a world that is becoming increasingly infiltrated with all manner of heretical conceptions of God.

To summarize. The three main fronts with which the Devil is controlling this swelling wave of heretical as well as false religiosity, especially in the United States, are:

Ed. Note: There is an Addendum on the next page concerning this topic which addresses some Old Testament usage of the term. Please read it before going on to the next page which begins the actual Summary.

Addendum for page 140

There is an exception to the usage of the term in the Old Testament. There are many places where the term "Holy One" is used of God. However, the usage, although capitalized when referring to God, is a generic one that is applied not only to God but also to anyone or thing that is holy or preeminent. The capitalization used when the term is referring to God is not to be construed as indicating that it is His name, but rather it is merely indicating that it is God to whom it is referring as being holy and/or referring to His place of eminence.

The two Hebrew words used are given below along with their definitions and various usage to clarify this point.

קָדוֹשׁ קָדוֹשׁ

qa[^]do[^]sh qa[^]do[^]sh

kaw-doshe', kaw-doshe'

sacred (ceremonially or morally); (as noun) God (by eminence), an angel, a saint, a sanctuary: - holy (One), saint.

Derived from: קָדַשׁ

qa[^]dash

kaw-dash'

A primitive root; to be (causatively make, pronounce or observe as) clean (ceremonially or morally): - appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy (-er, place), keep, prepare, proclaim, purify, sanctify (-ied one, self), X wholly.

From those definitions it is easily apparant that the term "Holy One" and also the alternate spelling for the term, "holy one," is not to be construed as being a name for God but rather a generic term that can be used for anyone or anything that is holy or, in the case of God, used to indicate His place of eminence.

Also, in Acts 3:14 in the New Testament the term "Holy One" is used in reference to Jesus by Peter. Again, this is not stating, nor even inferring, that the term is meant to represent a name for Jesus. It is simply stating a comparison between Jesus, who is Holy, and Barrabas, who was a murderer. **(Acts 3:14 cf Luke 23:15-25)** In no way, as I stated, is Peter, by statement or inference, using the term "Holy One" as an alternate name for Jesus.

Dr. VanBuskirk

I. The feminist front.

By feeding off of their aversion to masculine references to anything or anyone, including God.

II. The New Age and their brothers under the skin, the Eastern Religions

(predominantly Hindu) and their common aversion to the idea of a personal God. This theological bent leads them to promote the “Universal Soul - The One - The Ultimate Reality,” as an acceptable conception of God.

III. The third front, and probably the most effective and widespread, is through the revivers of the Gnostic heresy and its pantheistic caricature of the true God, Jehovah, enforced by their replacement of “Him,” in their New Translations with the neutered, impersonal, “One.”**All of this is being preached:**

- by the gurus for a neutered humanity, (feminists)
- and the gurus of the false religions who want a neutered god,
- and finally by the scholars that translate the New Versions as well as the preachers that use them to preach to congregations that would rather have a lenient, “understanding” God, that demands no obedience, separation, nor conformance to those of His rules that may seem old fashioned to them.

Failing in their obedience, they would rather turn from a personal God, “Our Father,” to an impersonal and therefore non-demanding god, “the One.” Leading the way for them are the scholars and pastors that espouse the New Versions and their depersonalization of God the Father by calling Him the neutered “One.”

All three fronts are being used by Satan to mislead a world that seems to be gullible enough to believe ANYTHING presented to them in the New Version “Bibles” that seem to demand NOTHING of them.

They now have knocked several more bricks out of the wall of the doctrine of God. This they have done by a replacement of the personal God of the Bible with the impersonal “One” of the Gnostics, New Agers, Feminists, Satanists, and Islam.

GOD IS SPIRIT

The next section of the doctrine of God that is decimated by the New Versions is that of God's Spirituality.

ORTHODOX DEFINITIONS

In the doctrinal textbooks across the entire spectrum of all of the denominations as well as those used by Independents, we find without exception that one of the absolute or immanent attributes of God is Spirituality.

In Bancroft's textbook, “**Christian Theology,**” under the heading of God's “**Absolute or Immanent Attributes,**” we find the following definition: “**Spirituality. In calling spirituality an attribute of god we mean, not that we are justified in applying to the**

divine nature the adjective *spiritual*, but that the substantive *Spirit* describes that nature (John 4:24; Rom 1:20; I Timothy 1:17; Colossians 1:15). These passages imply, negatively, that God is not matter: Spirit is not a refined form of matter, but an immaterial substance, invisible, uncompounded, indestructible. They also imply that God is not dependent on matter. It cannot be shown that the human mind, in any state other than the present, is dependent for its consciousness upon its connection with a physical organism; much less is it true that God is dependent upon the universe as His sensorium (nervous system) - the material medium through which His spirit-being functions. God is not only Spirit, but He is pure Spirit. He is not only NOT MATTER, but He has no necessary connection with matter.”^(59 e) (caps added)

From Evans' “Great Doctrines of the Bible,” in section “II. THE NATURE OF GOD, 1. The Spirituality of God (Vs. Materialism)” we find this statement: “God has nothing of a material or bodily nature.”^(69 e)

It can easily be seen from these definitions that God is not considered to be any part of His creation. Neither is He His creation nor is His creation Him. It is also plain that the orthodox, scriptural, doctrinal view is that there is no necessary connection, of any kind, between His essence and His creation.

FALSE THEORIES

We will now discuss some of the various misconceptions of God's spirituality.

Hinduism- The Hindu conception of God is in direct opposition to the biblical view of the true God. Following are some examples from their various sacred writings.

- From “The Hymns of the Rig Veda,” - “O Universal One.”^(32 k)
- From the “Upanishads,” - “In the beginning this was Self alone... I indeed am this creation.”^(32 l)

“All this is Brahmin. Let a man meditate on that visible world as beginning, ending, and breathing in it, the Brahmin.”^(32 m)

- From the “Bhagavad-Gita,” - “The blessed Lord ... the One and the Manifold everywhere present.”^(32 n)

Taoism- This eastern Religion has gained immense popularity in the United States and has a view of god similar to that of most of the other “Eastern Religions.”

From the “Works of Chuang Tze,” Taoist sacred writings:

“At the beginning of the beginning, even nothing did not exist. Then came the period of the Nameless. When One came into existence.”^(32 o)

It is obvious that these typical examples of the false “Eastern Religions” all reinforce their common doctrine that the universe IS God's material body; and that this “body” houses the essence of their god- “The Universal Soul - Self - One, etc.” Since this is their orthodox view of God, then God, as they perceive Him, or we should more accurately say “It,” could not be considered spirit in the sense that the God of the Bible is considered spirit. The obvious reason being that their god's essence does have a necessary connection with It's

physical manifestation the universe, since it IS the universe.

Islam- This religion holds a conception of God identical to that of Hinduism and its off-shoots, Buddhism, New Age, etc.

“... the One ... there is no reality but al-Lah ... as the Shahada maintains.” ⁽⁵⁴¹⁾

Suhrawardi, the Islamic mystic, called the *Sheikh al-Ishraq* or Master of Illumination, taught, “[A] philosophy [that] linked pre-Islamic Iranian cosmology with the Ptolemaic planetary system and the Neoplatonic scheme of emanation... [He viewed] the true sage [as a] spiritual leader [who] was the true pole (*quth*) without whose presence the world could not continue to exist... Ishraqi mysticism [is] still practiced in Iran... [He taught that] Light ... [a] perfect synonym for God... generated... lesser lights... each light... developed A SHADOW-SELF THAT WAS THE SOURCE OF [the] MATERIAL REALM.” ^(ibid.) (caps added)

Obviously the Islamic mystics viewed their god as an ultimate reality called “the One,” which IS It's creation. This creation being an “emanation” from, or a manifestation of, the ultimate reality or the “One.” This particular teaching, originating within the mystic fringe of Islam, has now gained a permanent foothold in mainline Islam. Mainline Islamic doctrine now holds that God is “One” in the sense that the material creation exists only as part of God; and that God is his (Its) creation.

ESOTERIC CHRISTIANITY

Leaving the area of the misconceptions of God propagated by the false religions, we now turn our attention to those who claim to be Christians. Even though they claim Christ and the Bible, they have so twisted the biblical doctrine of God that the god they present retains no vestiges of the attribute under current consideration- Spirituality.

The View in Antiquity- We have already seen that historically only esoteric forms of Christianity have ever considered the Universe itself as the material manifestation of God. Therefore, I see no need for us to go over that ground once again. Instead we will forge on to the present.

The View Today- By the early 20th Century evolution was well ensconced in the mainstream of both science and many supposedly Christian churches. An attempt was made to reconcile these two totally divergent schools of thought and somehow bring about the seemingly impossible joining of the two. Though the humanistic Theory of Evolution as propounded by “science falsely so called” (I Tim 6:20b) and the scriptural view of creation by direct fiat of God (Gen 1:1) were poles apart, yet many thought they could find a way to believe both. Though they tried, it was found that it was impossible to reconcile the two as they were, and are, mutually exclusive of one another.

Since such a reconciliation was found to be impossible, thus came about the custom, by

those who claim to be Bible believing Christian preachers, teachers, and scholars, of simply explaining away the Bible as “symbolic.” “Symbolic” becoming in practice essentially a metaphor for simple dismissal of it as myth, which is to say they believe that it is neither true or factual. In this type of disbelieving scholastic climate amongst professing Christianity, it was predictable that someone would, sooner or later, try to ascribe some type of a consciousness to the physical universe itself. In this way they evidently felt that they could mix the water and gasoline of Creation and Evolution. Today they claim to have succeeded in this attempt and have brought into existence what the scientific community disdainfully calls “metaphysics.”

At the time this Jekyll and Hyde union was coming into existence, science, which to their discredit had wholeheartedly embraced the unproven and unprovable theory of Evolution, was advancing in other areas by titanic strides. To my generation of the 40's and 50's, Science was viewed as, if not a god then at least a demi-god. Most people were convinced that Science had all of the answers and flocked to this new god in droves. However a problem soon surfaced. As the general public became more and more knowledgeable about the basic tenets of this new religion (Science) a glaring contradiction surfaced in one of its most basic of doctrines, Evolution. When this favorite Son of Science was held up to the light of the laws of physics it was found to be completely untenable as a theory. When comparisons were made, it was found to contradict these other basic precepts, some of which had only recently been learned by this increasingly more knowledgeable group of disciples. And many of those other precepts were easily tested by Empirical methods while Evolution was not. This presented us (I include myself in the group that wholeheartedly followed this new “god”) with a conundrum, which of the conflicting doctrines of this new religion were true and which were false? Both could not be right!

Let's examine this problem, starting with the doctrine of Evolution.

Evolution- The strongest early proponent of evolution, though he himself did not first formulate it, was the well-known Charles Darwin. With the publication of his book, “**The Origin of Species,**” in 1859, the theory, which had been around for many centuries as a precept of several false religions, finally was moved from the realm of religion and superstition into the realm of science (so-called).

Even Darwin himself, the great hero of the faith (for Evolution is and always will be a religious precept, albeit a false one) had reservations about the feasibility of his theory. Christopher Booker, a self-professed evolutionist and writer for the London Times, wrote of Darwin and his theory:

“It was a beautifully simple and attractive theory. The only trouble was that, as Darwin was himself at least partly aware, it was full of colossal holes.”^(106 a)

The debate has never ceased among even those who uphold the theory and it continues to rage even today. An evolutionist by the name of Hitching stated about the debate that this is “... **potentially one of those times in science when, quite suddenly, a long-held idea is overthrown by the weight of contrary evidence.**”^(ibid.)

Obviously the theory has had its problems which the man considered to be the father

of it, Darwin, (as I said, he is not- but that is another story) was at least partly aware. Because we have a much larger base of scientific knowledge and investigation to draw upon, the debate today is even more vehement than it was in Darwin's time; and the feud is heating up hotter every day. Booker called the state of affairs several decades ago, mid 20th Century, “... a state of almost open war...”^(ibid.)

Hutching stated that during one meeting, “**Feuds concerning the theory ... exploded ... and insults lobbed like mortar bombs.**”^(ibid.)

It is plain to see that this favorite Son of Science, evolution, is not considered a provable, plausible, or even popular theory, even among many of the recognized priests of Science; and yet it is still so woven into the fabric of many of the various branches of science that the proof of it no longer seems necessary to them, nor is it any longer even sought by many of them. In fact it (the proof), or I should say the lack of it, is purposely avoided by many of them. To side step the issue, most do not teach it, they simply propound it as an accepted fact and continue to use it as a basis for many other theories, some provable and others as unprovable as their evolutionistic base.

Example- It is kind of like a man who might drive a jeep into the jungle and come upon a village of savages who had never seen an automobile. He tells them that there is an animal inside the hood of the jeep that had evolved from one made of flesh and blood into a metallic mechanical being that turned the tires of the jeep and made it move. Although he could not prove the evolution of the motor, he could show them the fact of its current existence. Then when they observed the jeep move when the evolved “animal” roared under the hood, then the proven mobility of the jeep was based upon the unproven, but readily accepted, theory of the evolution of its motor. The point is, that just because something is provable, like the mobility of the jeep, does not mean that the theory used in its explanation, the evolved “animal” under the hood, is also true. The false explanation only seems to explain the observable result. In actuality another cause or explanation is the true one but the deception is none-the-less effective. It is convincing because the unprovable theory of the evolution of the motor seemingly is connected with and corroborated by the larger and provable theory, the fact of the jeeps mobility. However we know that the provability of the second by observation is not acceptable proof of the first, i.e., the mobility of the jeep DOES NOT prove the truth of the evolutionary explanation for the motor! But in the eyes of an uneducated savage this would not be true since reciprocity seems so plausible.

Anthropology- To get back to scientific theories and disciplines that use unproved evolution as one of their accepted tenets, we will now examine one such, Anthropology. This whole branch, which is supposedly an investigation into the physical development of humans, is, in its modern form, totally predicated upon the acceptance of the unproved and unprovable theory of Evolution as fact.

In the “Preface for Students” in the textbook “**Physical Anthropology**” we find, “**We suggest that you review [certain] material so that, along with others exposed to it for**

the first time, you will leave the text with a basic understanding of evolution and how it has affected our ancestors and continues to act on our species.”^(107 a)

In the first two lines of the preface we find these statements, “... **our discipline [is] the study of human evolution ... Evolution IS a biological process...**”^(ibid.) (caps added)

When we read these statements we become aware that proving evolution is not the subject of this text on physical anthropology, but simply bringing us to an “understanding” of what they state IS already an accepted fact. This example is but one out of many branches of science that, in its current form, is predicated upon the acceptance of the unproved theory of Evolution. Even though some of the tenets of this branch are provable by Empirical and Scientific methods, that does not mean that all of the foundational tenets upon which it is based are true. Remember, we may be able to prove that the jeep can move but that does not prove that its motor developed through a process of evolution, no matter how badly some may want that fact to be accepted.

Evolution and the laws of physics-

One of basic laws of physics is called “**The Law of Entropy.**” We will now examine that “law” and then apply it to the Theory of Evolution.

This law of physics is actually a restatement of “**The Second Law of Thermodynamics... [which states that] the entropy of the universe is increasing.**”^(104 a)

The statement in this law that is most applicable to our present discussion is: “**The entropy of a system always tends to increase.**”^(104b) What this means is that the universe is tending from its present state of order towards a state of disorder. That this is true is easily verifiable by both Empirical and Scientific means.

The Problem- This brings us to our problem. If the one tenet of Science is to be believed, then the other tenet must be disbelieved. We can either have the Second Law of Thermodynamics or the Theory of Evolution, but not both. Evolution would have us to believe that the universe and everything in it, including life, is evolving from a state of disorder to one of order. This directly contradicts the Law of Entropy which tells us that exactly the opposite is true. When one looks at the scientific data it is easy to see that the Law of Entropy gives a completely accurate picture of what is truly happening in the universe. This is easily verified by direct observation. And the fact is that the universe and everything in it, including life, is not integrating to a state of higher complexity but is disintegrating into its component elements, i.e., it is proceeding not from disorder to order but from order to disorder, from the complex to the simple, exactly as the Law of Entropy predicts and direct observation verifies.

Are we to believe the doctrine of Evolution, which even its earliest and strongest proponents admitted was shaky and unprovable, or should we believe the laws of physics which are at least provable by empirical scientific methods?

Metaphysics and Humanism- In an attempt to reconcile these obviously irreconcilable precepts of the new religion, Science, a theory was advanced by the

psuedo-scientific pseudo-religionists to try and bridge the gap between the two. This theory, which they perceived as the answer to their puzzle, proposed a heretofore undiscovered force driving the perplexing upward spiral of evolution. The application of such an outside, energizing, upward driving force would counteract the downward slope of entropy; thereby supplying an acceptable solution to the problem of evolution's scientific infeasibility. In both the pseudo-science of Metaphysics and the pseudo-religion of Humanism this driving force energizing evolution is ascribed to the spirit or consciousness of their “God.”

In the vanguard of the modern movement was the Catholic priest Tielhard de Chardin. With this movement, which I would call Scientific Theology, an effort was made to use the concept of God to smooth out some of the many insurmountable scientific inconsistencies in the evolutionary model. The main focus was on the inconsistency we just discussed, that of it being in direct contradiction of the Law of Entropy.

To explain the inconsistency of the upward spiral necessary for evolution, which by that time was well recognized as scientifically impossible, an external cause had to be found which would be acceptable to both the scientific and religious communities. It was hoped that this would seal the breach between the two which had started nearly a hundred years before and was fast widening into what soon would become an uncrossable chasm. Onto this scene marched Chardin.

Tielhard de Chardin (1881-1955)- In Chardin's theology the outside force acting upon the universe is what he called the “psyche or consciousness” of the universe itself. Since he claimed to be a Christian he drew upon his Catholic background and called this driving force “God.” This “psyche or consciousness” he proposed as being inherent in all matter.

“[Science confined the phenomenon of consciousness to the higher forms of life. But this is a fallacy. The 'within' or 'consciousness' is a dimension that informs all cosmic matter, albeit at different intensities. The whole physical world contains a PSYCHE but in differing intensities.”^(73 a)

NOTE 1: We must note here that the scriptures ascribe, throughout the entire physical creation, an immortal soul only to that creature called man. Therefore, since each individual has a particular beginning, that soul could not have existed for billions of years unless one ascribes to the “pre-existence of the soul” theory which also is taught nowhere in the Scriptures. Further we must note that never, anywhere in them, do the scriptures ascribe a soul of any kind to the physical universe. Not as a whole nor in its component parts.

Since, however, we are pursuing Chardin's theory then we have to conclude that the type of soul or “psyche” proposed by him as having existed for billions of years (we will get to the time element proposed for the universe in another section) which logically must have been there since the beginning as they perceive it, at evolutions “big bang,” could

only be the Eternal psyche of God Himself. This is an easily deduced conclusion since, scripturally, only God is capable, in and of Himself, of having anything eternal, including a “psyche.”

Let's take this proposal one step farther. Ascribing that psyche to the material universe could only be construed as placing the consciousness of god within the universe rather than, in an inexplicable but scriptural way, outside of it but still physically affecting and directing events within it. Placing God's consciousness within it, as Chardin does by his proposal that God's psyche is inherent IN all matter and directing and energizing the evolution of it, is ascribing to the universe a position of being the abode of God and/or His essence. This is nothing but a pseudo-scientific form of religious Pantheism.

Once again we have come full circle and are right back to the old “God is All and All is God,” heresy.

NOTE 2: To clarify any possible misunderstanding. I am not denying the fact that we, as Christians, possess eternal life and everlasting existence of body and soul; but these we possess only because of and through Christ. Our soul or “psyche” is not something that is naturally inherent within man any more than salvation is in our fallen natural state; i.e., it is not inherent in us because our component elements are part of the creation which Chardin states is infused with the “psyche” of God.

I am also not denying the fact that all human beings possess an eternal (in the sense of everlasting) soul nor that even the lost will experience an endless existence of both body and soul after the resurrection, albeit one in endless torments. What I want to make clear is that both of these (an eternal soul and eternal or everlasting life) are given by God; i.e., they are not naturally inherent in man simply because he is part of the natural creation. This is the falsity in Chardin's theory.

The Contradictions-

Now to get back to my main thought. The point that I am making in this section is that any psyche which, as Chardin unscripturally maintains, has existed for billions of years, and which, call it soul or psyche, was not given BY God must, logically, be the soul or psyche OF God. Then, since that is true, ascribing that soul to the universe is an impossible contradiction to the plain teachings of Scripture which, as I stated just previously, does not anywhere in them, ascribe to, nor even remotely suggest the existence of any kind of a soul or psyche within the material universe. It (the universe) is merely inanimate matter created by God that only brought forth life because it was directly acted upon by Him. Also, that life brought forth from lifelessness by a direct act of God, possesses an eternal soul only in the specific and exclusive form of man; and that only because it was given to him directly by God. This is necessarily so because no such soul, nor any kind of soul or psyche for that matter, is naturally inherent in any type of matter. Including that which makes up the physical body of man. It can only be there if it is placed there by God!

The Eternal Psyche- Only God, in and of Himself, has an eternal psyche. Ours, as

we have seen, had its beginning and source in God and therefore, in the strictest sense of the word, is not eternal but everlasting. Only God's psyche had no beginning. Therefore to ascribe such an eternal psyche to the material universe naturally would hold the inference that the psyche being referred to must be God's.

Since the psyche of man is eliminated as a possibility then the only other possible one that it could be, outside of God's, would be the soul of one of the only other race of sentient beings created by God. That race being the angels.

Upon examination, however, this possibility can also be eliminated for two reasons:

ONE: Angels are also created beings and, as such, derive their existence from God exactly as we do. Although they are a different type of created being than we, they are still created beings. Therefore, it is logical that many, if not most, of the previous arguments that were presented to disqualify us because we are finite would also apply to them and disqualify them just as surely.

TWO: It is not even hinted at, not in the Scriptures, nor the writings of Chardin himself, nor in the writings of any other author from antiquity to the present, that there is any possibility that an angelic spirit - psyche - soul - or any other created spirit or soul is connected with the universe as an essential and inherent element of it.

Therefore, the inherent psyche of the universe must be the eternal psyche of God. As I said before, the doctrine that the universe contains the psyche of God is nothing but Pantheism.

SUMMARY OF "THE ONE"

From these and previous examples it can be seen that ascribing the title "the One" to God is to place Him in the same category as the New Age / Hindu, Islamic Mohammedan Mystic, and heretical Esoteric Philosophical (but still supposedly Christian) gods. To do that is to so distort the concept of the true God that He becomes a totally unrecognizable one. He is presented as a neuter entity, Pantheistic in nature, which again brings Him (actually in this case we would have to say "It") in line with those heathen gods which are also considered to be "One" with their creation in substance and psyche.

DOCTRINAL DAMAGE AND CHAOS

Use of the term "the One," effectively negates the truth of the doctrinal statement that "**God is Spirit,**" (John 4:24) as well as other orthodox doctrine drawn from this and other scriptures previously mentioned. This effectively destroys the section of the doctrine of God states that one of His absolute or immanent attributes is "**Spirituality.**"^(59e)

By ascribing to Him a necessary physical component, the universe, which He supposedly must inhabit, they change His essence from pure spirit to an amalgamation of both spirit and matter, both of which then become necessary for His (Its) continued being. Therefore, God no longer could possess the attribute of "spirituality."

**THIS EFFECTIVELY DESTROYS ANOTHER
FOUNDATIONAL BRICK IN THE ALREADY
PRECARIOUS NEW VERSION PRESENTATION
OF THE DOCTRINE OF GOD!**

THE INFINITY OF GOD

Another of the absolute or immanent attributes of God affected by the chaos of the New Translations is His Infinity.

In Emery Bancroft's textbook **“Christian Theology”** under the heading **“Absolute or Immanent Attributes:”** we find the following definitions:

“Infinity. By infinity we mean, not that the divine nature has no known limits or bounds, but that it has no limits or bounds. That which has simply no known limit is the indefinite. The infinity of God implies that He is in no way limited by the universe or confined to the universe... [since] infinity can belong to but one Being and therefore cannot be shared with the universe... [Also] the infinity of God does not involve His identity with 'the all,' or the sum of existence, nor prevent the coexistence of derived and finite beings to which he bears relation.”

In this same text we find the following definitions:

- “a. Self-existence. By self-existence we mean that God has the ground of His existence in Himself.**
- b. Immutability. By this we mean that the nature, attributes, and will of god are exempt from all change.”**

Listed under “Perfection” we find:

- “3. Perfection [concerning the] moral attributes...**
- a. Truth.**
- b. Love. By love we mean that attribute of the divine nature in virtue of which God is eternally moved to self-communication....**
- c. Holiness. Holiness is self-affirming purity. In virtue of this attribute of His nature, God eternally wills and maintains His own moral excellence.”^(59 e)**

DOCTRINAL CHAOS

As we have already more than amply shown, the references in the New Versions that refer to the Godhead or the individual persons of the Godhead as “the One” make Him one WITH His creation and change Him from a “Him” to an “It.”

This would be a denial of His Infinity for several reasons.

1. The limits of the universe would then have to be considered the limits of the true God. However, scripturally that is impossible because as God, He can know of no limits.
2. If He truly was One with the universe then He would have to share infinity with the physical universe. In that case we would have a contradiction in terms since infinity can only be inhabited by one being. (See the doctrinal quotes above.)
3. If He was One with His creation then He would have to have had a beginning since it had a beginning. Again we have a contradiction since God is infinite and, as such, can have no limits of time or space.

Steven Weinburg- **“According to the standard big-bang theory the universe came into existence in a moment of infinite temperature and density some ten to fifteen billion years ago.”**^(58 a)

If, as the New Versions present Him, God is his universe, then the limit of ten to fifteen billion years for the age of the universe sets a limit on God's existence. But, it is an impossible contradiction to place any such temporal constraint on an infinite God.

Stephen W. Hawking- **“The general theory of relativity describes the force of gravity and the large-scale structure of the universe, that is, the structure on scales from only a few miles to as large as a million million million million (1 with twenty-four zeros after it) miles, the size of the observable universe.”**^(56 a)

I don't care if you give the size of God, if He is (as they say) His creation, at 1,000,000,000,000,000,000,000,000 miles or a hundred billion times that large, it is still not infinity. If God is physically bound to His creation, as “the One” makes Him, that would be contrary to the orthodox scriptural view that God is Infinite. To even consider applying such physical constraints and measurements to an infinite spiritual being is ridiculous; and calling Him “the One” is merely a logical extension of that ridiculousness.

PHYSICS, METAPHYSICS AND “THE ONE”

The direction of the New Versions to, as they state, bring the language of their “bible” more into what they perceive to be the “more current English idiom,” we have seen is a mere ruse. In reality it is an attempt by Satan to replace the doctrine of the personal God of the Scriptures with the impersonal “One” of Hinduism, New Age, Satanism, and a host of other similar religions. In addition to the religious manipulation it is also an attempt to realign the doctrines of the Bible with both antique and modern false-Science and its

partner, Humanism.

By making God “the One” they bring their bibles more into line with some of the more modern conceptions of physics and metaphysics, many of which are inextricably intertwined with the New Age / Hindu conception of God. In fact many of those in the forefront of modern science are wrapped up in various “Eastern” Religions and practices. Some are openly professing of their beliefs while others are secretive and only confess their leanings when they are found out.

After presenting God as the driving force, inherent in all matter, which that theory's proponents perceive as the key necessary to unlock the contradictions of evolution and bring it into alignment with the laws of physics, they still ran headlong into the immovable teachings of the Scriptures. To get around this immovable object they then took the next necessary step (side-step) and began to deny, symbolize, or spiritualize away any “pesky” contradicting portions of the Word. After failing to completely accomplish that necessary step, they then decided to simply rewrite those portions of offending scripture that gave the undeniable lie to their deistic-scientific theology.

Menas Kafatos and Robert Nadeau: **“In the second category of physics for non-physicists books ... the usual conclusion seems to be that the world view of modern physics is more consistent with eastern metaphysics, particularly Taoism, Hinduism, and Buddhism... [as presented by] well known and respected physicists, like Fritjof Capra [and] David Bohm... [T]he dis-covery that non-locality is a new fact of nature allows us to 'infer,' although certainly not to 'prove' that the universe can be viewed as a conscious system.”** ^(53 a)

METAPHYSICS CAUSES CHAOS IN THE DOCTRINE OF GOD

Concerning this view of God as “the One,” shared by both the pseudo-religious and pseudo-scientific crowds, three obvious facts must be noted:

1. That science gives the universe a definite size and age.
2. That by calling God “the One” the New Versions make Him “One” with His creation.
3. By doing so they bind God to the temporal and spatial boundaries of His, or in their case, “Its,” creation.

Obviously the attempt by metaphysics to reconcile scripture and modern science only serves to aggravate the situation not solve it.

These would affect the doctrine of God in several major ways.

One- This would completely annihilate the doctrinal teaching of God's “Spirituality” by forcing physical limits and bounds to be applied to the infinite God. He is “spirit” and therefore cannot even have physical measurements and boundaries applied to Him.

Two- To do so would not only change but effectively destroy the doctrinal teaching of the “Infinity” of God for three reasons:

- a. Because infinity, as explained in the accepted, scriptural doctrine of God **“can belong to only one Being and therefore cannot be shared with the universe.”** ^(op. cit.)
- b. It would destroy the accepted doctrine of the infinity of God because of the 2nd part of the explanation given in that doctrine: **“... the infinity of God does not involve His identity with 'the all,' or the sum of existence... God exists in no necessary relation to finite things.”** ^(op. cit.)
- c. It would also destroy the doctrine of God because it would attribute to Him extension (the three spatial dimensions of the universe) in contradiction to the logical conclusion drawn from the doctrine of an infinite God; that being that He **“... knows of no limits or bounds.”** ^(op. cit.) In other words the infinity of God must be conceived of as intensive not extensive. Even if extension could be applied to Him, then His infinity would again be destroyed as a doctrine. This would be true because the physical extension which could be applied to Him would be, in that case, merely the dimensions of the FINITE physical universe- and again He would not be infinite.

Three- It would also destroy the attribute of **“Self-existence ... [which] mean[s] that God has the ground of His existence in Himself.”** ^(op. cit.)

This attribute would be totally contradicted by the idea of God as “the One” which, in “Its” physical essence, IS its creation and, therefore, would necessarily cease to exist if that creation ceased to exist. By choosing, if that is an appropriate term when discussing such an impersonal force/being, but if it did choose to manifest itself as the universe, as they say, then it would thereafter be inextricably bound to the continued existence of that creation. Therefore, it would no longer have the grounds of “Its” own existence in itself, ergo, no more attribute of “Self-existence.”

Four- Immutability as an attribute would be destroyed.

“Immutability. By this we mean that the nature, [and] attributes ... of God are exempt from all change.” ^(op. cit.)

By making God “the One,” the universe, we are making physical change part of the Infinity of God. I say this for several reasons:

- a. All life in the universe, even according to their own evolutionistic viewpoint, is constantly changing: **“The history of life is marked by a series of innovations, each introducing a new level of complexity, each to be accounted for in terms of the natural laws of physics and chemistry... Life is One.”** ^(25 a)
- b. The earth changes: **“The Earth, four billion years ago, was beginning to recover from the battering by celestial bodies that accompanied its violent birth. It had cooled sufficiently for water to condense on its surface. Islands were rising in the primeval oceans and starting to merge into**

continents... in the throes of intense volcanic activity ... pitted by red-hot craters spewing thick clouds of dust and fumes... ^(25 b) (This is the typical humanistic-science scenario of the cataclysmic beginnings of the evolution of planet earth.)

- c. The universe constantly changes, according to the current scientific theories of “The Big Bang / Big Crunch.”
- Their definition of the beginning of the universe:
 - “... **big bang: The singularity at the beginning of the universe.**” ^(56 b)
 - Their definition of the end of the universe (and its readiness for a new beginning): “... **big crunch: The singularity at the end of the universe.**” ^(ibid.)

The first definition is supposedly how it all began; and the second how it all will end (and some say start all over again). In between these two we have succeeding stages of expansion and collapse. The total meaning: constant change in all life within the universe; and constant change, also, of the universe itself as a whole.

Since they (the New Translations) present the universe as God's physical essence, then this idea of constant change would completely destroy the doctrine of the Immutability of God.

According to that doctrine, His attributes, which in their view would now have to include “Its” physical essence, the universe, has to be exempt from all change. As “One” with the universe, that would no longer be a viable attribute of God.

Five- The Absolute or Immanent attribute of God's “**Perfection,**” and all that is involved in it, would be destroyed and His moral attributes would, with His presentation in the New Versions as “the One,” be relegated to the doctrinal trash heap.

- a. **Truth-** As an attribute, truth would be destroyed because, as “the One” He would not be the same God revealed in His Bible- the “**I Am.**”

The “I Am” is presented in scripture as an atemporal (ay-tem-por-al) being; i.e., a being existing apart from, and not bound by, time. As “the One” He (God) would become “It,” and would be one with its creation and, therefore, would be bound by time since the creation can only exist within the bounds of the space-time continuum.

Thus the God that claimed to have written the Bible would have to be, if we believe the translator's scheme of things, a liar for falsely presenting Himself as an atemporal being, the “I Am,” when He (It) is not. Therefore, as a liar, truth could not, doctrinally or logically, be one of Its attributes, which is a nonsensical impossibility.

- b. **Love-** Doctrinally defined as: “... **that attribute of the divine nature in virtue of which God is eternally moved to self-communicate.**” ^(op. cit.)

This love, manifested in His communication to man through the Word both written and living, is imperfect if “He,” the God of the Bible, becomes “It,” the “One” of the New Versions. This can be seen to be so because the God of the Bible is a personal God revealed as Creator, Sustainer, and Saviour, whereas “the One” is an impersonal force that exists “in” Its creation and is as much sustained as sustainer. In addition It, because of its impersonality, is not concerned with mankind in the least and, therefore, could not and would not be moved to be a “Saviour” to anyone.

If this view of God as IT instead of HE is followed, then the attribute of Love, manifested in this case by His giving of the Bible to communicate that love to man, is in serious trouble.

The reasons being (if God truly is “the One”):

1. The only way we know about God is through His manifestation of His Love; and, specifically, by His giving of the Bible to man as an expression of that love.
 2. The Bible presents a totally different view of God than “the One” makes of Him.
 3. Therefore, the Bible (New Version) is NOT a truthful revelation of God to mankind.
 4. Therefore, “Love” as an attribute is negated because, in that case, God did not communicate with mankind, He lied to him. And again we have a ridiculous impossibility.
- c. **Holiness-** This attribute is also negated by the New Version presentation of a god called, “the One.”

Definition of Holiness: “**Purity of substance,**” as we have seen, is supposed to be “... **moral rightness.**”^(op. cit.)

But if we are forced to include physical substance as part of God's substance, as the New Versions have done with their change of “He” to “the One,” we have of necessity also added physical purity as one of God's necessary attributes. This added physical purity now is absolutely necessary if God is to retain the scriptural and doctrinal attribute of “Purity.”

Corruption of God and corruption of purity-

If god (small “g” because “He,” according to them, has become “It”) is one with Its creation then “the One” cannot ever be considered pure since corruption and decay are part of this universe, which we now must view as Its body.

Definition: “**Entropy- A measure of the degree of disorder, or tendency toward the breakdown, of any system. In physics, the term is defined in the *second law of thermodynamics*, which states in part that 'the entropy of the universe tends to a maximum.'** This is another way of saying the overall disorder of an isolated system must increase.”⁽⁷⁴⁾

This tells us that the universe is in an overall process of decay, in other words it has a tendency to progress from order to disorder. This tendency toward increasing disorder (or decay) would make it impossible for “the One” to ever be perfect or to have ever been so except at the infinitesimal instant of the creation. From that moment Its perfection would have immediately become marred by the instantaneously increasing entropy of that creation. Since that creation's entropy (tendency toward decay) would have to be considered the entropy of god “Itself” then god would immediately decay from perfection and perfection could no longer be one of its attributes.

Six- “Relative or transitive attributes.” ^(59 e)

The New Version god would lose several of these attributes and thus, the scriptural doctrine of God would be severely compromised.

a. “Eternity. By this we mean that God's nature is without beginning or end, is free from all succession of time.” ^(ibid.)

This attribute is entirely negated as part of the doctrine of God by the New Version conception of God for the following reason.

As “the One” the New Version god IS its creation and as such had a beginning and will have an end. (See the earlier definitions of “the big bang” and “the big crunch.”) Therefore, It could not be the same God as presented in the orthodox doctrine of God which, scripturally, ascribes the attribute of Eternity to Him.

b. “Immensity. By this we mean that God's nature is without extension, is subject to no limitations of space.” ^(ibid.)

Again as “the One,” It is its creation and therefore it is bound by the limitations of that creation. Thus this portion of the doctrine of God is totally negated.

Seven- Assorted other doctrines.

There are so many more doctrinal statements about God that are destroyed by the New Version presentation of Him that we cannot go into them all individually in depth at this time. However, we will briefly, in this section, address a few of them at random and how they are affected.

a. Veracity. “We may, therefore, expect that all past revelations, whether in nature or in His Word, will not be contradicted by our future knowledge, but will rather prove to have in them more of truth than we ever dreamed.” ^(ibid.)

This statement is negated because the God of the Bible is revealed as “Spirit,” whereas “the One” has to be considered one with its creation, therefore, it is also physical as well as spiritual. That contradiction would then destroy the veracity of the Word of God. To destroy the veracity of His Word is to destroy the veracity of the author of it, God Himself.

b. Faithfulness-

“God fulfills all His promises to His people.” ^(ibid.)

The New Version god is an impersonal force permeating its body the universe. As this impersonal force it cannot truly comprehend the fact of man's actions; therefore, it cannot reward good nor, again, can it punish evil. In light of Its inability to comprehend the actions of men, then “faithfulness” to the promises of the Bible, whether KJV or New Version, is impossible. Since It cannot comprehend even the existence of people then how could it keep any promises made to them in Its “Bible?” In fact, It couldn't even be aware of the existence of the Bible; which it wouldn't have bothered to write in the first place, to people who it would not even know existed. Ergo, the bible is not God's and this whole discussion becomes unnecessary and even foolish when we follow their scheme of things.

c. Mercy- “[God seeks] the temporal good and eternal salvation of [sinners].”

Again, this attribute is not even applicable to “the One.” This is because it is an impersonal force and could not even be aware of sinners. Thus it could not be motivated to save them or seek their temporal good or bad.

d. Justice and Righteousness- “... righteousness demanding from all moral beings conformity to the moral perfection of God, and justice visiting nonconformity to that perfection with penal loss or suffering.” ^(ibid.)

Again, not applicable to “the One.” As an impersonal force it has no moral perfection for moral beings to conform to. Also, it would not demand conformity from those moral beings because it is unaware even of their existence. Nor would it, or could it, execute justice on those who did not conform because it, being unaware of even their existence, could neither be aware of their nonconformity, even if it did demand it- which it could not. My, my, what a tangled and confusing web we weave when we decide to mess with God's Word and insert our own words and notions into it.

e. The Trinity of God- This doctrinal precept is also destroyed by the New Version concept and presentation of God.

The orthodox view of the doctrine of the Trinity is **“... a tri-personality ... three persons ... but one essence ... Father, Son, and Holy Spirit, each [of them] possess all the substance and all the attributes of deity.”** ^(ibid.)

This is possible only if God is not a physical substance; i.e., “the One.”

The reason is that any physical substance is divisible while the essence of the true God is not. This we have already seen in our previous discussion of the infinity of God. When we extend the concept of God to that of being One with the universe then we make His essence a divisible substance. As the Father, God would have to inhabit all of this physical creation because of His attribute, as the One, of physical omnipresence. That would be impossible if He had to share His physical essence with the Son, the Holy Ghost and the creation. On the other hand, each of those other two would also have

to inhabit the totality of the physical creation. This obviously is an impossible situation.

Therefore, the doctrine of the Trinity must also fall before the onslaught of “the One.” Having a physical component, It would then be an impossibility for the Trinity to exist. A sharing of the totality of the universe among the three persons of the Godhead is impossible if each is infinite and omnipresent. Ergo, no more Trinity.

Such a denial of the Trinity is, by the way, exactly the teaching of Islam, Judaism, Hinduism, New Age, Jehovah's Witnesses, and various other heretical sects of Christianity and other false religions around the world. It is also a view shared personally by some of the New Version translators.

As can easily be seen by these examples, the use of the term “the One” has knocked at least half of the foundational bricks out of the wall of the scriptural doctrine of God.

THE FALL OF THE DOCTRINE OF GOD

Radiating from the site of the removal of those foundational truths, we can see the cracks spreading, joining, reinforcing, and multiplying. The load becomes too much to bear and the entire wall begins splintering, sagging, and deforming as it begins to bulge. Crashing down, large pieces grind smaller ones into tinier ones, and tinier ones are ground into dust as whole sections fall away, beginning from the smashed foundation upward.

The Trinity falls away en-masse as block-long sections of the New Version's doctrine of God disintegrate and crumble of their own weight.

Next the Immutability of God crashes to the ground, falling of its own unsupported weight. From the broken foundation multiple cracks converge to weaken it and finally bring it down.

Then the Perfection of God sags, bows inward and falls crashing into the interior. With its fall taking down the Love of God, His Truth, His Holiness, all parts of the wall that rested upon the necessary foundational block of His Perfection.

Through the crashing sound, the billowing dust, and the falling ruin of His Perfection, Immutability, and Trinity, we catch brief glimpses of other fragmented and falling doctrines. His Personality, His Infinity, Self-existence, Life, and Spirituality, all inexorably crash to the ground while confusion and destruction reign supreme. We watch in helpless horror as fragments, pieces, and whole sections rain toward the ground until nothing is left but a heap of broken and fragmented beliefs lying in chaos under a cloud of settling dust.

Finally- all that's left is tears and utter silence. Silence perceived by

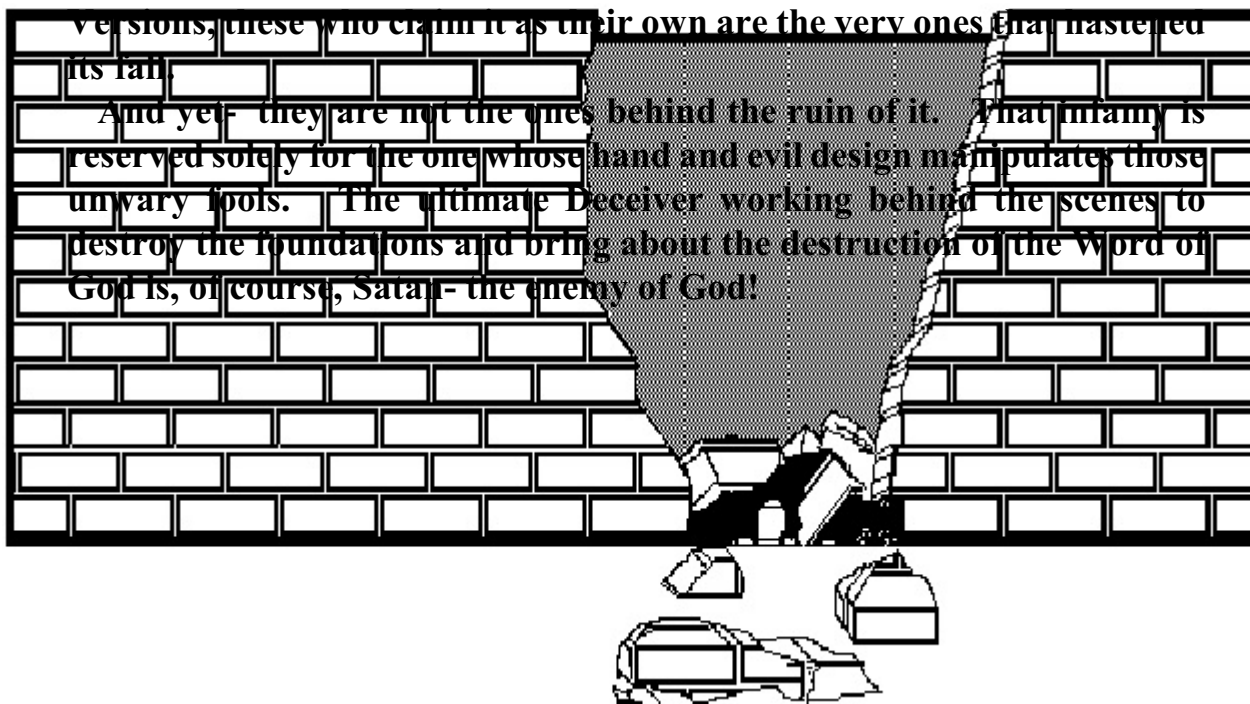
ears pained and ringing from the sound and the fury, and eyes blurred by the tears streaming down from the utter sadness of heart of we who watched the fall of it.

Through the heap of chaotic theological rubble comes the echo of laughter and the ghost of an image dancing wraithlike in the dust and the wind. Satan! Gleefully gloating over the fall - the destruction - the chaos and ruin.

The doctrine of God, once so strong and tall, once as beautiful and as seemingly impregnable as the walls of a theological Camelot, is now brought to ruin by the very ones who claim to defend it. These blind termites from within, the modernistic and liberal scholars, translators, preachers, and those others who following their lead use the New

versions, these who claim it as their own are the very ones that hastened its fall.

And yet - they are not the ones behind the ruin of it. That infamy is reserved solely for the one whose hand and evil design manipulates those unwary fools. The ultimate Deceiver working behind the scenes to destroy the foundations and bring about the destruction of the Word of God is, of course, Satan - the enemy of God!



CHAPTER TWO

THE DOCTRINE OF CHRIST

No other doctrine of the Bible has a more direct bearing on mankind than the doctrine of Christ. Man's eternal destiny - Heaven's bliss or Hell's torments - is inextricably bound up with this doctrine. If even one facet is wrong then we are doomed.

If it is twisted one iota away from the Scriptures and truth then the agony of the doctrine's destruction and fall will only be transcended by the eternity of the unending agony of our everlastingly damned souls. And the sound of its fall will be drowned by our agonized screams of torment echoing down through the unending ages of eternity.

If the doctrinal chaos of the translations destroys this doctrine as completely as it destroyed the doctrine of God, then the supreme price for the folly of the translators will be paid for by those that follow their decimation of the Scriptures. That price of folly? The loss of their eternal souls!

TEV

THE DEITY & INCARNATION OF CHRIST

The deity of Christ has been denied in many ways down through the centuries. It has come in many forms and from just as many directions.

ONE: From without.

Judaism-

John 10:30-33

“I [Jesus] and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.”

Islam- From the Mohammedan Koran.

“God Has No Son.”^(32 p)

“Surely now are they infidels who say, 'God is the Messiah son of Mary.’”^(32 q)

“[The Koran] may warn those who say, God hath begotten a son... Verily they speak no other than a lie.”^(32 r)

Karen Armstrong- in her book “A History of God” states:

“The doctrine of the Incarnation of God in Jesus has always scandalized Jews ... later, Muslims would also find it blasphemous.”^(54 n)

Atheism- In one of its more idiotic and blasphemous moments:

“Voltaire adduced [the smell of human excrement] as an argument against the Incarnation, arguing that no God would ever allow Himself to defecate.”^(55 a)

TWO: From within.

There were those in the past who claimed to have been Christian and yet they denied the deity of Christ. Likewise, there are those today who claim the same and do the same thing, deny the deity of Christ.

Servitus (d. 1553)- “The doctrine of the Trinity was a human fabrication which had alienated the minds of men from the knowledge of the true Christ and presented us with a tripartite God.”^(54 m)

Socinus (1539-1604) - “In his book 'Christ the Saviour,' Socinus repudiated the so-called orthodoxy of Nicea: the term 'Son of God' was not a statement about Jesus' divine nature but simply meant that he was specially loved by God... As for the doctrine of the Trinity, that was simply a 'monstrosity,' an imaginary fiction that was 'repugnant to reason' and actually encouraged the faithful to believe in three separate gods [rather than a true] Unitarian religion.” ^(ibid.)

Early heretical Christian, “isms.”

”Ebionism (c. A.D. 100) - Ebionism was the denial of the divine nature of Christ. It held our Lord to be merely man, whether naturally or supernaturally conceived... its denial of Christ's Godhead was occasioned by an apparent incompatibility of this doctrine with monotheism.” ^(59 f)

“Cerentianism (c. A.D. 100) This heresy originated with Cerenthus, a heretic who lived in the days of the apostle John. It was an offshoot of Ebionism, holding that there was no real and essential union of the two natures of Christ prior to His baptism.” ^(ibid.)

“Docetism (latter 1st to latter 2nd centuries) - The term comes from a Greek word signifying 'to seem or appear.' It denied the humanity of Christ. [It was] attacked by the apostle John in his first epistle (4:1-3)... Docetism showed its connection with Gnosticism and Manichaeism... [and was a] logical consequence of the assumption that matter is inherently evil... [Since] matter is evil [and] Christ pure [then] Christ's human body must have been merely a phantasmal.” ^(ibid.)

“Arianism (3rd century) - Arius, a presbyter of the church of Alexandria in Egypt ... denied the deity of Christ and also His eternal generation from the Father. [He was] condemned at the Council of Nicea, A.D. 325. [He] regarded the Logos, who united himself to humanity in Jesus Christ, not as possessed of absolute Godhead, but as the first and highest of created beings.” ^(ibid.)

“Appolinarianism (4th century) - Appolinarius, bishop of the church at Laodicea ... denied the completeness of our Lord's human nature ... [he] denied to Christ a human soul replacing it with the divine Logos. [He] made Jesus only two parts human. He regarded the human soul as the seat of sin; Christ was sinless, therefore Christ could not have possessed a human soul. [He was eventually] condemned [as a heretic] at the Council of Constantinople, A.D. 381.” ^(ibid.)

“Nestorianism (4th century) - Nestorius, bishop [of] Constantinople ... denied the unique personality of Christ by separating and erecting the two natures into distinct persons. Thus he made our Lord two persons instead of one.” ^(ibid.)

“Eutychianism (5th century) - Eutychus, an abbot of Constantinople ... denied the integrity of our Lord's two natures and held a mingling of both into one which constituted a tertium quid, or third nature. [He believed that the] divine must overpower the human. [The] human was absorbed into or transmuted into the divine, though the divine was not in all respects the same. Eutychians [were] often called 'Monophysites' because...[they] reduced the two natures into one.”^(ibid.)

There were other “isms,” but these will suffice to show that the roots of the denial of Christ's deity go deep into heretical history.

NEW VERSION CHAOS IN THE DEITY OF CHRIST

We will now examine the damage done to the doctrine of Christ's deity in the New Versions.

Abbreviated and altered titles of Christ in the New Versions.

According to G.A. Riplinger in “New Age Bible Versions,”

- (1) New Version's ... titles come from less than 1% of the manuscript evidence, usually less than a handful.**
- (2) KJV titles come from the Majority Text, represented in many cases by as many as 600 manuscripts, a list that would fill the page.”**^(23 1)

Early corruption. The manuscript type that is most guilty of abbreviating the titles ascribed to Christ, and thereby shadowing the fact of His deity, are generally the Alexandrian texts. These are those that we studied about earlier, rewritten originally by Clement, Origen, and their followers during the very early days of the existence of the New Testament. As we saw earlier, those corrupted Alexandrian texts varied from corrupt ones to extremely corrupted ones. This fact makes the corruption in the English translations made from them understandable and therefore it comes as no great surprise.

Modern corruption.

Closer to the present. In the 19th century, some editors of the “New Greek texts” did not believe in the deity of the Lord Jesus Christ and not surprisingly their personal beliefs showed up in their own Greek New Testaments. They followed very closely, if not exclusively, those texts previously corrupted by the Alexandrian scholars.

- Westcott is a good representative of the unbelieving scholarship of the nineteenth century. **“Christ was and is perfect man... He never spoke directly of himself as God.... He does not expressly affirm the identification of the Word with Jesus Christ.”**^(23 1)

This heresy, though made popular during the last century, has spread like

wildfire during the last (19th) and current (20th) centuries and is growing currently almost exponentially. In fact it is growing so fast that it threatens to consume many of the remaining hold-outs who are still fighting to remain true to the Word of God as it was originally given in the Greek and preserved in the English in the King James Version. At its current rate of growth it could feasibly do so before the end of this millennium and surely would do so during the first few decades of the next if it is not stopped RIGHT NOW!

Today it is being peddled primarily by two groups. The first group consists of those scholars and publishers that produce the corrupted New Versions and who are seeking to promote their own peculiar twisted theologies through them. The second group is composed of those “Religious leaders” who have either culled their own theological misbeliefs from the New Versions or have jumped on the New Version bandwagon because it agrees with them. Once on board, they can use those corrupted “bibles” to promote their personal twisted beliefs to their congregations using these new “bibles” for scriptural “proof” that they are right. They know that if people continue using the KJV, eventually their own “peculiar” theological fancies would be found out to be totally contrary to the plain teachings of God. In plain words, the KJV would eventually show them up for the lying heretics they truly are.

Two good examples. In the “land of the modern scholar/teachers” there are two shining stars (actually glittering FAKE diamonds) highly respected by their peers. The first is one of the editors of the NIV, Edwin Palmer; and the other is the famous pastor, Kenneth Copeland. Both of these respected scholars and pastor/teachers are modern propagators of the heresy.

Edwin Palmer (NIV editor) stated: “[**There are] few clear and decisive texts that declare Jesus is God.**”^(ibid.)

Kenneth Copeland - “**He never made the assertion that He was the most High God... He didn't claim to be God when He lived on earth... Search the gospels for yourself. If you do, you will find what I say is true.**”^(23 1)

CHAOS IN SCRIPTURE REFERENCES FOR THE DEITY OF CHRIST

I John 3:16

KJV “Hereby perceive we the love of GOD because HE LAID DOWN HIS LIFE FOR US...” (caps added)

In this verse it plainly states that “God” laid down His life for us. Since we know that it was Christ that was crucified, it is obvious that God did so as Christ. Thus this scripture plainly ascribes deity to Christ.

NASB “We know love by this, that He laid down His life for us.”

In this New Version passage “God” is left out as the one who laid down His life for us. This leads one to the unchallenged conclusion that it was Christ that died for us, with which we all agree; but, it denies the fact that God died in the person of Christ. Thus this verse is now eliminated as a supporting scripture for the deity of

Christ; and it is a major scripture used to support that doctrine- now it is useless.

NIV “This is how we know what love is: Jesus Christ laid down His life for us.”

In this version the substitution of the words “Jesus Christ” for the word “God” eliminates the possibility that this verse is even remotely suggesting that God laid down His life for us in the person of Christ. This can be nothing else but a PURPOSEFUL subversion of the true meaning of this verse.

NEB “It is by this that we know what love is: that Christ laid down his life for us.”

Once again the devil's standard is being flown high, promoting the heresy.

RSV, LIVING, GOODSPEED, (and of course) the NWT (Jehovah's Witness “Bible”) remove all reference to Christ's deity from this verse.

Purposeful chaos- The translation of this verse in the various New Versions effectively does one of two things (or both): it clouds the issue of Christ's deity at best; and at the worst it purposefully eliminates the possibility of it.

One: Clouding the issue. This is done in the NASB, the RSV, and others. It eliminates the practical use of this verse as a foundational one for proving the deity of Christ. This is so because opponents can now logically argue that “He” without the benefit of the preceding clarifier “God” could easily be construed as a reference to Christ, whom we all agree did die for us, and cloud the issue of Christ's deity.

Two: Purposeful elimination. This is done in the NIV, the NEB, and others. Upon examination of the underlying Greek texts it is easy to see that the insertion of “Christ” in the place of “He” is not only a purposeful twisting of the Scriptures but bad scholarship as well.

1. The Greek texts, both corrupted as well as uncorrupted, all agree on the underlying words “την αγαπην” and, “εικονος.”
2. According to the “**Analytical Greek Lexicon Revised,**” την is the article “the,” and “αγαπην” means “love.” And “εικονος” is a demonstrative pronoun, used with reference to a thing previously mentioned or implied, or already familiar. (That, this, he, etc.)
3. In the preceding verses, for context, we find in verse :1 what the chapter is talking about, “**Behold, what manner of love the Father hath bestowed upon us...**” Throughout the rest of the chapter one phrase is mentioned at least six times “... of God.” Also, in the first verse we find “... the Father,” and a mention of “... the Son of God.” The latter is another incidence of the phrase “... of God” that was not counted in with the other six. That brings the count to seven altogether. Preceding the verse in question we find a segmental negative interlude referring to the plight of those who turn away from God's love and follow the devil as murderers, starting with a reference to the Old Testament prototype, Cain.
4. Immediately following the verse under discussion, verse :16, we find a

further clarification of who's love we are talking about, and again we find the phrase “of God.” The remainder of the chapter talks about God's love and His commandment that we believe on the name of His Son. It is obvious that the context of the chapter is one of the love “of God,” i.e., the love that God gives to us. One expression of God's love being the “Son of God.”

5. It is obvious that the context of the chapter is the kind of love that God has bestowed upon us.

The Greek word “εικονος” refers to something previously mentioned, implied or familiar; “He,” who laid down His life for us. Now we come to the problem. The new versions leave the article, “the, Gk την” and translate “love, Gk αγαπην.” When one looks at the phrase and the context of the chapter then it is obvious that the “love” being discussed is the love “of God.” The King James translators knew that some would try to “wrest” the scriptures as Peter said in II Peter 3:16. To prevent this, and to give us a translation which accurately confers the meaning, they translated the article, “the,” so we would know what love we are talking about, which is “THE love.” His love; i.e., the love found in the first verse which gives the context for the chapter. God had the KJV translators use the article there so as to prevent exactly those types of misunderstandings and falsehoods promoted by the New Version translators. When translated correctly there is no doubt as to which love we are talking about. It is God's love. The King James translators added, “*of God,*” in italics to clarify the matter.

When correctly translated it is obvious that “He” who laid down His life for us is “God.” How did He lay it down, in the person of Jesus Christ who is God in the flesh. If God had wanted us to use the name of Christ as some of the translations do, then God would have included it - “**Christ**, Gk Χριστος.” Since it is not there in the Greek it should not be added as it totally changes the meaning of the verse. That's why God did not put it there.

It is such bad scholarship to insert “Christ,” that it is impossible to believe that such a credentialed and scholastically lofty group could ever accidentally make such an infantile “boo-boo.” Therefore, we must believe that this was purposely done in an effort to undermine the deity of Christ by changing the verse.

God also made the translators of the KJV quite aware that Arianism was alive and well on planet Earth in A.D. 1611. He also made them quite aware that through the succeeding years that zombie-like heresy would continue to be resurrected, reiterated, and rehashed until the Lord comes back and settles the question once and for all by giving the heretics their comeuppance.

To prevent the heretics from twisting this particular piece of scripture so that the unwary might be fooled and follow them, the KJV translators inserted the clarifier “of God.” Because of their honesty and Godly fear of changing His Word, they put the

inserted words in italics so that we would know that they were not there in the original Greek but were simply added for clarification.

The translators of the NIV, NEB, TEV, (Good News) and others that have followed their lead, are not that honest. In the places where they insert “Christ,” contrary to the underlying Greek word or, in this case, a lack of an underlying Greek word, they give no warning that “Christ” is not even in any of the Greek manuscripts.

This mistranslation is a purposeful attack on the deity of Christ! Now the bricks are starting to crack and settle downward over the void left where these missing foundational bricks once lay to give strength to the doctrinal wall of Christ's deity.

I Corinthians 10:9

KJV “Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.”

This verse is referring to Numbers 21:5 & 6 “... **people spake against God ... the LORD sent fiery serpents ...**”

Obviously the verse in I Corinthians is equating Christ with the God and LORD of the Old Testament.

Let's see what the New Versions do with this verse.

NIV “We should not test the Lord.”

Wording it this way removes its use as a reference to the deity of Christ. We all agree that He is Lord; but, as this verse is (mis)translated, it leaves out the reference to the “God and LORD” of the Old Testament. Doing so erases the comparison between Christ and God and leaves the reader with no inkling that they are one and the same.

NASB “Nor let us try the Lord...”

Again the wording and omissions remove the reference to God in the Old Testament scripture that assures us that Christ is God.

NEB “Let us not put the power of the Lord to the test, as some of them did ... Do not grumble against God as some of them did.”

The way that these verses are translated they orchestrate a purposeful contrast between Lord (Jesus) and God in such a way as to NEGATE the possibility that Jesus (Lord) is God.

Living, NWT, et al. All of these twist this verse to make it useless as a reference to Christ's deity.

Romans 14:10 & 12

“... judgment seat of Christ ... so then every one of us shall give account of himself to God.”

This verse teaches us that Christ is the God who will one day stand in judgment

and to whom we will have to give an account.

NASB “... judgment seat of God ... give an account of himself to God.”

This translation of the verse removes the oneness of Christ and God at the judgment.

NIV “... before God's judgment seat ... give an account of himself to God”

Again the deific connection between God and Christ is removed.

NEB, LIVING, GOODSPEED, NAB, NWT (no surprise), et al - All of these deny Christ's deity by eliminating “Christ” from the reference.

Revelation 1:8, 11, 13, 18

KJV “... Alpha and Omega ... the Lord ... the Almighty ... Alpha and Omega ... the Son of Man ... I am he that liveth, and was dead; and, behold, I am alive for evermore.”

This is an obvious reference to Christ, (the Son of Man) the Alpha and the Omega, the Almighty God. This reference is one of the best ones to show Jehovah's Witnesses as they consider God the Alpha and Omega. This verse shows that the Son is also the Alpha and Omega.

NIV, NASB, NEB, NAB, NWT, et al - All of these eliminate “alpha and Omega,” from verse :11.

This eliminates the only connection, in these verses, between “the Son of Man,” of verse :13, and the “Almighty” of verse :8, who also is the Alpha and Omega. Thereby they eliminate the deific connection between the Son and the Almighty.

In this matter they are in complete accord with the “guru” of the New Greek Texts from the 19th century, F.J.A. Hort. As he himself put it: **“The speaker [in these verses] cannot be our Lord.”**^(23 1)

Jude :4

KJV “... the only Lord God, and our Lord Jesus Christ.”

Here in the KJV it is plain that the Lord is both God and Jesus Christ.

NASB, RSV, GOODSPEED “... Master and Lord, Jesus Christ.”

Isn't it funny that when the Devil takes away something supremely important that he throws us a biscuit as if to say “Good doggies, eat it all up now.” Here he does that by allowing us to call Jesus “Master,” (which he is but that is not the lesson being taught here) while taking away the supremely important deific connection between God and Christ. Both of these persons of the Godhead are Lord and both are God, but that connection is severed leaving only Christ as Lord.

By eliminating these particular portions of these scriptures they remove some major scriptural proof of the deity of Jesus Christ. Of the major foundational references to Christ's deity these important five have been completely

eliminated, not just as foundational references but as being references AT ALL! Some have even been deviously twisted so as to purposely eliminate even the possibility of His deity. They, together, amount to quite a substantial percentage of the foundations of the doctrine. Their elimination leaves some extremely large holes in that foundation and weaken not only this doctrine but every part of the wall above that rests upon it. In addition, many other doctrinal walls attached to it, in a state of mutual dependence, are substantially weakened as well.

EXPRESS SCRIPTURAL CLAIMS OF DEITY

Twice in the Scriptures we find the equality / deity of Christ expressly and plainly stated.

In John 5:18 the Jews accused him of making himself equal with God. This, however, could (by the scoffers) be explained away by ascribing the whole thing to a uniquely Jewish outlook on father/son relationships. To circumvent this very type of possible misunderstanding God gave us a corroborating and supporting reference, Philippians 2:6. In that scripture Christ's deity can plainly be seen. This shows us that the reference in John 5:18 is not a Jewish peculiarity but should be taken at face value. Without that other scriptural corroboration and explanation supplied in Philippians, the meaning of the reference in John could easily be explained away with the fanciful imaginations of those who would deny Christ's deity. Therefore the New Version translators have left it relatively unchanged. However, the corroborating scripture in Philippians did not fare so well. Since it could not be explained away and since it undeniably supports the deific meaning of the scripture in John, they had to change it in order to maintain their charade.

Philippians 2:6

This scripture is the second one to claim equality for Christ and its message is so plain that the translators could not let it go by. In fact it was so necessary for them that there be no possibility that this one could be used to corroborate the verse in John that they had to translate it in such a way that its meaning was actually reversed. The added bonus for them is that now it not only does not corroborate the scriptural deific interpretation of the verse in John but actually can be used to prove the opposite; i.e., it can be used to neatly erase any questions that might remain about the interpretation of the verse in John.

KJV “Who being in the form of God, thought it not robbery to be equal with God.”

This verse is a very plain and straightforward claim of equality for Christ.

NASB, RSV, NIV “... did not regard [count, consider] equality with God a thing [something] to be grasped.”

The words in brackets are simply the dictionary definitions of the words preceding them.

Comparison-

KJV It is obvious that the meaning of this scripture, as found in the KJV, is that Christ is equal with God and that such a connection doesn't detract from God in any way. Also it teaches that being equal was not something that He (Jesus) had gained by any form of inappropriate assumption or stealing (“not robbery”) but it was something that was rightfully His.

NASB, RSV, NIV, et al. The meaning of the verse in the New Translations, however, can not by any contortionistic stretch of your imagination be construed to mean anything positive regarding the question of the deity of Jesus Christ. In fact, whereas the translation from the Majority Text, as in the KJV, reinforces the doctrine, the New Version translations from the corrupt texts are directly and purposefully ANTAGONISTIC to the doctrine.

The New Version translations tell us that Christ regarded equality something that He thought was out of His reach. THIS IS EXACTLY THE OPPOSITE OF THE REAL MEANING OF THE VERSE!

Of the two verses examined, John 5:18 and Philippians 2:6, the second one is an extremely key verse and it simply could not be explained away. Therefore, the only course left was to change the meaning. In doing so, they not only negated its application but fell right into the devil's trap as pendulum-like they swung far to the other side and changed Jesus' statement to the extreme opposite of the true meaning. By having Him say that He thought deity was out of His grasp they added fuel to the heretical school of thought that totally denies the deity of Christ, Arianism.

Now the anti-deists can point to this verse and say, “See! Even Christ wouldn't consider trying to be equal with God!” Such an outright declaration of the non-deity is equal to at least two more bricks knocked out of the very foundation of the doctrinal wall. One by way of negating the verse's use in support of the doctrine; and the other by way of actually twisting the verse into a statement useful for attacking ANY possibility of Christ's deity.

BETWEEN THE MAJOR DESTRUCTION MENTIONED BEFORE AND THIS TRAITOROUS TWISTING OF A SUPPORTER INTO AN ATTACKER- A MAJOR PORTION OF THE FOUNDATION OF THE WALL OF THE DOCTRINE OF CHRIST HAS BEEN RIPPED AWAY, LEAVING THE DOCTRINE SHUDDERING AS IT TRIES TO SETTLE TO A NEW BASE! ONLY THERE IS NO NEW BASE FOR IT TO SETTLE TO, ONLY THE VOID WHERE THE OLD FOUNDATION USED TO BE.

Watch now as the cracks rapidly begin to spread, join, and multiply.

WORSHIP DUE ONLY TO GOD WAS GIVEN TO CHRIST

The next group of doctrinal bricks to be removed concerning Christ's deity are the

scriptures that tell of worship being given to Him.

Bancroft- **“Christian Theology ... The Deity of Christ ... He receives honor and worship due only to God.”** ^(op cit.)

Jesus never rebuked any who offered Him worship. By not rebuking them He was acknowledging His place as being worthy of worship. The only one due such worship is, of course, God. Therefore, Christ was acknowledging that He was truly God the Son.

Luke 24:52

KJV “And they worshipped him, and returned to Jerusalem.”

This verse in the King James plainly shows that worship was given to Christ. Bear in mind that the Bible tells us that such worship is reserved ONLY for God. (Mt 4:10; Lk 4:8; Rev 19:10)

NASB, RSV, NEB “[OMITTED] And they returned to Jerusalem.”

In these corrupted versions the reference to worship being given to Christ is completely omitted.

Marginal notes- The NASB gives this note in the margin, **“Some mss insert worshipped him.”** The RSV and the NEB give footnotes that also read **“some,”** or **“other manuscripts read”** etc. By relegating this reference to the margin, or any other reference for that matter, what they are saying is that the alternate reading is not trustworthy enough to be used and it should not really be considered as part of the true Word of God. The next step is to not even bother to include a footnote reference. This will effectively eliminate the alternate reading from consideration. In fact the average reader will then not even know that there is a possible alternate.

Manuscript evidence- Let's examine the manuscript evidence that they call “some.”

We find that the reading, “worshipped him,” is **“... omitted in D only (5th and 6th century).”** ^(23 1)

In her comprehensive work **“New Age Bible Versions,”** Riplinger quotes Metzger as saying **“... special theological interests on the part of scribes may account for their deletion.”** ^(ibid.)

According to her the “some” or “other” are, quite to the contrary, actually the following overwhelming list of MSS:

“[The reading is] Included in P75, Aleph, B, C, (2nd and 5th century) K, L, W, Delta, Psi, Pi, 063, f1, f13, 28, 33, 565, 892, 1009, 1010, 1071, 1079, 1195, 1216, 1230, 1241, 1242, 1365, 1546, 12, 46, 2148, 2147.” ^(23 1)

In the light of this overwhelming attestation to the reading preserved in the KJV, its omission in the New Versions is not only bad scholarship but it is such bad scholarship that, coming as it does from such a group of credentialed scholars and professed defenders of the Word, it can only be construed as a

planned elimination for theological reasons.

The reason I say this is because of the misleading footnotes. One might say “some mss” if one or two or even a half-dozen gave a variant reading out of three dozen or so. But, in this case we have a list of thirty-three references where the reading “worshipped him” is used. This is compared to only the one reference that omits the reading. That is definitely not, by any stretch of the imagination, a ratio that would lead anyone to consider using the term “some” when referring to the majority manuscripts. An accurate footnote might say “a large percentage” or “97%” or “a very large percentage” or even “the majority of the MSS” or any one of a dozen other such accurate terms; but not “some!”

In spite of this overwhelming testimony that “worshipped” should absolutely be included in this verse, the translators decided to not only not use the Majority Text but even decided to ignore their own favorite, the Minority Text. Both of these agree that “D” is an aberrant text and “worshipped” should be included. In fact for their footnote to be truthful they would have to admit that the omission is based upon a “minute” text.

The Deceiver has flim-flammed some probably well meaning people into taking the wrong course again. Or were they well meaning and flim-flammed? Who knows? I'll ask the Lord when I see Him.

OTHER REFERENCES

In these other references to Christ being worshipped, the New Versions try to redirect our thoughts from the spiritual act of worshipping to the physical act of bowing.

Various Scriptures-

KJV “... worshipped him”

NASB “... bow down ... bowed down ... bowing down ... falling down prostrate”

NEB “... prostrate ... bowed low ... flung himself down ... fell at his feet”

PHILLIPS “... bowing low”

RSV, NIV, WILLIAMS, et al, “... knelt ... kneeling ... bowed ... prostrated ... fell on his knees”

This same trend is followed in all of the following references in Matthew and Mark: **MT 9:18; 8:2; 15:25; 20:20; Mk 5:6.**

In all of these, as translated in the KJV, worship is given to Christ. This worship, unrebuked by Christ, shows His deity. In the New Versions however, the move has been deliberately made to replace the spiritual act of worship with the merely physical acts of bowing, kneeling, or falling prostrate.

As Riplinger puts it, “... **NASB substitutes 'bow,' a position of the body, for**

'worship' an attitude of the spirit. ^(23 d)

The corroboration for the fact that worship is a spiritual act can be found in **John 4:24** **“They that worship him must worship him in spirit ...”**

A SYMPATHETIC EAR AMONGST THE UNBELIEVERS

The translators of the New Versions find a very sympathetic ear among those unbelievers involved in research on the Dead Sea Scrolls. In fact some of the Dead Sea Scrolls are even incorporated in the NRSV. ^(43 a)

Two of those who are involved in that research are Michael Baigent and Richard Leigh. They stated their sympathetic view opposing the deity of Christ in their book **“The Dead Sea Scrolls Deception.”**

“... Paul distort[ed] Jesus' teachings beyond all recognition... For Jesus, adhering rigorously to Judaic Law, it would have been the most extreme blasphemy to advocate worship of any mortal figure, including himself... Paul, in effect, shunts God aside and establishes, for the first time, worship of Jesus.” ^(14 a)

It would definitely seem that the New Version translators have much in common with such ravaging and self-professed unbelievers as Baigent and Leigh. Neither group is willing to ascribe worship to Jesus Christ even though it is plainly stated in the Scriptures. The blatant disbelief stated by the one group and the hesitancy of the other to include such references in their translations can both be laid to the same cause. That being a disbelief in the doctrine of Christ's deity.

JESUS IS CHRIST

Another move to refuse Jesus His rightful place is in the area of the removal of His proper title, “Christ,” from many verses of God's Word. Such removal further weakens His place both as the central figure of the Bible as well as that of His being the only one that fulfilled all of the OT prophecies concerning Messiah.

KJV - Includes **“... Christ”** in these passages- Acts 15:11; 16:31; Ro 1:3

I Cor 5:4; II Cor 11:31; I Thess 3:11; II Thess 1:8 & 12

NIV, NASB, ET AL, In all of the scriptures listed above these New Versions eliminate the rightful title “Christ” from their references to the Lord Jesus Christ.

A CHRISTLESS GOSPEL

They not only remove “Christ” from the name of our Lord Jesus Christ but they also want to remove His name from the Gospel.

Romans 1:16

KJV - **“For I am not ashamed of the gospel of Christ ...”**

NIV - **“I am not ashamed of the gospel ...”**

NASB, RSV, NEB - **“For I am not ashamed of the gospel ...”**

With this change in the New Versions we are again left asking a very fundamental question, “Which gospel? Is it the gospel of Christ, Buddha,

Krishna, Joseph Smith, Russell, or Koresh? It's hard to tell in the New Versions, whereas in the KJV its right there, easy to see, the way God wants it and originally gave it. And that ease of understanding of what God really said is available ONLY in the preserved Word for English speaking people. And that preserved Word is readily available today. It is called the King James Version of the Bible.

JESUS IS THE SON OF GOD

John 6:69

KJV - "... thou (Jesus) art the Christ, the Son of the living God."

NASB, RSV, WILLIAMS, JERUSALEM, et al, -

"You are the Holy One of God."

The New Versions are here refusing to recognize Jesus as the "Son" of God. Instead they refer to Him as the "Holy One."

This term is only used in the New Testament six times: two of those are by devils (in a derogatory manner), two are referring to Old Testament scriptures, one is referring to God and one is referring to Christ and is spoken to the Israelites who understood the Old Testament connection.

Two spoken by devils-

KJV - (Luke- "... unclean spirit." Mark- "... spirit of an unclean devil.")

Mk:1:24 "Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God."

Lk:4:34 "Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God."

"The Son" of God is a common term used over and over again in the Scriptures and therefore obviously it is approved of by God as is verified by those many cross references. To the Israelites, calling Jesus God's "Holy One," makes sense because, from that term, they can make the necessary connection with God's Messiah and the scriptures concerning him in the Old Testament. However, for the world at large and Christians, predominantly and almost exclusively us gentiles, God uses the New Testament terms: "the Son, Son of God, Son of the living God - etc." some 150 times. To arbitrarily chose the other more obscure and nationality oriented term just does not make sense.

Luke 9:35

KJV - "... This is my beloved Son ..."

NASB, NIV, et al - "... My Son, my Chosen One ..."

The term "Chosen" as applied here to Christ has four objections:

ONE - "chosen," is a mocking "... derogatory term used toward Jesus in Luke 23:35..."^(23 u) at His crucifixion.

TWO - The term is also one used by the Gnostics in the spurious

writing known as “the Gospel of Thomas,” among others.

THREE - By clarifying “My Son” with the phrase “My Chosen One,” the New Versions leave us with the unshakable impression that this “Son” is only the one particular son that was chosen out of many sons. That kind of misleading translation leaves the door wide open for any false religion or heretical sect of Christianity to jump right in and claim this verse as proof of their own ungodly doctrines. A good example of this is the Mormon cult that could use this very verse to prove their ungodly doctrine of the literal brotherhood of Lucifer and Jesus. (Also refer to the earlier section addressing the use of the term “the One.”)

FOUR - In the New Testament the word “chosen” is used 26 times to refer to everyone from the Apostles to the disciples in general, and from Christians to soldiers. And yet only TWICE is it used in referring to Christ and one of those is spoken in derision at His crucifixion.

SON OR SERVANT

Acts 3:13

KJV - “... hath glorified his Son Jesus.”

NASB, NIV, NEB, et al - “... His Servant Jesus.”

This again removes Jesus from His place as the “Son of God.” For those who deny the exclusiveness of Jesus' sonship, this verse is tailor made in that it reduces Him to the level of any old servant. Many, including some New Version translators, are constantly hard at work trying to lower Christ from His exalted position. Here, once again, they remain true to form.

BEGOTTEN SON OR BEGOTTEN GOD

John 1:18

KJV - “... the only begotten Son ...”

NASB, NIV, et al - “... the only begotten God ...”

This New Version translation is an inexcusable revival of Gnostic heresy inherited from the first few centuries of the existence of Christ's church. This rejected and deservedly dead heresy that has lain dormant for 1500 years has once again been resurrected by the translators. Like a medieval Dracula it has been brought back to unholy life with the going down of the light of God's true Word and the onrush of the darkness of the New Versions. Resurrected in the last century when Westcott, Hort, and Co. lifted the creaking lids of the coffins of Vaticanus, Sinaiticus, and other manuscript sepulchres better left unopened, this unholy doctrine has once again risen to suck the life out of the doctrine of “the only begotten Son” and leave the warped and rotting Gnostic corpse of the “only begotten God.” This Gnostic corpse, completely drained of life and leaving only corruption and death in its wake, once again wanders the earth.

Only this time it wanders through the pages of the New Version corruption of God's Word.

The last time this ghoulish fiend walked the earth it rampaged for two centuries until finally deteriorating to the “... **unrecognizable form spewed from the mouth of Valentinus, an Egyptian Gnostic. From his 'unbegotten God' came a series of aeons or 'begotten' Gods. (Sophia, Demiurge, Logos, Monogenes, Zoe, Ecclesia, Christ, etc., each begotten by the previous, for an eventual total of 30).**”^(23 u)

This Gnostic heresy rampaged through the third and fourth centuries until it finally was destroyed and seemingly laid to rest. Now though, it has once again risen to wreak havoc and spread its long dead Gnostic putrefaction throughout the current generations that know it not for what it really is. The cost of its current rampage raging across the landscape of unsuspecting Christianity will be the damnation of who knows how many souls. By its leading of them to a false Jesus that cannot save their souls, they will follow another Jesus, who is a “begotten God,” and not the “Son of God.” They will one day pay the supreme price for their folly, the damning of their souls to an eternity in the lake of fire.

Further evidences of the Gnostic heresy- The understanding of just how far the New Versions go in promoting this heresy can be found by an examination of a corroborating scripture found in their (per)versions.

Revelation 3:14

KJV - “... the faithful and true witness, the beginning of the creation of God.”

This passage in the KJV clearly conveys the true meaning of the original Greek and denotes Christ as the “beginning” or source point of God's whole creation. (Gk - αρχη, a beginning)

NASB - “... the faithful and true Witness, the Beginning of the creation of God.”

(Note the capitalization of the word “Beginning.”) This capitalization of the word, “... **changes it from an event to a person with a proper name. Their rationale is best expressed by Hort who believed, The words might no doubt bear the Arian meaning of [Jesus as] the first created thing.**”^(ibid.)

THE ORIGINS OF “THE ONLY BEGOTTEN GOD”

The spurious reading, “only begotten God,” originally found its way into the corrupt descendants of the Alexandrian texts via Constantine. As we studied in an earlier section, he had requested that a standard text be produced and that 50 copies be made of it. Aleph and B are considered by many scholars to be the only two extant copies of that text. From those two corrupt texts (Aleph and B) the modern translators have once again successfully resurrected the decayed corpse of the Gnostic version of John 1:18. (Aleph is Sinaiticus and B is Vaticanus.)

A DANGEROUS COMBINATION

When one considers the dangerous combination of those two presentations from the New Versions- Christ as “the Beginning” as well as the “only begotten God,” it can only be concluded that the editors must intend “Beginning” as a denoting of Christ as a created being.

If one knows where and how to look, this Arian heresy can be easily seen. Dimly yes, but still unmistakably a clear shadow of lurking Gnostic heresy. This is its danger. Most people DO NOT know where and how to look and, therefore, they are totally at the mercy of the monster!

And another brick crumbles and the doctrinal wall shudders deeply!

CHRIST AS CREATOR

One of the heresies discussed earlier was another Gnostic heresy known as the doctrine of emanations. This heresy is easily refuted from the Scriptures if one has the true Scriptures to work with. However if one uses any of the New Versions, then any would-be defender of Christ's deity will find his hands tied. Not just in one way but in several ways. One of the ways we'll concentrate on concerns the doctrine of Christ as Creator; and specifically the foundational scripture Colossians 1:16. This verse undeniably gives the lie to the Gnostic heresy of “emanations,” as opposed to direct creation by God the Son.

Evans tells us that **“Col 1:16 contradicts the Gnostic heresy of emanations, and shows Christ to be the creator of all created things and beings.”**⁽⁶⁹⁾ In his doctrinal textbook, **“Great Doctrines of the Bible,”** we find that one of the basics of the doctrine of Christ is that, **“He is the Creator”**^(ibid.) and Colossians 1:16 is given as a foundational scripture for the doctrine.

Now let's see what kind of chaos the New Translations wreak with this important foundational scripture.

Colossians 1:16

KJV - “For BY him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created BY him, and for him:” (“By” has been capitalized both times for emphasis.)

NASB, (and in essentials) RSV, NEB, JERUSALEM BIBLE, et al - “... IN HIM all things were created.... all things were created THROUGH Him...” (caps added)

This passage in the New Versions strengthens the false but recently again popularized presentation of Christ as a created being. In addition it presents an overtly New Age/Pantheistic doctrinal view by stating that the creation is “in Him.” They plainly state “in Him” twice which gives the verse its strong Pantheistic message; and “through Him” once, giving a strong intermediate flavor concerning Christ's role in the creation. Even with the Pantheistic possibility aside, the simple use of the term “through Him” in their translation

negates any possibility that this verse is teaching that Christ is creator. By destroying the use of this foundational verse, (which is left in its original and useful form in the KJV) the New Versions leave the door wide open for the revival of the old “first and highest of created beings” heresy.

The use of this corrupted verse is tailor-made for the many churches who have bought into that heresy. In fact many now use the New Versions simply because this verse, as well as many others in them, can be used for promoting this particular false doctrine!

Revelation 3:14

This is another foundational verse used for this portion (created or creator) of the doctrine of Christ's deity.

Evans (GDOB) - **“Rev 3:14 [KJV] - 'The beginning of the creation of God' means 'beginning' in the active sense, the origin. That by which a thing begins to be.”**^(69 f)

NASB - “The Beginning of the creation of God.”

As we just recently discovered in a previous section the New Version translations of this verse, (capitalizing “Beginning”) have changed an event into a person. This makes it impossible to take the word as God meant it. Instead it changes the meaning to present Christ as the first created being. Therefore, the use of this verse as a corroborative proof-text for Christ as creator, is now no longer possible. In fact this verse, that is such a friend defending Christ's deity in the KJV, is become an enemy in the New Translations. As it is translated in them, it can now be used as a proof-text for the opposite view. (That of Christ as being “created” not “creator.”)

That effectively knocks the props completely out from under this section of the doctrine of Christ as these two main proof texts have been rendered useless; and, in the case of one of them, even made antagonistic to the doctrine.

THERE GOES SEVERAL MORE FOUNDATIONAL BRICKS OUT OF THE WALL AND THE CRACKS ARE NOW SPREADING FROM BOTTOM TO TOP. IN THE SAME WAY THAT WE SAW CONCERNING THE WALL OF THE DOCTRINE OF GOD, THIS DOCTRINAL WALL OF CHRIST IS ALSO STARTING TO SAG ALONG ITS ENTIRE LENGTH.

CHRIST AS SUSTAINER

One of the heresies that has lumbered down through the centuries is the unscriptural and baseless view that God created the universe and then left it to run on its own. This type of theological view has been known by several names. Two of the most common being: “the Mechanistic View,” and “Deism.” Contrary

to this “clock and clock-maker” type of theology, the Bible teaches that God the Son not only created the universe (as we found in the previous section) but He sustains it as well.

Evans (GDOB) teaches that, **“HE IS THE UPHOLDER OF ALL THINGS: Col 1:17, Heb 1:3. The universe is neither self-sustaining nor is it forsaken by God ...”**^(69 f)

Pardington (OSCD) calls this sustainment of the universe, **“Preservation.”**^(70 e) He also cites the very same verse, Col 1:17, as a proof text.

Colossians 1:16 & 17

KJV - “... created by him ... and by him all things consist.”

NASB, et al - “... created through him ... in him all things hold together.”

As we have already seen, in Colossians 1:16 & 17 the New Versions have all things created “in him,” as if He were some kind of universal bottle or container IN which the universe resides. As I said then, that nothing but a form of Pantheism. And now, following that same Pantheistic view concerning Christ and the universe, we see that the New Versions have the created universe also holding together “in him.” What is this, some kind of a home-canning project where the fruit called the universe has been canned and preserved in the jar called Christ? In the New Versions it certainly seems that way.

The other proof-text mentioned by Evans, Heb 1:3, has so far been unscathed by the scalpels of the New Version translators. It remains intact. The total destruction of the other proof-text (in Colossians) however, gives us a 50% casualty rate of the texts concerning this portion of the doctrine of Christ's deity.

So far we have seen 50% of the foundational New Testament texts knocked completely out from under this portion of the doctrinal wall and I fear that it is now far to unstable to take even one iota more foundational damage. Any more such destruction will surely result in the total devastation of the entire wall.

OMNIPOTENCE

According to Evans (GDOB) one of the divine attributes possessed by Christ is **“Omnipotence.”**^(69 f) He cites Matthew 28:18 as his very first proof-text.

Pardington (OSCD) also cites Matthew 28:18 as his first proof-text when discussing Christ's omnipotence; which he also presents as an integral proof of His deity.^(70 g)

Bancroft (CT) states, **“The works of God are ascribed to Him. We do not speak here of miracles, which may be wrought by COMMUNICATED power, but of such works as the creation of the world, the upholding of all things... Power to perform these works cannot be delegated, because they are characteristic of omnipotence.”**^(59 f) (caps added) The proof-texts given

concerning Christ's omnipotent power to create and sustain or uphold are, in this instance, John 1:3; I Cor 8:6; Rev 3:14; and (as in the previous section) Colossians 1:16.

According to the accepted doctrinal and scriptural view it is obvious that the power to create and subsequently to uphold that creation cannot be a delegated one. These acts can only be accomplished by the omnipotent God. As we have already seen from our examination of the scriptures, Jesus undeniably accomplished these acts. That fact shows us that omnipotence, as God the Son, is one of the inherent attributes possessed by Him. This fact was cited in a previous quote as being the orthodox doctrine plainly taught in scripture. Matthew 28:18 being used by the doctrinal texts as proof when referring to Christ as possessing of this attribute of omnipotence.

SCRIPTURAL CHAOS

We will now take these foundational scriptures and examine them to see what kind of chaos has been wrought in them in the New Versions. We will then see how that chaos affects the doctrine of the deity of Jesus Christ as concerning His possession of the attribute of omnipotence.

Matthew 28:18

KJV - "All power is given unto me in heaven and earth."

NASB, RSV, WILLIAMS, et al - "All [or full] AUTHORITY ... has been given to Me." (caps added)

The underlying Greek word is, "ἐξουσία" from "ἐξέσται" and means "power, ability, or faculty."

By replacing the word "power" with "authority" the New Versions have destroyed the usefulness of this foundational verse as a proof-text for the omnipotent deity of Christ. Power is ability while authority is a right to rule. Authority can either be innate or designated, which leaves the door open for all types of heresy, including most of the heresies discussed earlier in this section.

John 1:3

KJV - "All things were made BY him." (caps added)

NASB, RSV, WILLIAMS, et al - "... THROUGH Him ..." (caps added)

If, as the New Versions say, all things were simply made "through" Him instead of "by" Him then their twisting of John 1:3 has replaced the omnipotent Christ with another christ who is merely an intermediary "through" whom God affected the creation.

I Corinthians 8:6

KJV - "Lord Jesus Christ, by whom are all things."

NASB, et al - "Lord, Jesus Christ, through whom ..."

In this verse, as in the others, the New Versions again replace "by" with

“through.” This again negates the use of this foundational verse as it changes Christ from the omnipotent creator of the universe into some sort of channel through whom God created the universe. The New Agers must love this kind of twisting of scripture. It not only destroys orthodox scriptural doctrine but it even gives them ammunition for their war against God and Christianity.

Colossians 1:16

KJV - “For by him were all things created ... all things were created by him ...”

NASB, et al - “... IN Him all things were created ... all things have been created THROUGH Him.” (caps added)

WILLIAMS, et al - “... for it was THROUGH Him that everything was created ... all things have been created THROUGH Him.”

As we can easily see, this verse is twisted in exactly the same way as the others, and is rendered just as useless as a foundational verse for the omnipotence and deity of Christ.

Colossians 1:17

KJV - “... By him all things consist.”

NASB, et al - “... IN Him ...” (caps added)

WILLIAMS, ET AL - “... THROUGH Him ...” (caps added)

Now we are in a quandary. This dissension amongst the opposition gives me hope that the enemy front is not as solid as it seems. One group wants to make Christ a receptacle “in” which the universe resides; and the other group wants to reduce Him, as they did in the other scriptures discussed previously, to a mere channel “through” whom God affected the creation. This disagreement alone would be enough for me to stick to the KJV. Both of the opposing factions can't be right; and, in fact, both are wrong. Christ is neither a receptacle nor a channel, He is the omnipotent creator and preserver of the universe, i.e., “by” Him all things were made and “by” Him all things hold together.

Hebrews 1:3 & 10

The New Versions, by and large, leave these two verses alone. Not bad, two out of three-fourths of a dozen.

Revelation 3:14

KJV - “... beginning of the creation of God.”

NASB, ET AL - “... Beginning of the creation of God.”

Well, we're back to our old scriptural friend Rev 3:14. We've already discussed this verse several times in other sections. Suffice it to say that the New Versions change an act BY Christ (the beginning, that is the origin or source of the creation) to a person, the “Beginning,” and thus they make of Him the created rather than the Creator.

Summary-

First: Let me say that of three-quarters of a dozen foundational proof-texts for Christ's possession of omnipotence as an attribute, the New Versions destroy the effectiveness of all but two. That is 75% destruction. That does not seem like a minor doctrinal problem to me, quite to the contrary, it seems like MAJOR chaos to the doctrine.

Second: The New Versions' translations of these proof-texts, (all of which are common to doctrinal works from many differing denominations, conservative as well as liberal) in their corrupted forms all make of Christ a creature instead of the Creator. If that heresy were true, (and if we follow the New Translations we would have to think it so) He could not possibly be possessing of the attribute of omnipotence; and nor then could He be Deity.

We can follow this through logically and see why this would be so.

1. If He was omnipotent then He would have been able to exist without the need of an outside agency or "Creator." Even as the Pantheistic god of the New Versions, He would not have been able to create Himself, the universe, which they elsewhere make Him out to be. (We won't go into the attribute of "Self-existence" at this time as it is addressed in another portion of this thesis.)

2. Since, instead, he is reduced in the New Versions to the status of a created being, then an outside agency, the Creator, must have created him. That Creator then exercised a power that is outside of the ability of Jesus Christ, i.e., the power to create is a power not possessed by this created Jesus.

3. Ergo, He (Jesus the created being) could not be omnipotent because there are powers that He does not possess. Because omnipotence, by definition, means "all powerful," a created Jesus simply could not ever be called omnipotent.

OMNISCIENCE

According to Evans (GDOB) omniscience is another one of the divine attributes possessed by Christ that proves His deity.

"Our Lord [knows] all things ... from His original perception of the events." ^(op cit)

The same verses previously discussed concerning the New Version's presentation of Christ as a created being, which destroys His omnipotence, also destroy His omniscience. Since they have already been discussed we will not discuss them again. We will however show how that their presentation of Christ makes it impossible for Him to possess the attribute of omniscience.

Since they present Christ as a created being, it is logically impossible for Him to be omniscient, i.e., to know all things by direct perception of the events. My

reasoning is as follows:

1. As a created being He could not have always existed.
2. If He did not always exist then He could not have witnessed the events preceding His existence nor even His own creation.
3. If He did not witness His own creation and any events that may have preceded it, then He could not know about them from direct perception of the event.
4. Since omniscience is inclusive of all knowledge by direct perception:
5. Then neither Christ nor any other created being can be omniscient, as omniscience is doctrinally defined.

OMNIPRESENCE

According to all of the doctrinal works listed, this attribute is ascribed to Christ as another proof of His deity. An example of the doctrinal quotes is that, “... **Christ is everywhere present ...**”^(69 f)

Since the attributes of Christ are in and of Himself, then they always have been and always will be the same. Even beyond that, He possessed those attributes even “before” time existed. They are innate in His essence. There is no such thing as the attributes not being present. Neither since the creation of the material universe, and time itself that was created with the universe and without which the universe could not exist, nor “before” their creation is or was there ever a conceivable possibility of His not possessing those attributes. Now, I realize that “before time” is a conundrum but there simply are no words to express the existence of Christ, or anything else “before” time. Perhaps we could say “outside of” time but for the purposes of our current discussion that would not quite be sufficient. Therefore, we will have to make do with what we have. The pre-existence of the atemporal Godhead is a scriptural fact. Likewise, the pre-existence of the atemporal Christ as one person of the Godhead is also a fact. As is His possession of the attributes of the Godhead from eternity past.

Logically again:

1. He is presented as a created being in the New Versions.
2. His pre-existence before the beginning of space and time is a fact presented in the true Word of God and denied in the corrupted New Versions. And that includes ALL of them.
3. As a created being, Christ could not have been with the Father before His (Christ's) own creation. (This, as we know, is totally contrary to the Scriptures; but that's what always happens when man starts messing with the Word of God, the contradictions multiply.)
4. Accepting the first three (which we must if we use the New Versions)

then there is/was, “someplace” or “sometime” or maybe “elsewhere/when,” where He was not. (Inefficient terms at best, but the best that we have so we'll use them.)

5. Then, given the preceding, Christ could not possibly possess the attribute of omnipresence because it, by definition, means that He has to be everywhere present- and He was not, according to the New Versions presentation of Him as a created being.

NOW WE CAN SEE HUGE SECTIONS OF THE DOCTRINAL WALL SAGGING AND SPLINTERING AS THE NEW VERSIONS DESTROY THE FOUNDATIONS BIT BY BIT, WORD BY WORD, VERSE BY VERSE.

IN PIECES LARGE AND SMALL THE FOUNDATION IS BEING RIPPED AWAY AND THE WALL SAGS OUTWARD AND TOTTERS PRECARIOUSLY.

BUT THEY ARE FAR FROM THROUGH WITH THEIR DESTRUCTION OF IT!

ETERNITY ^(5 e)

This next scripture brick removed by the New Versions from the doctrinal wall of Christ's deity concerns His possession of the attribute of Eternity. The demise of this doctrine is so obvious that we will spend but minimal time in destroying it on behalf of the New Versions.

1. They present Christ as a created being. Albeit the first and highest, still, a creature not the Creator
2. As a created being He obviously had a beginning.
3. Anything that had a beginning can not be eternal, whether it be an atom, a planet, a galaxy, the universe, or Christ.
4. To apply the attribute of Eternity to Christ (as a created being), or to any object or being in God's creation, would be illogical and could only be allowed if one would accept the contradiction in terms: “Eternity” with a “beginning.” Strange as it seems, it does appear that the translators and users of the New Versions are willing to do just exactly that!

TRUTH. ^(59 f, et al)

In the doctrinal textbooks another attribute of God commonly ascribed to Christ, and presented as an integral part of the doctrine of His deity, is “**truth.**” The New Version attack on Christ's deity as concerning His possessing of the divine attribute of Truth came to my attention just recently during a Sunday morning service. The service that morning was being preached by Dr. David J. Stevenson, the senior

Pastor at my home church in Renton, Washington. (East of Seattle.)

The verse in question is John 7:8 as compared with verse :10.

John 7:8 & 10

KJV - "... I go not up YET unto this feast ... when his brethren were gone up, then went he also up ..." (caps added)

NASB - "... I do not go up to this feast ... But when His brothers had gone up to the feast, then He Himself also went up."

JERUSALEM - "... I am not going to this festival ... However, after his brothers had left for the festival, he went up as well..."

RSV - "... I am not going up to this feast ... then he also went up ..."

The change made in the New Versions is so simple yet so devastating in its effect. The change is by the way of leaving out one simple word, "yet." And yet this one simple change is a devastating blow to our Lord and Saviour as it makes Him out to be a BLATANT LIAR! In verse :8 Jesus, according to them, plainly states that He is NOT going up to the feast. Then in verse :10, He does exactly the very thing that He stated in verse :8 He was not going to do. He goes to the feast. This leaves us in a quandary. Either the New Version translation of this passage is totally wrong, or Jesus Christ is a blatant liar!

I CAN NOT AND WILL NOT BELIEVE THAT MY LORD IS A LIAR; AND I DON'T CARE IF THE TRANSLATORS HAVE A DOZEN, A HUNDRED, OR A THOUSAND DEGREES HANGING ON THEIR WALLS - THEY! ARE!! WRONG!!!

John 14:6 - "Jesus saith unto him, I am the way, the TRUTH, and the life ..." (caps added)

Summary- It is again obvious that the New Versions, by making a liar out of our Lord and Saviour, have negated the possibility of His possessing the attribute of Truth. In fact it is an impossibility for any liar to even have the word "truth" used in describing him, let alone saying that it is one of his inherent attributes.

Therefore, this brick in the wall of the doctrine of the deity of Christ has not just been removed, it has been SMASHED with a devastating blow that cannot have helped but severely shake the foundations of innumerable adjacent doctrinal walls. This change has done more than threaten to topple many scriptural doctrines, it threatens our very faith in God, His Son, His Word, as well as His Truth. In fact if Christ is God, which He is, and Christ is a liar, which the New Versions present Him as, then we are without hope and spiritually destitute.

Without the mooring of our faith in God and His Word, and the truth of His Word, then our future holds for us nothing but the grave and the putrefying corruption of our bodies. And our soul faces nothing but dissolution and oblivion. That is if we even possess a soul. Which we could not be sure of without our continuing faith in God and the truth of His written Word as well as that of His living Word, Jesus Christ His only begotten Son.

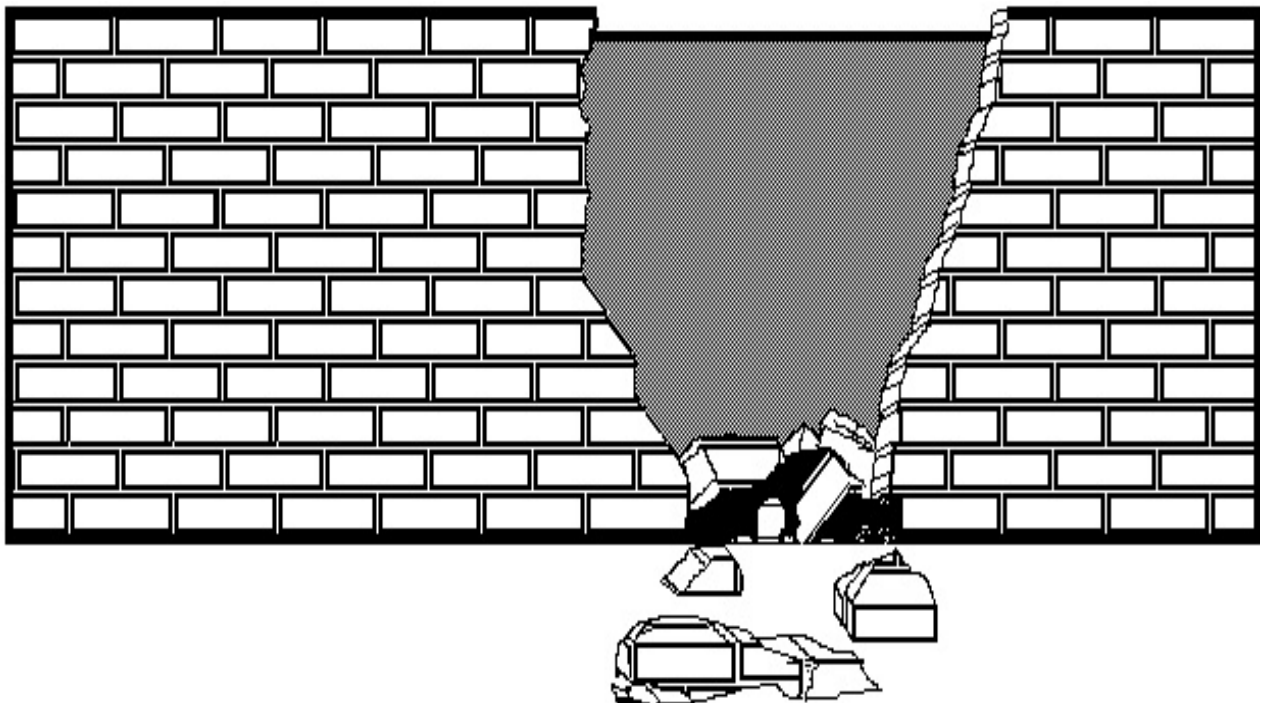
The New Versions can not be right no matter what those who do not believe in the true Word of God may say!

Romans 3:3 & 4 - "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar."

NOW ENTIRE SECTIONS OF THE WALL ARE FALLING AWAY. AS THE DOCTRINE OF GOD FELL EARLIER, SO NOW THE DOCTRINE OF CHRIST ALSO CRASHES TO THE GROUND, UTTERLY DESTROYED BY THE DOCTRINAL CHAOS OF THE TRANSLATIONS.

AS THE DEAFENING RUMBLE SHAKES THE GROUND FROM THE FALL OF IT, AND THE ECHOES REVERBERATE ACROSS THE VALLEY OF OUR BELIEFS, WE SEE THE CITADEL OF OUR FAITH, THE HOLY BIBLE, BEING DESTROYED BRICK BY BRICK, SCRIPTURE BY SCRIPTURE, DOCTRINE BY DOCTRINE, WALL BY WALL, UNTIL EVENTUALLY NOTHING AT ALL WILL BE LEFT STANDING.

IN THE MURK OF THE SETTLING DUST AND RUIN WE ONCE AGAIN PERCEIVE A GLEEFULLY GLOATING FIGURE DANCING IN THE DIMNESS. ONLY THIS TIME IT IS CLOTHED IN THE ROTTED BURIAL CLOTHES OF A LONG DEAD GNOSTICISM DREDGED UP FROM A 1500 YEAR OLD GRAVE TO PARADE ITS PUTREFYING DESTRUCTION IN THE SERVICE OF THE DEVIL ONCE AGAIN!



CHAPTER THREE

THE DOCTRINE OF MAN

(Including related doctrines.)

In this chapter we will explore the damage done to the various Bible doctrines that apply to man. Along with the Origins of man (according to the Scriptures) we will include associated subjects such as Salvation and those doctrines included with it according to I Cor ch. 15. We also will address the doctrines of the Blood Atonement and a brief discussion of Christ and the Incarnation as they pertain to the Atonement. Next we will examine the doctrines of Heaven and Hell as they relate to Sin and Judgment, insofar as they relate to Man. Because of the misunderstandings surrounding Baptism and the Church they must also, of necessity, be discussed insofar as they pertain to the other doctrines discussed in this chapter.

TEV

THE ORIGINS OF MAN (CREATION)

The first doctrine we will discuss in this section is the doctrine of the origins of man. Of course we must discuss the creation in general in order to properly address it as it relates to man. Therefore, we will begin by giving the various views of some of the world's major religions.

THE CHRISTIAN VIEW

KJV - Genesis chapters 1 & 2 - “In the beginning God created the heaven and the earth ... and God said, let us make man in our image ... So God created man in his own image ... in the image of God created he him, male and female created he them.”

This is the Christian view of the creation of man. Or at least it's the Fundamental Christian view. I can't speak for those who translate and use the New Versions.

THE ISLAMIC VIEW

KORAN (Islamic holy writing) - “Read! in the name of thy Lord who created ... Created man from CLOTS OF BLOOD.” ^(32 s)

This quote from the Koran gives the account of the creation of man according to the orthodox Muslim view.

THE HINDUSTANI VIEW (general Pantheistic view)

From “**THE UPANISHADS**” - “**In the beginning this was self alone ... But he felt no delight ... made this his Self to fall in two, and thence arose husband and wife. Therefore Uajnavalkya said, 'We two are thus, each of us, like half a shell.' Therefore the void which was there is filled by the wife. He embraced her, and men were born... I indeed am this creation, for I created all this ... (Brahman or the Self.)**” ^(32 1)

This view, as expressed in the Upanishads, is the accepted view amongst the Hindu people in general. It also agrees in most of its essentials with the various pantheistic religions. In addition, the view that the very creation itself IS God is also a tenet shared by the New Age Movement.

The only difference being, the New Agers couch it in different terms. But in their essentials, both hold the same view of God and Creation.

THE TAOIST VIEW (Mother-Goddess religion.)

The Tao-Te-King - “The Valley and the Spirit never die. They form what is called the Mystic Mother, from who's gate comes the origin of heaven and earth.” ^(32 1)

The traditional Taoist view of the creation is expressive of the general view of the various “Mother Goddess” religions throughout the world.

ESOTERIC CHRISTIANITY

Platonism (1st and 2nd centuries) - Platonism is included here since it relates to both the then current as well as later esoteric Christian movements; some of which were severely influenced by its (Platonism’s) proponents and its precepts.

“All existence derived from the One as a necessary consequence of its pure being: the eternal forms had emanated from the One and had in their turn animated the sun, stars and moon, each in their respective sphere. Finally the gods, who were now seen as the angelic ministers of the One, transmitted the divine influence to the sublunary world of men.” ^(54 o)

Gnosticism (which can be considered a child of Platonism) - “[God] the holy Parent, the perfect Forethought, the Invisible One, the first Humanity ... the first ruler ... Yaldabaoth said to the authorities with him, 'Come, let us create a human being after the image of God and with a likeness to ourselves, so that this human image may give us light.' ... They created with their powers ... Each of the authorities contributed a psychical feature ... They created a being like the perfect first Humanity, and said, 'Let us call it Adam...’” ^(38 b)

According to Gnostic theology, those beings that finally brought about the creation of Man were known as “emanations.” Eventually there were 30 in all. In their scheme of things, the first emanation was the being called God.

Some Gnostics denied that the material world was even created by God. They viewed the creation as evil and, therefore, it could not have been created by God at all. To account for the creation they conjured up what they called the “aeons” and ascribed the creation to one of them called the **“... demiourgas or Creator.”** ^(54 p)

This “demiourgas” had brought about the creation strictly out of defiance because of its failure to depose God as the center of the “Pleroma.”

THE ALEXANDRIAN VIEW

Origen, probably the most influential head of the school at Alexandria, did not believe that God created the world out of nothing, **“ex nihilo.”** When commenting on the Genesis account of the creation in his famous work **“First Principles,”** in the section, **“How to interpret Scripture, IV. sec. 3.1,”** he wrote, **“I do not think that anyone will doubt that these are figurative expressions which indicate certain mysteries through a semblance of history and not through actual events.”** ^(28 b)

Clement, was another of the Alexandrian school's most influential thinkers.

He also did not believe that the Biblical account of creation was a literal account of the event.

These two were probably the most influential of the early Alexandrian school of scholars; and their beliefs have intensely influenced those later thinkers and translators that have followed their line of antiquated and disproven heresies. (Particularly, Westcott and Hort and those other modern inheritors of those destructive teachings that follow in their footsteps even today.)

THE ORTHODOX VIEW.

- **The Apostle's Creed** (first through fifth centuries)- **“I believe in God the Father Almighty, Maker of heaven and earth.”** ^(28 c)
- **The Nicene Creed** (Formally adopted in A.D. 325 at Nicea and revised in A.D. 381 by the council at Constantinople)- **“I believe in one God the Father Almighty, Maker of heaven and earth.”** ^(ibid.)
- **Symbol of Chalcedon** (A.D. 451)- This gave a reaffirmation of the Nicene Creed of the previous century.
- **Athanasian Creed**- This creed was first formulated in the 4th Century and then was put in its current form ca. 8th Century. It, like the others, also professed God as Creator.

CONSENSUS - MAN IS A CREATED BEING

It is easy to see from these sample scriptures and creeds from the worlds major religions that they all agree that man is a created being.

ANTHROPOLOGY: THE DOCTRINE OF MAN

The common name given to the Biblical doctrine of Man is generally referred to as Anthropology in most doctrinal texts.

ERRANT VIEW OF BIBLICAL ANTHROPOLOGY

Some 67 times the Bible states that God created man. Because of this, the general consensus of opinion of all of the various “Christian” sects is that God created man. So that is not the main problem. The main problem is that many of them do not believe in the LITERAL interpretation of the biblical account of that creation. Many supposedly Christian scholars try to combine scripture with modern theories, supposedly scientific, and come up with a hybrid that they hope will satisfy both religion and science. In doing so we are once again faced with a dilemma because the modern scientific accounts of man's origins can not be reconciled with the precepts of Scripture no matter how much they try to twist things. Therefore, the best they have come up with so far is a bastard child disclaimed by both schools of thought (science and theology).

Evolution and/or Theistic Evolution

This is the theory that God started the creation by bringing about the “big bang” (see an earlier section) and then used evolution to carry out the

development of the current state of the universe. This process culminated in the development of man from the inanimate elements of that universe over a period of some billions of years. This view is in total contradiction to the accepted, orthodox, BIBLICAL, view of the origins of man!

As already stated in **“Outline Studies in Christian Doctrine ... There is no foundation in Scripture or science for the belief that the body of man, much less his moral and mental nature, is the result of evolution from lower forms of life.”**^(70 d)

As defined in **“Major Bible Themes ... [The theory that] God used evolution as a method [Theistic Evolution] - depends for its support upon the denial of the literal meaning of the creation narratives in the Bible.”**

Reiterated in Bancroft's **“Christian Theology ... Although sometimes spoken of as a scientific theory, evolution is not scientific; for science has to do only with facts. Evolution belongs wholly in the realm of speculative philosophy.”**^(59 g)

It is obvious that this particular brick in the doctrinal wall of Man is predicated upon a belief in the creation of man by a direct fiat of God on the sixth day of creation as unequivocally stated in the first chapter of Genesis.

COMMENDATION / CONDEMNATION

Here we would like to commend the translators of most of the New Versions for leaving the foundational scriptures of this particular doctrine substantially intact.

However, we must bear in mind the fact that many of them do not believe the Biblical account of creation to be fact but simply a myth or poetry. Therefore, they do leave them intact but then explain them away!

The various Catholic translations- This is one example of those who leave the Genesis account of the creation intact. However, as I said, we cannot commend them for doing so since they have officially NULLIFIED the Genesis account as given in their own translations. The way they have done this is by officially stating that they consider the account to be merely a poem about creation, not a factual account.

They claim that they have the right to do this because, according to the VATICAN II CONSTITUTION - **“... interpreting Scripture is subject finally to the judgment of the Church.”**^(46 b)

And their judgment on the Bible and evolution is stated in the preface to the Catholic NAB - **“READING YOUR BIBLE, 15. HOW DO YOU KNOW? - Genesis 1 is not a sacred lesson in science but a poem on**

creation ... scientists hold that the human species has developed somehow from lower kinds of life. This knowledge helped Christians rethink the 'how' of God's creative activity ... Genesis 2 and 3 is not a lesson in Anthropology, but an allegory, teaching us the lesson that sin is the root of all evil.” ^(46 c)

Reverend Daniel E. Lupton in “A Guide to Reading the Bible,” a Catholic publication which was “... developed in collaboration with Adult Education Centers of the Archdiocese of Chicago” unequivocally stated in the section of the booklet entitled, “**THE PROBLEMS OF GENESIS, sec. 1 ... Was the world created the way the author of Genesis describes the Creation? [Rev. Lupton's answer is a resounding Catholic] No.**” ^(94 a)

THE PAPACY AND EVOLUTION

What does the Pope think about Evolution? He won't say. The way that the Catholic Church and the papacy have neatly and expertly skated out of having to make a dogmatic statement for or against the Genesis account was for the Pope to issue a totally noncommittal statement, as follows: “**Although the Encyclical *Humani generis* (1950) leaves the question of the physical origin of mankind to science, this only served to confirm the existing state of affairs and did not solve the problem.**” ^(73 b)

This leaves the Roman Catholic Church in the position of denying even their own translations which plainly state that God created man, complete, by a direct act of creation. Nowhere, even in their own translations, does the Bible even hint at the possibility of evolution being the means used by God to carry out any part of the creation.

THE LIVING BIBLE

Although properly a paraphrase, the Living Bible's preface forces us to treat it as any other translation. In that preface, the Living Bible is specifically put forth for use as a “Bible.”

Preface to the Living Bible - “... many new translation and revisions ... this book, though arriving late on the current TRANSLATION scene ... has been under the careful scrutiny of a team of Greek and Hebrew experts to check content, and of English critics for style ... none of those consulted feels entirely satisfied with the present result. ... [Its] purpose is to say as exactly as possible what the writers of the Scriptures meant. ... when the Greek or Hebrew is not clear, then the THEOLOGY OF THE TRANSLATOR is his guide. ... [The purpose of this paraphrase is to] simplify the deep and often complex thoughts of the Word of God... [to make] the Bible easier to understand and follow.” (caps added)

The purpose of the translators of the LB, by their own statement, is that those who use the Living Bible are to use it to help understand the Scriptures,

not to mislead them into a false understanding of the teachings of the Bible. If that is really their purpose, (lead not mislead) then why do they put in the footnotes referring to EVERY day of creation a statement that would lead ANY reader to question the literal meaning of the “days” of creation?

**Footnotes to chapter one of Genesis in the Living Bible,
verses :5, 8, 13, 19, 23, & 31 - “(or, period of time)”**

This statement defeats the whole purpose of the paraphrase as it casts doubt on the plain teachings of the Scriptures- that God created the heavens and the earth and then placed them in their present form in six literal days, It also affects people's belief that God literally made man on the sixth day, NOT as they infer in the footnotes, during some unmeasurable and unmeasured, sixth “period of time.”

We wish to commend the translators for leaving the Scriptural account of Man's creation relatively intact. However, for those who deny the accuracy and believableness of their own translations by stating that they are poems, allegories, or some other literary form other than literal accounts, for them we have no commendation. They make of themselves liars and deceivers for translating in one way and then denying that their own translations are true. The Catholic and Living Bible translations and translators being the most prominent examples of this type of double-mindedness.

The entire doctrinal wall of Anthropology, as well as every other doctrinal wall, shudders and settles as their foundational bricks are denied their very reality and existence as such by a denial of the literal meanings of the scriptures.

SIN AND THE FALL

The doctrine of Sin is an encompassing doctrine, properly called “Hamartiology,” of which “the Fall” is but a part. However, for our purposes, we will address these two as one combined part of our present discussion. The reason for this is that they are both inextricably intertwined as concerning the doctrine of Man.

Chafer & Walvoord (MBT) - **“When Adam and Eve sinned they lost their blessed estate. ... They became subject to both spiritual and physical death.”**^(5 g)

Pardington (OSICT) - **“This death, which was the result of sin, was three-fold, viz: physical, spiritual, and eternal.”**^(70 e)

Chafer says essentially the same thing as Pardington,

**“... death ... three-fold ... Physical death ... Spiritual death ...
Eternal death.”**^(59 h)

Evans (GDOB) - **“All men, without respect of condition or class,
are sinners before God.”**^(69 g)

JUDGMENT AND THE FALL

Man, in his fallen state, falls under the judgment of God.

KJV - “For the wages of sin is death.” (Ro 6:23)

“And death and hell were cast into the lake of fire. This is the second death.” (Rev 20:14)

“And whosoever was not found written in the book of life was cast into the lake of fire.” (Rev 20:15)

THE ATONEMENT

Evans, commenting on the Redemption of Man through the Atonement - “[It is this] feature that distinguishes Christianity from any and all other religions. ... [It is] set forth ... in a fourfold way. ... **AS A RANSOM... A PROPITIATION... AS A RECONCILIATION ... AS A SUBSTITUTION.**”^(69 h)

The extent of Christ's sacrifice is doctrinally stated by Evans (GDOB)

“For the whole world ... For each individual man ... For the sinful, unjust, and ungodly.” (ibid.)

A BLOOD ATONEMENT

Contrary to what is taught by many today, it is not just the death of Christ but His blood that is efficacious. The Bible teaches that it **MUST** be a blood atonement.

Chafer & Walvoord (MBT) - **“Sin can be cured only on the ground of the shed blood of the Son of God... In the old order it was only after the priest had offered the atoning blood sacrifice which anticipated the death of Christ that the sinner was forgiven... Likewise, after Christ has died the same truth applies, as stated in the passage, 'In whom we have redemption through his blood, even the forgiveness of sins.' (Col 1:14)”**

THE INCARNATION AS IT RELATES TO THE ATONEMENT

Evans tells us, **“... the Incarnation was for the purpose of the atonement.”**^(ibid.)

KJV - “He was manifested to take away our sins.” (I Jn 3:5)

BAPTISM AS IT RELATES TO THE DOCTRINE OF MAN

Baptism is an act of obedience to God, but it **DOES NOT SAVE!** It is an outward profession of an inward possession, i.e., we show outwardly what we possess inwardly and show forth in Baptism a picture of our previous participation, vicariously at the moment of our Salvation, in the death, burial, and resurrection of our Saviour, the Lord Jesus Christ.

Order and mode- The proper scriptural order is Salvation first and then

Baptism. The only proper mode is by immersion.

According to Bancroft (CT) - **“The scriptures represent baptism to be, not the means, but only the sign of regeneration, and therefore to presuppose and follow regeneration. For this reason only believers - that is, persons giving credible evidence of being regenerated - were baptized (Acts 8:12).”**^(59 i)

Scripturally, the only mode is immersion.

Baptize - from bapto, Gk- βαπτω

In its various forms - βαπτίζω, Βαπτισμα, βαπτισμος, meaning, in all of its forms, to dip or immerse, except Rev 19:13 where it means to dye (as by dipping).

βαπτιστης - (bap-tiz-tays) meaning one who baptizes, a baptist.

THE CHURCH AND THE DOCTRINE OF MAN

The Church (scripturally always local in expression) is an organism/organization divinely instituted for the propagation of the gospel, worship, and the edification (including fellowship) and education of the saints, and has been endowed with the commission to evangelize and Baptize. Nowhere in the scriptures is it ever referred to as the means of salvation. It is, however, God's chosen channel for the giving of the gospel to the world.

Matthew 28:19 & 20

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, *even* unto the end of the world. Amen.”

According to Bancroft (CT), the church's vocation is given in five parts:

1. **To Worship God and to Glorify Him on the Earth.**
2. **To Evangelize the World With the Gospel.**
3. **To Develop Each Individual Christian Until He Attains
Unto the Fullness of the Stature of Christ.**
4. **A Constant Witness for Christ and His Word.**
5. **The Future Glory of the Church.**

HEAVEN AND HELL (also THE LAKE OF FIRE)

General- Heaven for the saved and Hell for the lost.

Specific- Heaven, the Millennial reign, and the Eternal Kingdom, are presented as the eternal abode of the saved. Hell and the lake of fire are presented as the eternal abode of the lost.

Evans (GDOB) - **“The wicked are to be punished. ... Wrath ... indignation ... tribulation ... anguish ... everlasting fire ... everlasting punishment.”**^(69 i)

CHAOS IN THE DOCTRINE OF MAN

We will now see what kind of chaos has been wrought in these fundamental doctrines as they relate to the general doctrine of Man. We will start with the two shorter proofs and then go on to the longer ones.

BAPTISM

Except among a few radical splinter groups and the cultic Roman Catholic Church, the orthodox doctrinal view has always been that Baptism does not save.

Now let's see what the New Versions teach; and compare that to the KJV and the scriptural view.

I Peter 3:21 (caps will be added for emphasis)

KJV - "... the ANSWER of a good conscience toward God."

NASB - "... an APPEAL to God for a good conscience."

Hebrews 9:14 tells us that our conscience was "**purged**" by the "**blood of Christ.**" Therefore, in Christ, we already have a good conscience toward God. When the New Versions change "answer of" to an "appeal ... for" they are adding Baptism to the blood for a good conscience and thus making it part of some saving PROCESS.

When you compare this with the section on Salvation as presented by the New Versions, you will see that a "process" is exactly what they teach concerning Salvation. Therefore, it is no surprise that they also make baptism part of their saving "process."

THE CHURCH

Some groups also try to include "the Church" as an essential part of Salvation.

The largest purveyor of heresy concerning this saving power of "the Church" undeniably has to be the Roman Catholic church.

Contrary to what they say, they still believe that you have to be part of the Roman Church in order to be saved. Oh, they will deny it if you ask them. But, in actuality, through an ingenious subterfuge they seem to have figured out a way to have their cake and eat it too. The way they weasel around things in order to not offend the Protestants and the Independents (whom they consider Protestants although we are not) and let us in on THEIR salvation is to call us, "**The separated brethren ... united to the soul of the Church.**"

In other words, they claim that we are really Catholics, we just don't know we are. Their claim that this is so is based on the following convoluted logic. Since, according to them, there is only one church in the world, the Roman Catholic Church, and since all other churches broke away during either the Great Schism or the later Protestant Reformation, then all other churches are in reality just Catholic Churches temporarily "separated" from

the “Mother Church.” Therefore, according to the graciousness of the Roman Catholic Church (and I am being facetious) we “Protestants” can go to heaven by way of “the Church.” (Independents ARE NOT Protestants and never have been, but that is another subject.)

The problem we face now is that salvation by the church, Roman Catholic or otherwise, is totally contrary to the Bible and the scriptural doctrine of Salvation which says that we are saved by grace ALONE, through faith in Christ, and not by being a member of ANY church.

Summary- According to the Scriptures neither of these two saves. Not your Baptism nor your Church membership. According to the Scriptures only Christ saves.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” (Ephesians 2:8 & 9)

“For whosoever shall call upon the name of the Lord shall be saved.” (Romans 10:13)

As is easily seen from these scriptures, contrary to the teachings of several mainline, supposedly Christian, denominations, there is nothing in the scriptural teachings on Salvation that mention anything about either Baptism or the Church being able to save anyone.

The New Version editors, however, seem to be falling right in line with the Romish heresy. In fact their “Bibles” don't even insist that Baptism MUST follow belief.

Acts 8:35-38

KJV - “... Philip ... preached unto him Jesus ... the eunuch said ... what doth hinder me to be baptized? And Philip said, IF thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. ... and they went down both into the water ... and he baptized him. ... and he [the eunuch] went on his way rejoicing.” (caps added)

It is obvious that belief in Christ (salvation) preceded his baptism and that the eunuch then went away rejoicing in his salvation, not merely his baptism.

NASB - “... Philip preached Jesus to him. ... the eunuch said. ... What prevents me from being baptized? [then verse :37 is entirely omitted] and they both went down into the water ... and he baptized him. ... the eunuch ... went on his way rejoicing.”

RSV, NEB, et al - [Say essentially the same thing and OMIT verse :37, and relegate it to the margin as unreliable.]

This is absolute heresy! In the true Scriptures: the eunuch asked a question, Philip answered him, the eunuch got saved, he was then baptized

and went on his way rejoicing in his salvation. But! In the New Versions: the eunuch asked a question, Philip did not answer him, the eunuch DID NOT get saved, Philip baptized him anyway, and then the eunuch went on his way rejoicing in what had happened to him (he had gotten baptized).

If the eunuch was baptized but lost, then I wonder how many of those who are baptized members of those churches that use the New Versions, and their twisted account of this story, are also baptized but just as lost as the eunuch in the New Versions' twisting of his story?

SIN

One of the most avoided issues in preaching in the liberal New Version churches today (and even, sadly, in some fundamental, KJV, ones) is the doctrine of Sin. The urge to not offend anyone, the changing standards of churches and pastors trying to NOT be too distant from the world, and the professionalization of pastors, are but a few of the reasons for this slide toward worldliness and sin. Of course the devil is ever busy greasing the slide every time he gets a chance.

We can't, however, lay the blame totally at the feet of the pastors and churches, since the people populating the pews are just as guilty for wanting, tolerating, and in most cases, eating up this garbage because it tastes good. After all, from their point of view, they don't want to be too different from the world. If they were, then their neighbors might think they were strange, or peculiar, or something like that. Come on guys, read your Bible. And I mean a REAL Bible! You are supposed to be different and peculiar!

KJV - “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:” (I Peter 2:9)

They don't want it this way though. In fact they say **“Besides, many of those old Bible morals are too old fashioned and many of the standards are just as old fashioned. They were for then, not now. And that old Bible, the KJV, it's a good old bible but it just isn't modern enough to appeal to people today. It's no longer RELEVANT to the real world.”** And I'm sure you yourself could probably give a dozen more of these lame excuses culled from the mouths of people you've talked to.

The problem with those excuses is that the Bible has never been “modern” enough to allow people to do the ungodly things that they want to do. Nor has it ever been relevant to (read- “non-condemning of”) any society caught in the grasp of sin and selfishness. And it never will be. The Word of God has always sought to bring people to repentance and the Lord Jesus Christ. That is its purpose. And then once they are saved, it shows them a better way to live to replace the ungodly sin that once ruled their lives. If,

however, we change the Bible to make it more acceptable to the world, or to those who are Christians, yet still carnal, then pretty soon it will be as ungodly and spiritually corrupt as they are. You don't get in the pig-pen if you want to wash the pig; you first take the pig out of the pig-pen and then you clean him up. Likewise, you can't mix dirt in with the soap, climb in the pen, show him the soap and hope he'll accept it because now it looks as dirty as he is, and then wash him up. It won't work! By the time there's enough dirt in the soap to make it appealing to him it'll be worthless as a cleaning agent.

In the same way, by the time you tone down the Bible's teaching on sin to where the world and the carnal Christians will accept it, it'll be worthless for showing them the right (clean) and wrong (dirty) ways to live. By that time, "right" and "wrong" will be so diluted and corrupted that it will not longer be in there for them to see and use. All they will be able to see is the dirt (sin and worldliness) mixed in with it by those who hope it will get them to accept it. On top of that, it will be totally worthless as a cleaning agent, even if you could get them to use it.

And concerning those who are carnal Christians, the Bible isn't some kind of a smorgasbord set out on display for them to pick and choose from. You have to take it all, just the way God wrote it; not pick out the parts you want to keep and then pass on the rest of it. That's exactly the reason why they keep on trying to change it, so that the dishes they don't like will no longer even be on the food line. Then, as the carnal Christian eaters go down the line, they won't have to feel guilty for not eating their spiritual spinach or their spiritual veggies. Because those things are no longer there for them to ignore or to arouse feelings of guilt for not taking them on their spiritual plate and eating them, they can merrily go on their way to spiritual malnutrition. But! Boy they sure can feel happy and guiltless as they do so.

The problem is that God says that we live by **"... every word of God."** (Luke 4:4) Oops! I forgot, that half of Luke 4:4 is no longer there in the New Versions, so they don't have to worry about that one. Well I guess we better go on to one they haven't succeeded in removing from the Bible, yet. **"... every word that proceedeth out of the mouth of God."** (Mt 4:4)

Gotcha fellas!

Throwing out parts of the Bible won't work, they'll still be sinners in the eyes of God whether their "Bible" lists those sins or not. Likewise, laughing off some sins as being old-fashioned isn't going to work either. Our God does not change His concept of sin nor does He change His judgment of it just because those who follow the prevailing morals of the day may pronounce both Him and His commandments to be laughable or old-fashioned. Right is still right and wrong is still wrong! That will NEVER change no matter what people may say, do, or think!

Changing God's Word to do away with sin is like killing the messenger because he brings a declaration of war. Even after the messenger is dead the war is still going to come. Only now, because they have chosen to ignore the warning it will bring utter horrible destruction and ruin because no preparations were made. Likewise, the unsaved are at “enmity with God,” and the war is going on whether they heed the Bible's warning or not. Taking the warnings out of the New Versions is a lot like killing the messenger, it doesn't change a thing. Judgment is still coming.

DOCTRINAL STATEMENTS ON SIN

Evans (GDOB) - **“Light and erroneous views of the atonement come from light and erroneous views of sin. If sin is regarded as merely an offence against man, a weakness of human nature, a mere disease, rather than as rebellion, transgression, and enmity against God, and therefore something condemning and punishable, we shall not, of course, see any reason for the atonement. [We must] see sin as the Bible depicts it ... bring[ing] wrath, condemnation, and eternal ruin. ... guilt that needs expiation.”**^(69 h)

Man is totally corrupt, given over to sin, and unable to do anything about it by himself.

“The nature which man now possesses is like to the corrupted nature of Adam. Man is totally unable to do any-thing to save himself... (Strong, 'Systematic Theology')- man is in possession of a nature that is constantly on the downgrade, and from the dominion of which he is totally unable to free himself.”^(69 g)

SIN TODAY

Now let's go on to examine some of the sins of the day and the particular scriptures relating to them that the New Versions cloud, deny, or even eliminate altogether.

FORNICATION, THE SIN OF (extra-marital) SEXUAL LUST

Probably the most predominant sin of our day is sexual sin, i.e., sexual relations outside of the bounds of marriage. Contrary to what many heathens as well as carnal Christians think, the original and unchanged bounds set by God on the sexual act is still ONLY within the bounds of marriage.

Heb 13:4 (KJV) “Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.”

Let's look at some statistics:

1. One out of every three married men and women has had an extra-marital sexual experience.
(Adultery, which is but one type of fornication.)

2. As of 1990, 25% of all couples are cohabitating. (A fancy word for shacked-up and committing fornication and/or adultery.)
3. Unmarried teen pregnancies number over 500,000 per year.
4. Three out of four unmarried teenagers has had sex.
5. Over 1,000,000 babies were murdered each year by abortion in the early 1990's. That number is expected to be 1,700,000 in this year, 1996. The single largest group being murdered are those that are the result of out-of-wedlock sexual activity. (Fornication and adultery combined.)
6. STD's (Sexually Transmitted Diseases) are of epidemic proportions in much of the world and at least pandemic proportions here in the U.S.A.
7. One out of every 200+ people in the United States is infected with HIV and are expected to be dead within 10-15 years. In some countries, in high risk categories such as prostitutes, the percentage is as high as 90%. Here in the U.S., AIDS is fast becoming the number one cause of death among certain segments of the population, such as homosexuals and intravenous drug users, and its incidence among teenagers is becoming staggering. In Uganda, Africa, it is already the number one cause of death among black males and is quickly filtering down to their wives and their new-born children.
In Southeast Asia it is expected to reach 50,000,000 cases by the year 2030.
8. One out of every four married couples has pornography in their bedrooms. (This is committing adultery, see Mt:5:28)
9. Homosexuality has run rampant and is being forced on mainstream America by not only the homosexuals, but also the media and the government, as an "acceptable alternate lifestyle."
October of 1995 was voted by the NEA as "Gay and Lesbian Awareness Month," and its members were to take every opportunity to broach the subject from a pro-homosexual stance in Government Schools all across America.
10. Molestation of teenage girls exists in 75% of the homes where the natural father is not living in the home. In these Stepfather or mother's boyfriend situations of molestation, many of the cases are "resolved" by the mother throwing the daughter out of the house and keeping the perverted, child molesting, boyfriend or stepfather.

Damage done in this area by the New Versions-

Fornication vs. Immorality

(The following definitions are from the “New Century Dictionary.”)

Fornication: **“Voluntary sexual intercourse on the part of an unmarried person ...”**

Immoral: **“Not moral.”**

Moral: **“Pertaining to or concerned with right conduct.”**

Good and bad - according to the world.

- From, **“Life and Morals, An Introduction to Ethics,”**⁽¹⁰⁸⁾ by A.K.

Bierman, (all of the following quotes are from this textbook):

Quoting Romain Gary, a French novelist, **“I even doubt if there are such things as natural good values and natural bad ones: Everything is of our own making.”**

Bierman goes on to state that Hume, another ethicist, **“... gives no precise rules for determining what we ought and ought not to do.”**

He also contrasted Kant, another ethicist, and Hume, stating that **“Kant thought that the source of our morals lies in our reason.”**

And he states that Hume and other moral psychologists like him **“Explained the source of our morals in our agreeable and disagreeable responses to observed character traits and in their USEFULNESS and USE-LESSNESS to ourselves and others.”** (caps added)

Their conception of morality, **“Kant [as an example of that school of thought] thought that the basic moral concept is obligation or duty...”**

Changing morals- The German philosopher, G.W.F. Hegel, criticized Kant's conception of morals as being too static. **“As if they were eternally given rather than being CHANGING PRODUCTS OF CHANGING HISTORY.”** (caps added)

Marx even accepted this “dialectic method” but **“Believed that its moving forces are the material life processes rather than ... processes of mental life.”**

- Samuel Smith, is an editor and author of various texts and handbooks on such subjects as: psychology, sociology, physics, methods of study, and human anatomy, as well as a research director and co-author of the National Achievement Tests. In his handbook, **“Ideas of the Great Psychologists,”** he tells us that Emile Durkheim (1858-1917) believed that **“... society ... has its own collective mental qualities, MORAL IDEALS, and aesthetic values, all of which VARY WIDELY among different communities.”**^(109 a) (caps added)

It's obvious that the world's view of morality is simply **behavior that is acceptable in the society in which one lives.** Without the guiding and shaping influence of an absolute authority, man's morality, as shaped by the

collective of society, can very easily be swayed, changed, or even reversed by the prevailing behavior of his fellow citizens. From history alone it is easy to see that man's natural tendency is one of degeneration. Much closer to home, that natural degeneration of morals can even more strikingly be seen if one simply looks at the state of the prevailing morals in the United States in our own current and the two previous decades- the 1970's - 1990's. (See the statistics given earlier.) This striking slide toward perversion is most predominant in the area currently under discussion, sexual behavior.

TODAY'S VIEW OF SEXUAL MORALITY

Morton Hunt in **“Sexual Behavior In The 1970's,”** a work touted as **“The most far-ranging U.S. poll since Kinsey's famous studies,”** (Time magazine) gives us some insight into the modern view of morality.

Marital fidelity- **“The [Christian] doctrine that husband and wife must limit themselves sexually to each other from marriage until death ... [is viewed as completely] burdensome ... so rare a pattern in anthropological and historical perspective that one is forced to consider it, if not unnatural, at least idiosyncratic and no more moral than any one of a hundred other alternatives. ... Professors Clellan S. Ford and Frank A. Beach reported in *Patterns of Sexual Behavior* [data from 185 primitive societies] ... fewer than one-sixth of those societies had formal restrictions to a single mate. ... The rarity of [fidelity] indicates that it is far from being the most natural choice ... and that NEITHER MALE NOR FEMALE IS INSTINCTIVELY DRAWN TO SEEK IT.”** (caps added)

Sexual activity among the divorced- From the same survey we find that **“... 100% of our divorced men [polled] had intercourse during the past year ... [and that] celibacy in divorced women is a RARITY today.”**

Pre-marital and extra-marital sex- (from the same survey) - **“Well over two-thirds of the women and three-quarters of the men DID NOT agree that a woman who goes to bed with a man before marriage loses his respect. ... [And] distinct majorities ... favor the legalizing of prostitution, the legalizing of abortion [which happened just a short time after the survey] and the adoption of divorce laws that eliminate the need to offer reasons to the court [which is now also the general rule of law across America] ... [Also] nearly a third of the men and a fifth of the women felt that [wife-swapping] was NOT [WRONG]... there is ample evidence of a marked shift toward PERMISSIVENESS in sexual attitudes.”**

A review of the current figures on molestation and cohabitation (shacking-up) given earlier show that the trends given in Hunt's 1970's poll have accelerated and are widening to encompass an even greater range of currently socially accepted behaviors that once were practiced by only an immoral few. Some behaviours have even crossed over from, “perversion,” to “permitted,”

in the eyes of society at large.

Definition of morality- From these facts, definitions, and surveys, we can give a generally accepted definition of modern morality.

Today, all morality is viewed and defined as a subjective set of accepted behavior and thought patterns dictated by the rules of conduct accepted by the society in which one lives. There are NO absolutes. When the accepted pattern of behavior of a society changes then their definition of morality changes. This definition is only a logical one if morality is defined by the consensus of opinion of society.

NOTE: This is NOT the definition of scriptural Christian morality; but, it IS the definition of morality that is accepted and promoted by Government, Media, liberal “Christians,” and the unsaved majority of society today.

If that is the generally accepted definition of morality, which it undeniably is, then what is the generally accepted definition of immorality?

“Informal polling of university students [considered to be the creme-de-la-creme of society and the movers, shakers, and shapers of our future society] between 1985 and 1991 with the question 'what is immorality?' elicited responses ranging from pollution to political issues. ... To the query ‘What is sexual immorality?’ student responses ranged from ‘one night stands’ to various situational scenarios indicative of the highly desensitized and depraved nature of the mores of our current culture. Answers to both questions always evoked responses showing the subjective and relative nature of the word ‘moral’.” ^(23 v)

Indiana University and the Marion Co. Health Dept., in a 1990 survey conducted by Dr. Donald P. Orr, reported, “[That] **555 out of 677 middle-class students, age 12-14 have engaged in fornication.**” ^(ibid.)

Riplinger also reports- **“Another recent survey, done by a denomination, polled 1438 evangelical teens (those who regularly attend a conservative church). Nearly half had committed fornication ... one-third declined to brand sex outside of marriage as morally unacceptable.”** ^(ibid.)

It's easy to see that both the world and a large percentage of even evangelical teens do not consider sex outside of the bounds of marriage as immorality.

That is a horrible comment on the state of morals in the United States today. More horrifying than that, it is a frightening comment on the spiritual state of the next generation of Christians to whom we are looking to carry the torch of Christ, as well as the light of Christian living and morals to their peers into the next century!

Haven't they been taught that fornication is against God's law? Don't they know that morality must be based on the absolute, unchanging

authority of God's Bible, and NOT on the changing whims of the collective actions and allowances of an ungodly, unsaved society? Evidently not. Why? Can not parents teach them what God says about fornication and adultery? Well, if they use the New Versions they certainly CAN NOT!

CHAOS

What do the various “Bibles” used by many churches to teach morality to their member's children have to say about the sin of Fornication?

Romans 1:29

KJV - “Being filled with all righteousness, FORNICATION, wickedness, covetousness, ...” (caps added)

NASB - “... being filled with all unrighteousness, [fornication is OMITTED] wickedness, ...”

NIV - “They have become filled with every kind of wickedness, [fornication OMITTED] evil, greed, ...”

RSV, NEV, NAB, et al - “... [fornication is OMITTED] ...”

In the KJV it is plain that fornication is one of the sins on God's list; but, in the New Versions nothing at all is mentioned in this passage naming fornication as sin.

I Corinthians 5:9, 10, 11

KJV - “... fornicators ...”

NASB, NIV, RSV, et al - “.. immoral [or] sexually immoral [or] immorality ...”

NEB - “... loose lives [or] loose livers [or] loose life ...”

The KJV lists the unmistakable sin of “fornication” in many places in this chapter while the NASB, NIV, RSV, etc. list some ambiguous sin of “immorality.” This, as we have already seen, is (according to society) only the transgression of whatever the prevailing morals of the day might be. Even when they add the word “sexual” to the phrase that is still a term that is relative to whatever the prevailing sexual morals of the day might be.

The NEB makes the sin even more ambiguous and ephemeral. It merely censures something called “loose living.” Now what in the world is that supposed to be defined as? And “loose livers” sounds like they have a wandering organ loose in their body!

I Corinthians 6:13

KJV - “... Now the body is not for fornication ...”

NASB, NIV, RSV, et al - “... not for immorality [or] sexual immorality ...”

The KJV plainly states that the body is not made for fornication, i.e., sex outside of a marriage union. The others merely refer to some type of sexual activity or immorality contrary to societies standards. That would mean that in today's society and its "standards" nothing much would be prohibited.

I Corinthians 6:18

KJV - "Flee fornication ..."

NASB, NIV, RSV, et al - "... immorality [or] sexual immorality..."

The KJV is warning that we should flee from sex outside of marriage.

This would, of course, be directly applicable as a warning to the unmarried to flee from sex before marriage. On the other hand, the New Versions merely warn that one should flee from any sexual activity that would offend society.

II Corinthians 12:21

KJV - "... have not repented of the uncleanness and fornication..."

NASB, NIV, RSV, et al - "... immorality [or] sexual sin ..."

Again God's true Word, the KJV, is warning us that fornication is wrong, it's categorized with "uncleanness." Meanwhile, the New Versions merely warn us about immorality or sexual sin. Once again it is left up to the reader and society to decide what is immoral or sexually sinful.

Ephesians 5:3

KJV - "But fornication, and all uncleanness, or coveteousness, let it not be once named among you, as becometh saints."

NASB, NIV, et al, - "Do not let immorality ..."

Once more, the specific sin of "fornication" is out, and the ephemeral sin of, "immorality," is in.

Colossians 3:5

KJV - "Mortify therefore your members which are upon the earth; fornication, uncleanness, ..."

NASB, et al - "Therefore consider the members of your earthly body as dead to immorality ..."

In the KJV we once again have a clear warning, from God, to OBEY Him in the area of extra-marital sex. We Christians are to let those sins, specifically FORNICATION, not some ephemeral society defined "immorality," have as much sway over us as they would if we were dead!

In the New Versions however, we Christians again have a warning to not transgress the prevailing morals of the day.

In case someone tells you that the chaos created concerning this portion of the doctrine is minimal, here is a list of other places where they have changed the plain old sin of “fornication” to some sort of ephemeral “immorality.”

NASB	SCRIPTURE REF.	KJV
immorality	Rev 2:14	fornication
immorality	Rev 2:20	fornication
immorality	Rev 2:21	fornication
immorality	Rev 9:21	fornication
immorality	Rev 14:8	fornication
immorality	Rev 17:2 (twice)	fornication
immorality	Rev 17:4	fornication
immorality	Rev 18:3	fornication
immorality	Rev 18:9	fornication
immorality	Rev 19:2	fornication
immoral	Heb 12:16	fornication
act immorally	I Cor 10:8	commit fornication
immoral people	I Cor 5:9	fornicators
immoral people	I Cor 5:10	fornicators
immoral people	I Cor 5:11	fornicators
immorality	Gal 5:19	Adultery, fornication

Lest anyone also think that this list and the others mentioned individually are just a few select examples of the way the New Versions twist the Scriptures, I have checked every occurrence of “fornication - fornications - fornicator - fornicators” in both the Old and the New Testaments. This is both where the common meaning is found (sex between unmarried persons) as well as those places where the term is used for unscriptural sex in a generic sense; i.e., any sex outside of the bounds of a marriage. Following is a summary of usage in the New Versions.

Out of the 44 places where these words occur, most New Versions omit or replace the word 41 times, using it only 3 times. Some versions, such as the NIV and others, remove or replace EVERY occurrence of the word(s) mentioned.

WHOREMONGER

Another related word from Scripture having to do with fornication or sexual sin in general is “whoremonger.”

Definitions- **“whore - A woman who prostitutes her body for hire; a prostitute, harlot.”**⁽⁶¹⁾

“whoremonger - One who consorts with whores.”^(ibid.)

“whoremonger - A male prostitute, a man who indulges in

unlawful sexual intercourse, a fornicator.”⁽⁹⁰⁾

In the New Versions every occurrence of the word “whoremonger(s)” is removed. (Eph 5:5; I Tim 1:10; Rev 21:8; 22:15)

In every case the word is replaced with one of the following words: **“immorality - immoral men - immoral person(s)”** Thus they have totally removed God's warning to, or about, those who consort with whores and the results of doing so. Instead they have turned it into an ephemeral warning to not consort with “immoral” people; i.e., those who violate the current societal mores.

It is obvious that the scriptural stand against both fornication and consorting with whores is not just fractured but is totally REMOVED in the New Version's doctrine of Man. Because of this, two large sections of the doctrinal wall, Sin and Sanctification, are substantially compromised and totter precariously.

Marriage-

Heb 13:4

KJV “Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.”

This verse is the one we gave at the beginning of this section. It is a straightforward declaration by God that marriage is the only setting given for undefiled sex. It (marriage) is a God instituted and honored union of a man and a woman; and the setting for the sexual act (the marriage bed) is blessed by Him, then it follows that it is undefiled. It is also contrasted with those who practice the sex act outside of marriage, whoremongering and committing adultery, which are presented as the opposite of what God intended; i.e., their bed is defiled. Let's see what the New Versions do to this one.

RSV “LET marriage be held in honor among all, and LET the marriage bed be undefiled: for God will judge the immoral and adulterous.”

NIV “Marriage SHOULD BE honored by all, and the marriage bed kept pure, for God will judge the adulterer and the sexually immoral.”

NASB, et al, “LET marriage be held in honor among all, and LET the marriage bed be undefiled; for fornicators and adulterers God will judge.”

Obviously the New Version translation of this verse is a very useful one for teaching that we SHOULD hold marriage in honor and we SHOULD keep the marriage bed undefiled. That's a great concept for today. The problem

is that while that concept is taught in other places in the Bible ITS NOT WHAT GOD IS TEACHING IN THIS VERSE!

God states that marriage is honorable whether we hold it as honorable or not. He also is teaching that the marriage bed, exclusively, is pure. (Even though we may defile it later with unfaithfulness.) Even when we are unfaithful the marriage bed is pure and undefiled because it is only the marriage bed when we are in it WITH OUR WIFE and NOT when we are in it, or some other bed, with someone else!

What I am getting at is that the KJV translation and the New Version translations are teaching two totally different concepts. The KJV teaches what God wants taught here: that God-honored marriage is the only place ordained by God as a setting for undefiled sex; and any transgression will be judged. While the New Versions teach that we OUGHT to honor our marriage and be faithful to our wives or God will “get us;” i.e., its an “or else” kind of situation.

SANCTIFICATION

The removal of “fornication” and “whoremonger” from the New Versions and their confused translations concerning marriage as the proper setting for a sexual experience were addressed first because they are concerned with what must be considered the prevailing sin of our day. Now, however, we will address the main doctrine with which they and other sins are concerned.

That is, of course, the doctrine of Sanctification. And I mean, specifically, Biblical Sanctification, as stated in our good old KJV. Unlike many of the others, it gives a plain message from God that we must abstain from ALL sin, not just the ones that we choose as “applicable” and “practical” in our “modern” world.

After we address the main doctrine we will then go on to address specific references to other sins that prevent our complete sanctification and how they are removed, changed, or at the very least impenetrably clouded in the New Versions.

NEW TESTAMENT REFERENCES TO SANCTIFICATION

In the New Testament: **Hallow, holy, sanctification, and saint**” are all from the same root word, *hagios* - Gk αγιος

Evans lists Sanctification in his doctrinal textbook (GDOB) under the section **“The Doctrines of Salvation, ... [S]anctification has to do with our character and conduct ... sanctification is what God does in us ... [it] exhibits the fruit of [Justification- a right relationship with God] ... a life SEPARATED from a sinful world and dedicated unto God.”**⁽⁶⁹⁾

- He gives **“Two [prominent] thoughts,”** concerning the definition of Sanctification. **“SEPARATION from evil and dedication unto God and**

His service.” ^(ibid.) (caps added)

- In the section entitled “**THE TIME OF SANCTIFICATION,**” he gives three views of Sanctification: “... **instantaneous, progressive, and complete.**” ^(ibid.)

- In explanation of the different views he tells us that:

1. The saved are instantaneously sanctified (set apart) to God at salvation.
2. He then explains that sanctification is also a “... **process [that] carries with it the idea of growth unto completion, [until we finally reach] complete [sanctification.]**” ^(ibid.)

(Heb 10:10; I Cor 6:11; II Pet 3:18; II Cor 7:1; I Thess 5:23; 3:13)

Another foundational scripture given by Evans is:

I Thessalonians 4:3

KJV- “For this is the will of God, even your SANCTIFICATION, that ye should abstain from FORNICATION.”

(caps added)

NASB - “For this is the will of God, your sanctification, that is, that you abstain from SEXUAL IMMORALITY.”

(caps added)

NIV, et al - “... avoid SEXUAL IMMORALITY.” (caps added)

This particular scripture is one of those in which the New Versions have deleted “fornication” and replaced it with “sexual immorality.” By doing so in this verse they equate Sanctification with not transgressing the morals of society (which we have already proved are totally CORRUPT) rather than not transgressing the unchanging moral standards of God as given in His true Word.

OTHER CHANGES

We will now group and address other New Version changes and how they affect the doctrine of man in the areas of Sin and Sanctification.

DEFILING SEXUAL PRACTICES (Homosexuality)

Old Testament- Sodomite: “[One who practices] unnatural sexual intercourse ... one man with another.”⁽⁶¹⁾

(Deut 23:17; I Kings 14:24; 15:12; 22:46; II Kings 23:7)

In all 5 instances the term is replaced with “[male] cult [temple and/or shrine] prostitutes.” This totally destroys the meaning of the term, as being one who practices “unnatural sex acts ... one man with another.” The male temple prostitutes were one group who practiced these perversions, true; but it is not restricted to them, it is a general term defining homosexual sin.

Unable to make up their mind, the NASB then confuses the issue even further by leaving in the term “sodomite,” in **I Kings 22:46**. If the term really should be “cult prostitutes” as the NASB translators insist it should be, and translated it that way in other places, then why didn't they translate it that way consistently? Curiouser and curiouser.

In **Lev 20:13**, God tells us that such practices as are committed by those men (??) are “... an abomination.” The New Version translators are falling right into the devil's hand by translating in such a way as to narrow God's declaration of “abomination,” to only include “male temple prostitutes,” rather than all those who commit such unnatural acts. Sodomites, as they were commonly and LEGALLY known until just a short time ago, is the term that God used in His Bible to refer to all that commit such sin.

As an example of how the devil is using such twisted translations of God's Word, I'll give you an example that happened to the senior Pastor, Dr. David J. Stevenson, of Renton Independent Baptist Church where I am currently the Associate Pastor. Pastor Stevenson and his family, including his three innocent (and at that time pre-teen) girls went to the Folk-Life Festival in Seattle to hand out Gospel Tracts. They had not been there very long when they were surrounded by a growing crowd of homosexuals, consisting of both males and lesbians. They pressed in upon pastor and his family and began reviling them and calling them filthy names, some of which his girls had never even heard before. The cursing escalated to spitting at them and eventually some of the homosexual crowd began waving New Version “Bibles” at them and yelling “See, there are no temple prostitutes here - we're not temple prostitutes - we're gay people - the bible doesn't say anything about us.” As they began getting too close, pastor Stevenson had to warn them that he would press charges if they touched any of his family or continued spitting at them, and eventually they were able to get away from

the crowd. This type of scene is becoming very common in the Seattle area whenever Christians confront homosexuals and especially when trying to get signatures for petitions concerning the limiting of the perverted practices of the homosexuals. This, I am sure, is indicative of the situation all across the United States. The devil has succeeded in getting ammunition into the hands of the homosexuals so that they can quote the New Version “Bibles” in defense of their perversions. It is not hard to understand how this was done when one realizes that a lesbian was on one of the translating committees. She now boasts to other of her, or “its,” fellow lesbians and “gays” (another galling term that I won't get into just now) at gatherings and meetings, that her express purpose for wrangling such a post was to insert just such a reading into the new “Bibles,” for just that very purpose. She intentionally put the devil's bullet in the gun so that it could now be turned on the Christians and used as a weapon against them. And they actually have enough guts to call that gun “God's Word!” The translators will have to personally answer to God for every such use of their perverted New Versions.

New Testament- When one examines I Timothy 1:10 it becomes apparent that what is called an “abomination” in the Old Testament is considered a “defilement” in the New Testament.

I Timothy 1:10

KJV - “... for them that defile themselves with mankind ...”

This is a very plain and very strong statement about the defiling practices of the perverted lifestyle of the homosexual. It leaves nothing up to the judgment of the reader. It is God's statement about His judgment of the matter.

What do the New Versions do with this one?

NASB - “... homosexuals ...”

On the surface this looks to be a very appropriate word. So what's the problem? I'll explain.

Manuscripts- To begin with, the New Versions refuse to translate the underlying Greek word that is even in their own corrupted manuscripts.

απισενοκοταις, meaning- “... **one who lies with a male, a Sodomite.**”⁽³⁾

It is plain from the definition of the underlying Greek word that a Sodomite is meant. This term, from the true OT as preserved in the KJV, is an undeniable reference to one who commits what is called in it, an abominable sexual practice; and in the NT (again in the KJV) this same act is characterized as being a defiling one. These phrases from the true Bible leave nothing up to the judgment of the reader. They are plain statements from God that those who commit sodomy are defiling themselves. In the New Versions however we are again, as in so many other places, left with a situation where the judgment of the reader must determine what God “really

meant.”

The problem- We live in a time today when homosexuality is being crammed down the throats of decent people as “an acceptable alternate lifestyle.” The movement is to force normal people to accept this particular sexual deviation as normal and moral. The other side of the coin is that they also are now saying that “homophobia” (a coined term meaning anyone who has an aversion to homosexuality and those that practice that particular perversion) is to be characterized as a psychologically “abnormal” condition.

Let's see if that theory holds water with a psychology textbook definition of “abnormal:”

“... a label ... reserved for people whose behaviors are negatively valued and not merely unusual; that is, their actions are regarded as HIGHLY INAPPROPRIATE, DISTURBED, OR MALADAPTIVE.”^(95 a) (caps added)

In other words, they are now saying that the “queers” (to use their own term as adopted by “Queer Nation,” a homosexual militant group) are “normal” and that normal (“straight” or non-homosexual) people are the “deviants.” If those behind the movement succeed then soon there will be no societal perception of deviation or “defilement” connected with this particular sinful act. In fact, it will not be very long until those who exhibit tendencies toward this supposed “homophobia” will be ostracized by society, (that has already started) and will even face legal difficulties (this has also already started.) Eventually they will even face such things as having their children taken away if they try to pass on their “homophobia” to them. The move to create trouble for parents in that last area has already started in the “Public School System,” (a laughable term at best- it is neither “Public,” nor do they teach as a “School” ought) with the NEA in the vanguard of the harassment trend.

Christian convictions and “homophobia.”

To make one thing very clear. Homophobia is a misnomer when applied to a Christian with the conviction that what God says is sin, IS SIN, and should be avoided by every decent person! Homophobia defined would be “an unreasonable fear” of homosexuals. Christians, however, have a very REASONABLE fear of homosexuals.

phobias - “... unrealistic and disrupting fears of particular objects or situations.”^(110 a)

homophobia - a coined word meaning a fear of homosexuality and homosexuals.

To apply any use of the term “phobia” to those who rationally, physically, medically, psychologically, and most important, morally fear homosexuality out of Christian convictions based on God's Word, is wrong. We have a fear

of homosexuality based upon God's Word in the religious realm; but also it is based upon the additional rationale of a recognition of the physical (medical) and psychological destructiveness of the so-called “lifestyle” of homosexuality.

In addition their moral deviation from God's definition of “morality,” as plainly taught in His Word, gives us additional “rational” reasons to fear what societal acceptance of homosexuality will do to our generation, our children, and the future of our society. To call us homophobes is to use a psychology misnomer to try and bring doubt and disrepute upon: decent Christians, our God, and His Word. This is the only way that they can fight against us and their true target, our God. They must convince the world that our natural, rational, revulsion and fear of homosexuality is truly irrational and abnormal. For this assault they are in need of much ammunition. The move to change God's Word in this matter is in the forefront of supplying just exactly the munitions they need for this battle.

If those behind the homosexual movement succeed then soon there will be no societal perception of any “defilement” connected with their perversion. Perceiving the aims and, from personal observation of the daily news, the militancy of those who are behind this movement to “normalize” their sin, then to remove God's plain statement that it IS A DEFILEMENT is reprehensible and is seemingly an irreversible step in removing the scriptural grounds for rejecting it as an abomination to God and a defilement of man.

Leviticus 20:13 (KJV) - “If a man also lie with mankind as he lieth with a woman, both of them have committed an abomination:...”

Romans 1:26 & 27 - “... God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another...”

In the KJV the act considered an abomination in the Old Testament is also called in the New Testament a DEFILEMENT. To remove God's plain warning that it is just that, a defilement, and replace it with the term “homosexuals” is to lay the door open for those who seek to foist it (homosexuality) off on society as just a “normal, alternate lifestyle.” As the hillbilly once said, **“If you leave the door open, sooner or later you'll wind up with pigs in the kitchen! “**

Self-abuse (same-sex masochism).

I Corinthians 6:9

KJV - “... nor abusers of themselves with mankind.”

NASB, NIV, NEB, et al - “... nor homosexuals.”

Again the connotation of defilement and abomination is removed, along

with the statement that such acts are acts of self-abuse, i.e., same-sex masochism.⁽⁶¹⁾

Romans 1:26

KJV - “... vile affections ...”

NASB, et al, - “... degrading passions ...”

RSV - “... dishonorable passions ...”

Definitions:

New Version - “degrading”

definition: “**Reduced in ... estimation, character, etc.**”⁽⁶¹⁾

KJV - “vile”

definition: “**... morally base, depraved, or despicable ... also repulsive or disgusting, as to the senses or feelings.**”⁽⁶¹⁾

The New Versions say that we should look upon homosexuality as simply something to look down upon as- “reduced in estimation, character, etc.”

The RSV goes along with the NASB and the other New Versions and tells us that the homosexuals are only committing “dishonorable” acts.

On the other hand the KJV, God's true Bible, tells us that God says that we should look upon those acts as “**vile, [i.e.] morally base, repulsive, or disgusting to [our] senses or feelings.**”

There can be no comparison between the two views. They are, at their very closest points, only very VAGUELY SIMILAR. To use such misleading and cloudy translations in the New Versions is an inexcusable arming of the enemy!

THERE GOES ANOTHER BRICK OR TWO RIPPED OUT OF THE FOUNDATIONS OF THE WALL OF SANCTIFICATION, ALSO WE SEE CLEAR EVIDENCE OF COLLABORATION WITH THE ENEMY BY WAY OF GIVING THEM ARMS TO USE IN THE FIGHT AGAINST THE CITADEL, GODS WORD, AND THE ASSAULT AGAINST ITS DOCTRINAL WALLS.

THE WICKED HEART OF MAN

God's true Word says that man is “wicked.” Do the New Versions agree?

Jeremiah 17:9

KJV - “The heart is deceitful above all things, and desperately wicked: who can know it?”

NASB - “... deceitful ... and is desperately sick ...”

NIV - “... deceitful ... and beyond cure ...”

NAB - “... beyond remedy ...”

Definitions:

NASB - “sick” - definition “... deeply affected with some feeling comparable to physical disorder, as sorrow, longing, repugnance ... out of sorts.”⁽⁶¹⁾

NIV - “beyond cure” agrees with the NASB and says we're only incurably sick.

NAB - “beyond remedy” again we are sick without remedy.

KJV - “wicked” - definition - “Evil or morally bad, in principle or practice, iniquitous, sinful; also ill-natured, savage, or vicious.”⁽⁶¹⁾

It's obvious that the KJV teaches that God says that our heart is naturally “wicked,” (evil, ill-natured, savage, vicious) and even beyond that He says that it is “**desperately** wicked.” The New Versions, on the other hand would have us to believe that we are just sick or out-of-sorts. These two views are totally incompatible. If we accept their line of thinking, that you are just sick, then we would also have to infer that if WE take better care of ourselves then we could get well; i.e., we don't need God's help, we can do it ourselves.

In our modern society we refuse to believe that any sickness is really “incurable.” We expect new “wonder drugs” to bring us miracle cures. By combining that prevalent line of thinking with other New Version mistakes that we will get to in a moment, we will see that they actually do teach that we can work our way out of this “sickness” and “become” saved from our sin-sickness. And all of this WITHOUT God's help.

If, however, we see ourselves the way that God does, naturally wicked (evil, morally bad, sinful, iniquitous, ill-natured, savage, vicious) and desperately so, then we'll see that we have to have God change our hearts, save us, and give us a NEW nature. We will then realize that we HAVE TO depend on God to rid us of our wickedness; because, we have NO HOPE of doing it for ourselves!

SELF-SALVATION

One of the most soul-damning twists in the doctrine of Salvation perpetrated by the New Versions is found in Luke 20:35 in which self-attained worthiness (salvation) is taught.

Luke 20:35

KJV - “But they which shall be accounted worthy to obtain that world”

NASB- “but those who are considered worthy to attain that age.”

NIV - “But those who are considered worthy of ... that age...”

Definitions: (all are from reference #61)

attain - “... reach, as by effort or progress; arrive at in due course; gain; achieve...”

considered - “... to regard as or deem to be...”

achieve - “To bring to a successful end; carry through; accomplish...”

obtain - **“To come into possession of, or procure, as by effort OR REQUEST.”** (caps added for emphasis)

accounted - **“To count, calculate, or compute; also, to count or reckon as ... also, to credit or impute (to).”**

Comparison-

KJV - The KJV clearly states that some are **“accounted worthy.”** That means we are counted, credited, calculated, or reckoned by imputed merit, through Jesus Christ, to be worthy to come into possession of, or procure, at our request, (Ro 10:13) the world to come. This is in complete agreement with a multitude of other scriptures from both the Old and the New Testaments.

New Versions - The New Versions, however, tell us that some people will be regarded as able to achieve, by effort or progress, that future age.

Summary - The KJV gives us God's plain doctrine of acquisition, by us, OF GOD-IMPURED WORTHINESS. The New Versions teach that some are WORTHY TO ACHIEVE, without any inference or reference to any imputation (by God, Christ, or anyone else) of that worthiness.

The New Version translation is totally incompatible with a multitude of Old and New Testament scriptures that teach that it is only by grace, through imputed worthiness, that we are accounted worthy for salvation and the new world to come.

A NEW WORLD NOT A NEW AGE

You will notice that the scripture quoted in the previous section differs in the New Versions from the KJV in another important way.

KJV - **“... that world ...”**

NASB, NIV, et al - **“... that age ...”**

The KJV plainly teaches that those who are made worthy by God will inhabit a new world. The New Versions, on the other hand, teach that those who (through self-attained worthiness) gain the right to be there, will be in some kind of a new “age” rather than a new world. (The devil instigated “New Age” proponents just love this blunder by the New Version translators.) This is incompatible with other scriptures that teach a new world- even in the corrupt New Versions.

A new earth is plainly taught in the Scriptures- Even in their own corrupted texts in II Peter it is taught, as it is in the preserved texts (Byzantine- KJV parent text) that this present world will be destroyed and there will be a new earth, not just a new age.

II Peter 3:10-13

(KJV - but in its essentials also in the New Versions)

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up ... day of God ... heavens being on fire ... dissolved ... elements shall melt with fervent heat ... we, according to his promise, look for new heavens and a NEW EARTH, wherein dwelleth righteousness.”

We know that this means a literal destruction and construction of a new “earth” because of the word used here in basically all of the Greek texts of all types:

earth - Gk γην (contr. from) γηα meaning **“earth, soil ...”**⁽³⁾

Age vs. World - There is another Greek word in the New Testament “αιωνι” which means either world or age and properly “a period of significant character.”

- In a spiritual sense “αιωνι” is used to signify this current world, characterized by its sinfulness.
- In a physical sense a different Greek word is used, “κοσμος(ν)” meaning the physical world or universe, and properly “order, regular disposition.”

When speaking of an indeterminate length of time, such as in a generational context, (cf Col 1:26) or in a reference to an indeterminate succession of periods of time to come (cf Eph 2:7) “αιωσιν (derived from αιωνι)” is used and is translated “ages.”

In Scripture therefore, when they talk spiritually of the current state of things as compared to the time to come when things will be different, the word αιωνι is translated “world” not “age.”

The New Versions, however, seem to want to fit in with those who preach unending cycles or ages of time. (Hinduism, New Age, etc.) The only other explanation I can think of is that just maybe this is one of the places where they make changes just for the sake of change.

In the New Versions, all of which are copyrighted, this is not an uncommon practice for legal reasons. Not reasons of clarity or accuracy or any translatorial reasons but simply so as to not transgress the copyright rights of those who translate the various other New Versions. The former, however, seems to me to be the most likely.

Matthew 12:32

KJV - “... neither in this world, neither in the world to come.”

NEW VERSIONS - “... this age or in the age to come.”

Ephesians 1:21

KJV - "... not only in this world, but also in that which is to come."

NEW VERSIONS - "... this age, but in the one to come."

Titus 2:12

KJV - "... in this present world."

NEW VERSIONS - "... in this present age."

Galatians 1:4

KJV - "... this present evil world."

NEW VERSIONS - "... this present evil age."

Mark 10:30

KJV - "... the world to come."

NEW VERSIONS - "... the age to come."

Luke 18:30

KJV - "... in the world to come."

NEW VERSIONS - "... the age to come."

Other Scriptures (Eph 3:9; Titus 1:2; Ro 16:25; Acts 15:18; Luke 1:70; Acts 3:21; II Tim 1:9; Jn 9:32)

KJV - "... since (or before) the world began - from the beginning of the world - etc."

NEW VERSIONS - "... for long ages - long ages - from old - for ages - ancient time - long ago - from all eternity - Since the beginning of time - etc."

(Also: Matt 24:3; 28:20; 13:39; 13:40; 13:49; I Cor 3:18)

KJV - "... end of the world (or this world) - end of the days - this world"

NEW VERSIONS - "... end of the age - this age"

Also see I Cor 10:11; Heb 9:26.

It is obvious that the New Versions insist that there will be a New Age coming instead of a "new world."

Responsible translating-

In scripture translations where the use of either of two words is possible, the word used should very carefully be chosen on the basis of the connotations of that word in the language that one is translating INTO. When the word has spiritual connotations, as it does in these examples, then the spiritual connotations of the word chosen from two possibilities must be of supreme importance when deciding which one to use.

The New Version translators are well aware of this and yet purposely chose to use the word that holds the spiritual connotations espoused by Catholicism (in the supposedly Christian realm) as well as both Hinduism (and its direct

descendants) as well as the New Age Movement (its indirect descendent.)

This cannot be an accident as the translators of some of the differing versions have, self-professedly, used a method they call “dynamic equivalency.” That method, according to them, is to put the actual translations aside, in places, and substitute in its place terms that convey the “meaning” of the Word into terms that, supposedly, would make sense to us in our language today. In other words they set the translation aside in order to write what they think God meant according to the common vernacular, the language of today.

Hog-wash! To use a word with such an obviously New Age/Hindu/Catholic theological meaning to it when another equally viable modern English word is available, which DOES NOT have such pagan/unbelieving/heretical connotations, is obviously both purposeful and just as obviously inexcusable!

THERE GO A FEW MORE BRICKS OUT OF THE WALL OF THE DOCTRINE OF MAN.

THE “NEW WORLD” BECOMES A “NEW AGE” - THERE GOES ANOTHER BRICK - AND THE CRACKS ARE SPREADING THROUGH THE UPPER LAYERS.

“OBTAINING” THROUGH CHRIST IS OUT AND SELF-“ATTAINMENT” IS IN. AND THE FOUNDATIONAL BRICKS OF MERCY AND GRACE ARE GROUND INTO DUST!

NOW WE CAN SEE HOW THE CRACKS ARE SPREADING, JOINING, AND MULTIPLYING, LIKE A SPREADING LEPROSY IN THE WALL, INFILTRATING AND IRREPARABLY WEAKENING EVERY PORTION OF IT!

SALVATION

Probably the single most important doctrine in the Bible, as applicable to the eternal destiny of each individual, has to be the doctrine of Salvation. All other doctrines lead up to Salvation, either in its preparation or need, or lead from that moment onward in the progressive mode of personal Sanctification.

Without it, (Salvation) on a personal level, all other doctrines of the Bible are inaccessible and/or effectively unknowable to man.

God's View- (KJV)

Romans 5:8 - “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

10:13 - “For whosoever shall call upon the name of the Lord shall be saved.”

In these verses, and many others in the KJV, God is teaching us the doctrine of our instantaneous Salvation by His acceptance of Jesus Christ as the sacrifice that was demanded to satisfy His justice upon our acceptance of Christ as our Saviour.

New Version View-

First, let's find out who's brainstorm a typical one of the New Versions is. Specifically the NIV, one of the most widely used New Versions.

“[Edwin Palmer,] coordinator of all work on the NIV ... [who] selected all of the personnel of the initial translation committee. ... [stated that] the great error that is so prevalent [is] ... that regeneration depends upon faith ... and that in order to be born again man must first accept Jesus Christ as his Saviour.”

Did you get that? The orthodox view (which happens to be the scriptural view) of Salvation is considered by Palmer to be, **“great error.”**

Now let's see what Palmer's brainchild, the NIV, does to the doctrine of Salvation. As I stated earlier, “What you are and (what you) believe will ALWAYS show up in your work, sooner or later!” So, with that in mind, let's examine Palmer's work. Does it leave the doctrinal wall of Salvation scripturally intact, as the NIV proponents claim, or does it promote the personal beliefs of Palmer and thereby create as much chaos in this doctrine as it does in the others? Let's see.

Luke 21:19

KJV - “In your patience possess ye your souls.”

NIV - “By your standing firm you will SAVE YOURSELVES.”

(caps added for emphasis)

This is absolute HERESY! It is obvious that Palmer has had his way and removed God's ABSOLUTE and ONLY plan of Salvation through Jesus Christ and replaced it with a humanistic plan of Salvation through Self.

Other New Versions - Is Palmer's type of salvational heresy restricted only to his own ungodly offspring, the NIV, or is it a common corruption in the other versions also? Again, let's see.

Luke 21:19

KJV - “IN your patience possess ye your souls.”

NEB - “By standing firm you will win true life for yourselves.”

NASB - “By your perseverance you will win your souls.”

WILLIAMS, et al - “By your endurance you will win your souls.”

It is quite obvious from these quotes and the previous ones from Palmer's NIV, that in the New Versions' scheme of things the way to be saved is by: PERSEVERANCE, ENDURANCE, STANDING FIRM, or by SAVING YOURSELF!

This is absolute, damning, heresy!

THOSE VERSES, AS QUOTED FROM THE NEW VERSIONS, WILL SEND THEM (THE TRANSLATORS AND THOSE WHO FOLLOW THEIR PERVERTED TRANSLATIONS) STRAIGHT - TO - HELL! AND THAT GRIEVES GOD the FATHER, GOD the SON, and GOD the HOLY GHOST!

Salvation - Process or Instantaneous- The KJV teaches throughout that when we are saved it is always an accomplished, final, unchangeable fact. Never is it referred to as, nor is it even inferred that it is, a process. The old saying is true, "Either you're a Saint or you Ain't." Meaning, of course, that you're saved or you're not. It is likened to an expectant wife, there's no way she can be just a little bit pregnant. Either she is or she isn't and there's no in-between. Likewise, there is absolutely NO BASIS anywhere in the Bible for a belief that you can be half-saved, on your way to salvation, or any hint that you're anything other than SAVED - or LOST. There is no other scriptural teaching on the doctrine of Salvation as concerning when or how it takes place. It is presented as an accomplished fact, for the saved in Christ, or an unaccomplished fact for the lost; and there IS NO IN-BETWEEN!

Now let's see what the New Versions do to this one.

I Corinthians 1:18 (Caps will be added for emphasis.)

KJV - "For the preaching of the cross is to them that perish foolishness; but unto us which ARE SAVED it is the power of God."

NASB, NIV, RSV - "... ARE BEING SAVED ..."

NEB - "... who are ON THE WAY TO SALVATION ..."

KJV: "are saved,"- salvation as an accomplished fact.

NEW VERSIONS: "are being [or] on the way,"- a continuing process.

II Corinthians 2:15 (Caps will be added for emphasis.)

KJV - "in them that ARE SAVED ..."

NASB, NIV, RSV - "... ARE BEING SAVED ..."

NEB - "... who are ON THE WAY TO SALVATION ..."

KJV: "are saved,"- an accomplished fact.

NEW VERSIONS: "are being [or] on the way,"- a continuing process.

The Final Blow- This next scripture will roll the lid on the coffin of their doctrine of dead works for Salvation.

I Peter 2:2 (Again, caps will be added for emphasis.)

KJV - “As newborn babes, desire the sincere milk of the word, that ye may grow thereby:”

(In context from ch. 1, Peter is speaking to the saved; i.e., the “redeemed,” 1:18; those who are “born again,” 1:23.)

NASB - “... that by it you may GROW IN RESPECT TO YOUR SALVATION.”

RSV - “... that by it you may GROW UP TO SALVATION.”

Again, in the KJV, salvation is an accomplished fact. In the New Versions however, it is also again presented as a continuing process.

(Now that it’s dead and the lid is on the coffin, bury it!)

Grace and Works are Mutually Exclusive-

Romans 11:6

KJV - “And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.”

NASB, NIV, et al - “ [the first half of the verse, telling that grace excludes works, is left intact].”

“ [the second half, telling that works excludes grace, is OMITTED].”

(What once was a two-sided coin has become a one-sided coin.)

Now, according to this verse in the New Versions, you not only have to persevere and grow into salvation, but the exclusiveness of grace is also clouded.

Salvation Is a Finished Act- According to God's true Word, salvation is something complete that is simply received by us as a “gift of God,” not something you grow into.

Rom 6:23 “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

It is by the grace of God that we are saved, through faith, and nothing can change that fact.

And even that faith is a gift and cannot be earned.

Eph 2:8 “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:”

And neither the gift of salvation nor of faith can be earned by works.

Eph 2:9 “Not of works, lest any man should boast.”

The scriptural view is that once we have received salvation it is a final act, forever unchangeable. The New Version concepts of salvation cannot be reconciled with these simple scripture truths. Therefore, they are shown for what they really are- lies of the Devil!

THESE LIES ARE CRACKS IN THE DOCTRINAL WALLS!

Salvation Is By “The” Gospel of “CHRIST.”

According to God's Word, salvation is ONLY by the gospel of CHRIST.
(caps will be added for emphasis)

Rom 1:16 “For I am not ashamed of the gospel of CHRIST: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

But with the New Versions we are left asking, “**what Gospel?**”
NASB, NIV, RSV, et al - “For I am not ashamed of the gospel [of Christ is omitted] ...”

As I said, WHAT gospel are we talking about? Who does it present? Buddha, Ishtar, Baal, Christ, Allah, or some other Saviour? The New Versions may present a gospel of some type, but we have no way of knowing if it is or is not the right gospel, the gospel of Christ.

The Everlasting Gospel-

KJV - “THE everlasting gospel...”

NASB, NIV, RSV, et al - “AN eternal gospel...”

From this verse it is easy to see that the New Versions have carried through with their idea of a gospel that is not necessarily “the gospel.” The non-exclusive gospel of their translations leaves the door wide open for the possibility of other gospels. This idea of a non-exclusive gospel is in total contradiction to the true Biblical concept of the gospel which is, and always shall be, an exclusive gospel; and yet it is an all embracing one to those that believe. (Romans 1:26) It is “**the gospel of Christ**” as presented in “**the**” preserved Word of God, the **King James Bible**. It is the ONLY Bible that does not remove words in order to make it feasible and even easy to embrace other religions and false Christian sects and their false gospels and saviours that shine forth with all of the lying glitter of fool's gold.

The Door of Faith- Acts 14:27

KJV - “... THE door of faith ...”

NASB, NIV, RSV, et al - “... A door of faith ...”

As gentiles we ought to thank God that He has, as He stated in this verse in the KJV, “**opened THE door of faith**” unto us, else we would still be lost

as **“strangers from the covenants of promise, having no hope, and without God in the world.”** (Eph 2:12)

The New Versions, however, have God opening “a” door unto us. But, as in the previous section dealing with “a” gospel, we are again left asking the same question, “Which one?” Which “door” is being opened? Is there more than one door? According to their translations, asking this question becomes not only prudent, but necessary. They leave us with, at the least, a good possibility that there are other doors. And with the inflooding of false religions and heretical sects of Christianity, we are told that it is a very good possibility (according to them) that there ARE other doors of faith, and so we HAVE to ask the translators, “WHAT DOOR?”

Explanation- We as Christians may very well understand (because of our previous knowledge of the doctrine) what the translators are getting at. We may understand that the door we need to walk through is one of faith, not some other kind of door. But the unsaved could never figure that out from this verse. And for the translators to spread the straight and unmistakably way of Salvation through faith in Jesus Christ with such twists and convolutions suggesting the possibility of many gospels, many doors, that may lead to who knows how many FALSE saviours, is inexcusable. It will lead multitudes of those unlearned sinners straight to hell; and they will go there never knowing, until it is too late, that they have been lied to and misled by the very religionists that they trustingly followed.

According to a multitude of scriptures there is only One Lord, One Gospel, and One faith. (Ro 1:15 & 16; Eph 4:5; et al) No translation is going to be blessed of God that contains, as the New Versions do, such inconsistencies, deletions, and purposeful twistings of God's plain doctrinal teachings.

According to Ephesians 2:8 we are saved by “grace,” through “faith.” And Acts 14:27 tells us that we have that faith as “the” door. There is only one “way,” Jesus Christ, (John 14:6) which is given to us as “the” gospel of Christ, (Ro 1:16) which is “the” everlasting gospel, (Rev 14:6) and is salvation to “every one that believeth.” (Ro 1:16)

In the New Versions, on the other hand, faith is merely “a” door, the gospel could be any gospel, leaving the unsaved to work their way to heaven, and also leaving them and many new ungrounded (baby) Christians to wonder if there may be other doors of faith and other gospels.

That view is totally unscriptural and negates the exclusiveness of God's straight and clear way of salvation. In the KJV- it is clear and plain. In the New Versions- it is cloudy and obscured.

The Law and The Gospel- The law was simply the **“schoolmaster to bring us unto Christ, that we might be justified by faith.”** (Gal 3:24)

The gospel of Christ is God's exclusive power **“unto salvation.”** (Ro 1:16) Any translation that is not a totally cohesive and clear testimony, from the exclusive and clearly directing schoolmaster of the Old Testament to the equally exclusive and clear gospel of the New, CANNOT be the clear speaking, coherent, preserved Word of God, unerringly leading the unsaved to the ONLY Saviour, Jesus Christ, by the ONLY saving grace from God, through the ONLY door of faith, which is in God's ONLY begotten Son, effectively leading the lost to God's ONLY Salvation!

The New Translations have failed MISERABLY in all of these points. They would have us believe in half-measures. They never authoritatively state nor give the exclusive presentation of any portion of God's plan of salvation. In matters of the gospel and the door, they would not have us believe in “the” way to God, instead they would have us believe in “a” way, which leaves the door completely open for the infusion of any multitude of other “ways.” In addition they present Salvation as something that is “being” accomplished in our lives rather than a finished act.

These half-measures and cloud-obscured ways are totally foreign to God's plain teachings in the matter!

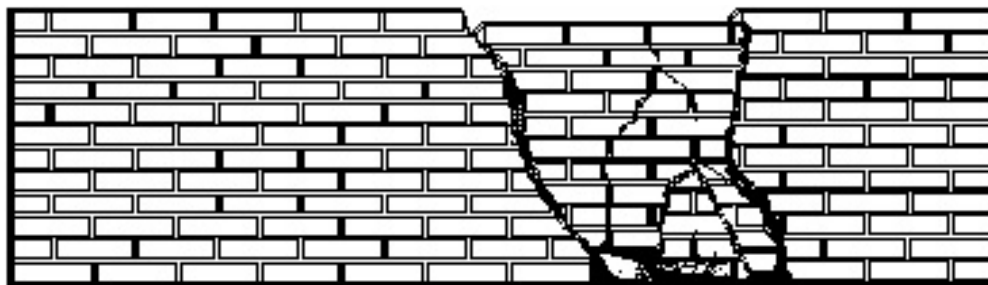
THERE GO SEVERAL MORE FOUNDATIONAL BRICKS AND THE WALL IS NOW CRACKING FROM TOP TO BOTTOM.

FINISHED SALVATION, COMPLETE AND UNCHANGEABLE, BY THE GRACE OF GOD THROUGH FAITH IN JESUS CHRIST, IS REMOVED, LEAVING A HOLE OF WORTHLESS WORKS. BRICKS OF INCOMPLETE, HALF-BAKED SALVATION ARE CRUMBLING AND TAKING THOSE BRICKS ABOVE WITH THEM AS THEY DISINTEGRATE.

THE ONCE STRONG BRICKS OF GRACE, FAITH, AND THE EXCLUSIVE GOSPEL ARE NOW TENUOUS AND WORTHLESS. NO LONGER STRONG AS STONE, THEY HAVE BECOME WEAK.

THEY HAVE BECOME AS WOOD, HAY, AND STUBBLE, AND THEY NOW LEAVE THE WALL WEAKENED BEYOND REMEDY.

WATCH NOW AS THE WALL FRAGMENTS AND BEGINS TO FALL - A - WAY ----



JUDGMENT AND HELL

Is God's judgment on the unsaved really physical death and then a punishment consisting of hell and, finally, what is known as the “second death,” an eternity in a lake of fire? Or is it actually only physical death, followed by the grave and the corruption and eventual dissolution of the body as is preached by the humanists and the scholars of metaphysics in their doctrine of Evolution? Or is it maybe some ephemeral nether-world as others would have us believe? Which is it? What does God actually teach us in His Word?

HELL

List of occurrences of words translated “hell” in the KJV.

Deut 32:22; II Sam 22:6; Job 11:8; 26:6; Ps 9:17; 16:10; 18:5; 55:15; 86:13; 116:3; 139:8; Prov 7:27; 15:24; 23:14; 27:20; Is 5:14; 14:15; 28:15 & 18; 57:9; Ezek 31:16 & 17; 32:21 & 27; Jonah 2:2; Hab 2:5; Mt 11:23; Luke 10:15; Acts 2:27 & 31”^(23w) (List has been rearranged in the order of their occurrence in the Scriptures.)

Old Testament- “Hell” is from the Hebrew Old Testament word, “**sh^e owl [or] she-ole,**” meaning Hades or the world of the dead (as a subterranean retreat) including its accessories and inmates.

Deut 32:22

(This is the first occurrence of the word “hell” in the Bible.)

KJV - “For a fire is kindled in mine anger, and shall burn unto the lowest hell...”

NASB, NIV, LIVING, NAB, et al - “... to the realm of death below [or] to the depths of sheol [or] depths of the under world [or] nether world [or] grave, [etc.]”

II Sam 22:6

KJV - “The sorrows of hell compassed me about...”

NASB, RSV, et al - “The cords of Sheol surrounded me”

NIV - One edition - “The cords of the grave coiled around me...”

Another edition - “... entangled me...”

It is obvious that in these verses the New Versions consider hell to NOT be a place of torment and sorrow as the Bible really teaches, but merely a place of entanglement and/or restraint such as the grave.

Death or Hell in the Old Testament- The NIV translators, because of their preconceived theological notions, translate from their own ideas, **not the manuscripts**. Not even the corrupt ones, that they normally are so fond of, agree with them. In the following verses where they insert “death,” the Hebrew words aren't even in the manuscripts, ANY of the manuscripts! The translators are quite aware of this, but, because of their own preconceived

notions, they choose to ignore that fact and leadingly insert the word death to bias the reader toward their own unscriptural views on the subject. (Deut 32:22; Job 26:6; Prov 23:14; Prov 27:20; Is 28:18; 57:9)

According to NIV editor Larry Walker, **“The committee did not feel absolutely bound to the Hebrew text... The other Canaanite deity, mot (death) ... is personified ...”**^(23 w)

This means that the editors felt that the writers of the Old Testament DID NOT KNOW how to be clear when they wrote down God's words, even though they were doing so under His inspiration. Therefore, it is also obvious that the New Version translators do not believe in the existence of God's ability to inspire fully; i.e., in a manner which would make the human writers incapable of error when writing what God wanted them to write. Not only hell is out but, it seems, so is inerrant inspiration.

Translators and Unbelievers- In this matter of hell the New Translations and translators follow the trend of today's religious unbelievers.

Armstrong- **“... hell is part and parcel of folklore ... when a human being dies he is dead.”**^(ibid.)

NIV editor Harris- **“The NIV translators ... regarding hell ... the meaning grave fits ... The terms (hell and grave) are synonymous ... no more than darkness, dissolution, and dust of the tomb ... to lie in the dust. ... decay or perish in the grave.”**^(ibid.)

Translate or Transliterate- To transliterate into English is to purposely NOT translate but to simply bring a word directly into the English language. There are times when this is appropriate such as when it is necessary to coin (invent) an English word when one is not available. Such as: βαπτισμα, pronounced bap-tis-ma, transliterated “baptism” in order to give us an English word for the scriptural ordinance of Baptism by immersion in water.

(Use of the word “immersion” itself would not have been appropriate because of its lack of spiritual connotation. My wife immerses my socks in order to wash them but that does not carry with it the meaning that my socks are taking part in a church ordinance. Therefore a different word was necessary that carries with it the specific connotation of a church ordinance.)

In the case under discussion, (should it be hell or “Sheol”) it is, however, merely a trick used in the New Versions to further their unscriptural denials of hell.

This same trick is utilized, by the way, by the Jehovah's Witness cult in their New World translation. (Which is from the same basic texts used for most of the New Version translations.)

It seems that the New Version editors and translators have joined with the

Jehovah's Witnesses in their denial of hell by using the same transliteration method to avoid the use of the word and thereby cloud the issue. Both have accomplished this end by transliterating all of the several words that refer to hell. This method has proved quite successful in accomplishing their ends and prevented the embarrassing faux pas of their having to put out a translation that would give the lie to their preconceived theological beliefs and teachings.

Transliterated Words:

Hades in the New Testament

KJV - translates the word as “hell.”

NASB, NIV, NWT, NKJV, et al - 14 times the word “hades” is left untranslated; i.e., it is TRANSLITERATED.

(Note: Notice that this time the supposedly better “New King James Version” joins their ranks as it does in several other very important instances; and thereby disqualifies itself for use as the true “Word of God.”)

Sheol (the word occurs 67 times in the OT)

KJV - translates the word as “hell.”

NASB, NWT (Jehovah's Witness “Bible”), et al - “sheol” is transliterated into the English; i.e., it is left untranslated.

This aversion to and avoidance of the existence of “hell” is not a new idea but simply a new espousal of an old one. The New Version sly avoidance (at best) and denial at the source of the existence of a scriptural hell (created for the devil and his angels but forced into use as a place of eternal punishment of the unsaved) puts them in good company. The world's largest Christian cult, Roman Catholicism, has espoused essentially this same idea for centuries. The New Translations now serve to fuel the fires of their heresy of “Purgatory” which is, according to them, a second chance, after death, to escape hell for all but the most recalcitrant sinners. (For the RC Church that would mean almost exclusively only those who have been “excommunicated” from the Catholic Church or those who have committed unpardoned “mortal sins.”) In addition they serve to give credence to other ancient ideas of a “second chance,” as well as the humanistic and metaphysical doctrine of Evolution.

The New Version and Heathen doctrines of “hell.”

The New Version translator's idea of hell as meaning the grave places it in the category of a simple holding place until the resurrection or reincarnation, depending on your own particular theological bent.

This puts their fantasies in the company of heathen doctrines of hell dating

back for thousands of years.

Assyrian- “[Their] idea of *hades* [is] as an intermediate state... They called it the Elysian or Happy Fields ... a place of gates and shadows.”^(23 w)

Egyptian- “Hades was called 'Amenti,' a place of dreamless sleep. Inhabitants did not stay long...”^(ibid.)

Scandinavian Mythology- Tells of an afterlife in Hades.

Greek Mythology- “Aeschylus wrote that this Meadow of Hades was the place where both good and evil people were purified by doing good works.”^(ibid.)

Homer- In the writings of Homer, “... the underworld is vague, a shadowy place inhabited by shadows. Nothing is real there. The ghost's existence, if it can be called that, is a miserable dream.”^(67 c)

Latin Aenid- “Trojan, Anchises' son, the descent of Avernus is easy. All night long, all day, the doors of dark Hades stand open. But to retrace the path, to come up to the sweet air of heaven, That is labor indeed.”^(67 d)

Hindu- “Heaven and hell are within us ... This is the great realization of the Upanishads of India in the ninth century B.C. All the gods, all the heavens, all the worlds, are within us. They are magnified dreams...”^(96 a)

(Therefore, hell is nothing to fear; it is just a dream of our own making and cannot hurt us.)

Islam- “Mulla Sadra [taught] Muslims that heaven and hell were [both] located in the imaginary world within each individual.”^(54 q)

“When the Koran or *hadith* speak of ... Hell ... they are not referring to a reality that was in a separate location but to an inner world ...”^(54 r)

(An imaginary hell within; not a real hell without.)

Obviously the New Version/Protestant/Catholic idea of the non-existence of a literal hell is not something they invented. Contrarily, it is something they simply inherited from antiquity and adopted as their own. And now they are trying to foist it off as Bible doctrine, using their own perverted translations as proof.

SEE THE WALL TREMBLE AND CRACK!

Final Statements on Hell from the New Version translators:

R. Laird Harris- “[Hell] refers only to death, not to ... any punishment ... [The] meaning grave fits ... no more than darkness, dissolution, and dust of the tomb ... [to] decay or perish in the grave.”^(23 w)

Phillip Schaff- “[There is] an extension of the period of grace for non-Christians beyond the limits of the grave.”^(ibid.)

Phillips- “[Does hell exist?] I seriously doubt this.”^(ibid.)

Larry Walker- OT - “The other Canaanite deity, mot (death) ... is personified ...”^(ibid.)

It is obvious that the New Version translators believe no more in a literal hell than they did, as we saw in an earlier section, in the literal, exclusive, gospel of Jesus Christ. From the evidence it can be seen that their personal heretical theology has warped their ability to rightly translate the scriptures. Their following of heresies concerning salvation, death, and judgment will condemn their own souls to hell. Not only that but it will, unfortunately, do the same to who knows how many millions of others who follow and believe their perverted translations.

Judgment- According to God's real Word, His judgment upon the unsaved is everlasting punishment.

KJV - Mt 25:46 “**And these shall go away into everlasting punishment...**”

The New Version editors' aversion to the idea of God's everlasting judgment can be detected in the way they either totally avoid references to it or else try to impenetrably cloud the issue by substituting “eternal” for “everlasting.”

Definitions- “**eternal/everlasting**” - prime definitions.⁽⁶¹⁾

everlasting - Lasting forever.

eternal - without beginning or end of duration.

(Note: Whether one believes there is a difference, biblically, between the two words is not the subject of this thesis and therefore is unimportant to our purpose. It can be addressed at another time. What we must address here is the importance of not interchanging the two because those who read, and use the New perversions to teach heretical doctrines, can point to the different dictionary meanings and use them as ammunition to supposedly prove their point.)

Both words, everlasting and eternal, with only three exceptions, are translated from one root word in the New Testament. (Exceptions to be

noted.) (All Greek definitions are from ref. #3.)

αιωνιος (ον), (ου), (ους), (αν)- (all NT refs. except 3)

indeterminate as to duration, eternal, everlasting.

[Note: The three exceptions are translated from the word *aidiois-*

Gk- αιδιτοις - (**Ro 1:20; 2:7; Jude :6**) **always existing, eternal.**]

In the translation of the scriptures, the word *aionios* (αιωνιος) is translated “eternal” when it refers to something or someone not bound by the constraints of time. When it refers to something or someone lasting forever, then it is translated “everlasting.”

Destruction- This is another word that it is necessary for us to define. (Definition is again from ref. #3.) (Refer to I Thess 5:3 and II Thess 1:9 for instances of this word.)

ολεθρον (ος) – (ολλυμι, **to destroy**) **perdition, destruction.**

The Doctrinal Chaos-

The New Versions change “**everlasting**” to “**eternal**” in the majority of the cases where “**everlasting life**,” a life of endless duration, is being referred to. By doing so they change the plain meaning of a life that will LAST forever, to that of some kind of an ephemeral (“eternal”) one; meaning a life outside of time or not bound by the constraints of time rather than one of an endless physical existence within time.

The Difference and the Harm-

It is true that the life we inherit from God is an eternal life because it is from, and based in, Him, the Eternal God. And that life is a life unbounded by time; i.e. it has “no beginning or end of duration.” When that fact is being referred to the use of the term “eternal” is appropriate and is used in the KJV. But, that “eternal life” that we receive from God works in us to an “everlasting life.” One that begins with our physical birth and/or our new birth (after we reach the age of accountability) and extends forward with infinite duration.

To cloud the issue by intermixing the two terms leaves the unsaved reader wondering if our life is going to be one of infinite physical duration, (after either the resurrection or the rapture) or is it going to be some kind of an ephemeral one completely outside of time and our physical body. (Because any part of the physical creation requires both space and time for its continued existence- i.e., no time, no physical body.) Maybe we'll experience spiritual existence as part of the ephemeral “One” god-concept that they have tried to foist off on us in other places in their perverted translations. Oh, what a tangled web they weave.

To suggest anything even remotely similar to that kind of heresy, as the

New Versions do, whether purposely or accidentally by inept translation procedures, is sure theological death. To put it simply, it is playing directly into the hands of those who would have us move toward the Hindu/New Age philosophies that preach those same false doctrines.

We have already seen the New Versions play right into the devil's hands by changing God from "Him," a personal God, into "the One," an impersonal, pantheistic "IT." Now we see how he (the devil) cracks the whip again and the translators go through their tricks and cloud the issue of our future in the resurrection. (Or our future after the rapture, whichever the Lord sees fit to bring about in our lives.) Is it to be a physical life of endless duration (as the Bible teaches) brought about by the "eternal" life we receive from God through the spirit? ("It is the spirit that quickeneth... Jn 6:63) Or is it to only be some kind of ephemeral, mystical "life" outside of time? Both are necessary for the truth of the scripture to be plainly conveyed. From the view of the Eternal God, the life He has given to us is His own, eternal. From the viewpoint of temporal man, that life will extend forward infinitely from the time of our reception of it. It will be one of endless duration. Two different terms yes, but easily understood. The first is generational, from God, the other is experiential, by man. We need both terms left in the Scriptures in order to fully understand what God has given to us. Just as important, we need them both to fully protect the unsaved from unscrupulous preachers of various false gospels and religions that will try to initiate them into some sort of Hindu/New Age/Humanistic amalgamation and use the mistranslations to prove they are right. In the process they will damn their souls to the very hell they don't believe in!

In the KJV it is easy to figure out what kind of a life it will be, because both terms are used and both the saved and the unsaved are protected. In the New Versions, however, one might never know until he gets there. He can easily be led astray by the word-benders that love to use the New Versions to "prove" their soul-damning and confusion causing heresies.

The same thing holds true for hell, the lake of fire, damnation, etc.; only in those cases, finding out after they get there instead of before they go would be an irreparable blunder. They would be left in a state of everlasting physical as well as spiritual suffering and pain, with no hope of escape. It would be everlastingly too late.

Judgement, Eternal Life or Eternal Punishment.

Summary-

Are they real or spiritual, experiential or ephemeral, everlasting or temporary? How do we get it or how do we escape it? Use the New Versions and you will never know until you get there. Use the KJV and you

will find that God really does want you to know. Right now, right here, in this life. And if it concerns your Salvation you better know, right now, before it's too late! With the KJV you can know, because it is the only preserved Word of God in English that you can use and trust as completely as our God who gave it.

Other misleading passages-

We will now address some more questions raised by misleadingly translated passages as we compare other scriptures and how they are translated in the various "Bibles."

Obey/Believe-

To escape God's wrath, must we "believe" in/on Jesus Christ; or, as the New Versions say, must we simply "obey" Him?

John 3:36 (caps added for emphasis)

KJV - "... he that BELIEVETH not the Son shall not see life; but the wrath of God abideth on him."

NASB, RSV - "... he who does not OBEY the Son shall not see life, but the wrath of God rests (abides) upon him."

It is obvious here that for these New Version translators, simple, biblical, "belief," is not enough; but obedience is. That is a doctrine of works no matter how you slice it!

Eternal Damnation-

Mk 3:29

KJV - "... is in danger of eternal damnation."

NASB, NIV, RSV, et al - "... guilty of an eternal sin."

Eternal "sin" and eternal "damnation" are not even CLOSE to meaning the same thing. The first (sin) is an act committed by a created being; specifically, man. The second (damnation) is the resultant punishment enacted because of the judgment of God on those who commit such an act.

That's kind of like mixing up the condemnation to the electric chair (the resultant execution of judgment) with the original physical act (the murder) committed by the criminal that earned him the death penalty in the first place.

The second is the carrying out of judgement BECAUSE of the first, not the same thing AS the first. You can not interchange an effect with its cause!

Omitted References To The Severity Of Judgment-

Mk 6:11b

KJV - "... it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city."

NASB, NIV, RSV, et al - "... [entire part of verse is OMITTED]."

In context this verse is talking about those who will not receive the

preachers who come a-preaching. (verses :7-13) The fact that those who reject the preaching of the word will be judged severely is completely eliminated from this verse in the New Versions. This obviously has been done to bring their translations into line with their beliefs that a hell of punishment is some kind of religious anachronism that needs to be done away with. Some of them have even stated this in their various writings and statements.

Mk 6:11b “... than for that city.”

There is a second biblical idea denied by omitting this latter part of the verse. That is the application of it to teach the doctrine that there is also societal destruction and damnation for the rejection of the gospel.

Summary-

It is clear that the preconceived theological heresies of the translators have, either accidentally or purposely, spilled over into their offspring, the New Versions.

Accordingly, hell is no longer the place of unending punishment of the unsaved as taught in God's true Bible. Therefore, His Judgment on the unsaved is no longer a thing to be feared; nor, according to them, is it final. In their perversions of the true Word of God, Hell and Judgment are stripped of their truth and are turned into nothing more than the useless and empty threats of a powerless and frail God.

TWO MORE BRICKS, HELL AND JUDGMENT, ARE IRREPARABLY WEAKENED AND THE DISINTEGRATION IS SPREADING RAPIDLY UPWARD THROUGH THOSE OTHERS THAT REST UPON THEM.

THE FOUNDATION OF EVERLASTING LIFE IS TURNED INTO NOTHING BUT THIN GLASS THAT SHATTERS UNDER ITS OWN WEIGHT.

THE WHOLE WALL IS FRAGMENTING AS BRICK AFTER BRICK, FOUNDATIONAL AS WELL AS SUPPORTING, TURNS OUT TO BE MADE OF UNFIRED SAND AND CRUMBLES TO DUST AS WE WATCH.

Who Is Our Saviour?

Of their many disagreements there is one main bone of contention between the true Bible believing fundamentalists and those who only claim to be such. (Claim to be and yet deny the validity and even the possibility of the existence of the truly preserved Word of God.)

That question is: **“Just exactly WHO is the Saviour, and what is He, is He man alone or is He the Son of God, and God the Son?”**

We will briefly (have I said that before?) address some of the changes made by the translators. We will then briefly (?) see how they use those changes to promote certain of their own preconceived ideas in those areas, as well as how they (the changes) affect the true doctrine of Salvation.

“Jesus Christ” or “The Christ”

Our Saviour was Christ and His name was Jesus. The New Versions would change the person to an office, “the Christ.” This is nothing less, nor nothing more, (once again) than a reversion to our old nemesis, that familiar mixture of Hindu and New Age theology that tries to make “Christhood” something that is attainable by any man.

New age-

From the Intro. to **“The Aquarian Gospel of Jesus the Christ.”** (This book is one of the earliest of the New Age “bibles.”)

“The word Christ ... is an official TITLE... When we say Jesus the Christ we refer to the man and his OFFICE... Jesus was not always Christ... Jesus WON his Christship by a strenuous life, and in the Aquarian Gospel, chapter 55, we have a record of his christing, or receiving the degree Christ.”^(30c) (caps added)

Attainment- Christhood is considered an office attainable by anyone who cares to. (Again from the “Aquarian Gospel.”)

“... look not upon the flesh; it is not king. Look to the Christ within, who shall be formed IN every one of you, as he is formed in me [Jesus].”^(30d)

KJV - There are 32 times the KJV refers to Jesus as **“... Christ [or] Jesus Christ, etc.”**

New Versions - The New Versions, once again, succumb to Satan's seduction and fall right in line with his Hindu/New Age philosophies and refer to Jesus the same 32 times as: **“THE Christ.”** (caps added)

LOOK HOW THE WALL TREMBLES AND SHUDDERS!

CHRIST'S DEITY

(As it affects His place as our Saviour.)

According To The Bible, (KJV) God Is Our Saviour-

Jude :25 “... God our Saviour ...”

Is 43:3 “For I am the LORD thy God, the Holy One of Israel, thy Saviour.”

Is 43:15 “... O God of Israel, the Saviour.”

(Also see: Is 45:21; 49:26; 60:16; 63:8; Lk 1:47; I Tim 1:1; 4:10)

God Is Our Only Saviour-

Is 43:11 “I, even I, am the LORD; and beside me there is no saviour.”

Is 45:21 “... a just God and a Saviour; there is none beside me.”

Is 45:22 “Look to me, and be ye saved, all the ends of the earth, for I am God, and there is none else.”

He Is Our Redeemer-

Is 49:26 “... I the LORD am thy Saviour and thy Redeemer.”

Is 60:16 “... I the LORD am thy Saviour and thy Redeemer.”

No Deity, then there is No Saviour and No Redeemer!

In other words, to be in agreement with the Old Testament, if Jesus Christ of the New Testament is not God then He CANNOT be our Saviour, nor our Redeemer!

We have already seen, in an earlier section, that the New Versions deny the deity of Jesus Christ. If that be true and He is not God, then He is not our Saviour. He CANNOT be, according to the Old Testament scriptures that we just looked at, because, according to them, only GOD can be our Saviour!

A Final New Version Blow To The Deity Of Christ-

Riplinger, in “New Age Bible Versions,” tells us that, **“In addition to the 100 or so [New Version] verses which deny the deity of Christ, new versions (NASB, NIV, et al) ADD WORDS to Jude 25 to give the impression that Jesus is NOT God.”**⁽²³⁾ (caps added)

Jude :25

KJV - “God our Saviour.”

NASB, RSV, JERUSALEM BIBLE, WILLIAMS, et al, (Including the overwhelming majority (if not all) of the New Versions.)

“God our Saviour- THROUGH [or] BY- Jesus Christ our Lord.”

(caps added for emphasis) (The wording may vary slightly.)

This is a perversion that DELIBERATELY separates God and Christ. God is called “our Saviour,” which is good; but Jesus Christ is relegated to the place of being a mere TOOL, i.e., Christ is the means used BY God, THROUGH which He accomplishes our salvation.

IF CHRIST IS NOT GOD, THEN HE CAN NOT (ACCORDING TO THE OLD TESTAMENT) BE OUR SAVIOUR/REDEEMER.

THE NEW VERSIONS KNOCK A HUNDRED FOUNDATIONAL BRICKS OUT OF THE WALL BY DENYING THE DEITY OF THE LORD JESUS CHRIST A HUNDRED TIMES.

TOGETHER THOSE BRICKS FORM A MAJOR PART IF NOT THE BULK OF THE FOUNDATION OF THE DOCTRINAL WALL OF CHRIST AS GOD OUR SAVIOUR.

WITHOUT CHRIST, THE CHIEF CORNERSTONE OF THE WALL, IT IS SO WEAKENED BEYOND ANY POSSIBILITY OF REPAIR THAT IT MUST -

- EVENTUALLY -

- FALL - !

THE BLOOD ATONEMENT

KJV - “In whom we have redemption through his blood, even the forgiveness of sins.” (Col 1:14)

We Are Washed In The Blood Of The Lamb-

Bancroft, in his doctrinal textbook, “**Christian Theology**” tells us that “**The center and heart of the atonement of Christ is declared to be ... (1) His death ... (2) His cross ... (3) His blood...**”^(59 i)

Evans, in “**Great Doctrines of the Bible,**” agrees. In the section concerning “**Reconciliation**” he also lists those same three: “**... death ... cross ... blood ...**”^(69 k)

Of these three that are at the “heart” of the atonement we will discuss the third, “His blood,” as it relates to the atonement. Let's see how it is presented in God's true Word and then what is done to it in the New Versions.

Foundational Scriptures- In the textbooks we find some common foundational scriptures concerning the blood atonement:

Mt 26:26; Mk 14:24; Lk 22:20; Eph 1:7; 2:13; Col 1:14; Heb 9:12 & 15; I Jn 1:7; Rev 1:5; 5:9.

Upon an examination of these scriptures I discovered that the New Versions make significant changes in 3 out of the 11 foundational scriptures. So much so, in fact, that they have rendered them totally useless as foundational scriptures for the doctrine of the “blood atonement.” More than that, they have been rendered useless as being references to the blood atonement AT ALL! Therefore the translators are doubly responsible. First, for making them useless as foundational scriptures; and second, for making them useless as even supporting scriptures for the doctrine.

Luke 22:20

KJV - “... This cup is the new testament in my blood, which is shed for you.”

NASB, NIV, RSV, inclusive - “... this cup which is poured out for you ... new covenant in my blood.”

[“which is shed for you” is OMITTED.]

The wording may vary but all New Versions say essentially the same thing and omit “which is shed for you.”

In the New Versions the cup is poured out for us but the blood is not; i.e., His blood is not “shed” for us. Therefore this foundational brick is removed from the doctrinal wall.

Colossians 1:14

KJV - “In whom we have redemption through his blood, even the forgiveness of sins.”

NASB, NIV, RSV, inclusive - “In whom we have redemption, the forgiveness of sins.”

[“through his blood” is entirely OMITTED.]

By their omission of “through his blood,” the New Versions have rendered this scripture also totally useless for either a foundational or even a supportive role in the doctrine of the blood atonement.

Rev 1:5

KJV - “... washed us from our sins in his own blood.”

NASB, REV, et al - “... released (or freed) us from our sins.”

Washing (KJV) is a cleansing from our sins. On the other hand, to free or release us (NV) is to simply let us go from our sins.

Prejudice In Translations-

To show you just how far the translators will go to include their own theological eccentricities in the New Versions, the KJV underlying Greek text is also in ALL of the manuscripts (including their own) save one. That one exception is a single 5th Century manuscript known as “D,” (mentioned earlier) and yet they chose to ignore the overwhelming majority and follow it. In the case of the NASB they do so **“... numerous times.”**^(23 x)

Such an unreasonable translational practice exhibits a self-evident prejudice based (just as evidently) upon preconceived theological ideas. Inconceivably, this prejudice is manifested even in the face of the fact that the overwhelming majority of even their own usually unreliable texts gives exactly the same reading as the Majority Text in this instance. Therefore, pre-judging of content and purposeful exclusion of it is the only reasonable explanation.

“The Execution” of The Blood Atonement-

Upon examination of these foundational scriptures we can see that the New Versions have held court and summarily executed the doctrine of the blood atonement. That sentence was carried out by their translatorial firing-squad shooting 3 big holes directly through what is called **“the center and heart**

of the atonement.” It would seem to me that three bullet holes through the heart would prove fatal to any entity- including a living Bible-doctrine.

HOW TO RECEIVE ETERNAL LIFE

By “The” Words Of Eternal Life.

John 6:68 (caps added for emphasis)

KJV - “... thou [Jesus] hast THE WORDS of eternal life ...”

NASB - “... You have WORDS of eternal life ...”

In the preserved Word of God, (the KJV in English) we are told that Jesus has “the words” of eternal life. In the New Version however, we are told that He merely has “words” of eternal life. So He has words of eternal life. So what! Every prophet since the beginning of time has made that same claim.

Therefore, we are again left asking some very important questions:

1. What words? Are they the gospel of Christ which is “the power of God unto salvation?” (Ro 1:16) Or are they some other words? Are they a different gospel (which is very possible because of NV translational errors in Romans 1:16) or maybe just some heathen “magical” words? Who knows?
2. Are they the only words? The way it is worded would lead the unsaved to believe that there could be other words of eternal life. And yet God tells us, through Paul, that “another gospel,” which those other words would be, bring a curse (anathema) upon the bearer. And yet the NASB leaves the possibility looming large on the horizon that there definitely could be other words of eternal life.
3. If there ARE other words that could bring eternal life, then God is either a liar or unfair/unjust. The first for saying there is only one way (“I [Jesus] am the way, ... no man cometh unto the Father but by me.”) when there obviously must be other ways. The second for being so narrow that He insists on propagating only one gospel in His Bible when there are who knows how many others.

Well, God is neither of those things, so I have no other choice than to believe the true Bible rather than one of the corrupt New Versions.

I am forced to believe that Jesus gave “THE words of eternal life.” The true and only words!

Which God, Which Son-

We have seen that according to God's truly preserved Word that Salvation is only by the blood of His only begotten Son, Jesus Christ. Then the final question is which Son of which God?

Which God-**Acts 14:15****KJV - "... the living God."****NASB, NIV, et al - "... a living God."****I Thess 1:9****KJV - "... the living and true God."****NASB, NIV, et al - "... a living and true God."**

I don't want to depend on just "a" God, I want to depend on "the" God. The chaos wreaked on Him in the NT, by the New Versions, is merely a continuation of what we have already seen them do to Him in their perversion of the Old Testament.

The complete removal of God's name, Jehovah, from the Old Testament, coupled with this New Testament presentation of Him as "a" God rather than "the" God has left us with a Bible that has been stripped to its very bones. With so much of the meat gone we are left with a book that is a mere skeletonous cadaver. Once we had the vibrant, "living," Word of God, that was able to clearly speak to us about THE true God named Jehovah, that sent His Son Jesus to shed His BLOOD for us. In its place we now have a mute, lifeless shell. Stripped of the life that once infused it with the power to proclaim to us as a living teacher to bring us to Jesus by, "THE" gospel of, "THE" only begotten Son through His blood, to reconcile us to our God, Jehovah; now, that is gone. We are, instead, left only with cloudiness. We must wander and wonder about a possible multitude of ways. With no clear light to guide our feet we will surely lose our way of sanctification and the unsaved will lose their way to Heaven.

WATCH THE BRICKS CRUMBLE AS THE FOUNDATIONS DISINTEGRATE!

Which Son of Which God?**Daniel 3:25****KJV - "... the Son of God."****NASB, NIV, et al - "... a son of the gods."**

That phrase in the New Versions puts us in the position, again, of trying to figure out "Who in the world are they talking about?"

According to God's Word we Christians are ALL sons of God, in Christ. So which one of God's multitude of sons are the New Versions talking about? Is it Jesus? You? (If you're saved.) Me? The Pope, (in the unlikely event that he is saved) or a prince, or a pauper off the streets? By reading one of the New Versions the answer to that question is outside of the bounds of any logical solution. Unless we stick to God's true Word, the KJV, we could

never know.

The Son In The Old Testament

The verse just previously quoted, as it is correctly translated in the KJV, is one of the foundational verses for the existence of “Christophanies” in the Old Testament. A Christophany is a very specific type of “Theophany” (an appearance of God) which is a preincarnate appearance of God the Son, Jesus Christ, in the Old Testament.

With this change to “**a son of the gods,**” instead of “**the Son of God,**” the translators have not only made a shambles of the doctrine of Christ's preincarnate existence but they have also relegated Jesus to the ranks of the mythological “sons of the gods.” Including such famous ones as “**Hercules, Mars, Apollo, Mercury, Vulcan, Pan, Silenus, Castor, Pollux,**”⁽⁶⁷⁾ plus a half a hundred more from just Greek mythology alone. Not to mention who knows how many hundreds more from other cultures and mythologies. Pretty lousy company for THE son of God, isn't it?

New Testament References

Mt 27:54

KJV - “... Truly this was the Son of God.”

NASB (1966 text) - “... Truly this was a son of God.”

NASB (1973 footnotes) - “... Truly this was a son of God.”

[or] “a son of a god.”

It looks like the NASB translators can't decide which reading is the one that God really preserved. Truth is singular, both can be wrong but both cannot be right. By the time you read this it may say something else if they have maybe decided to change their minds again. (I'm sure glad that God hasn't changed His mind, and never will concerning His Word. It is settled forever in Heaven.) (Psalm 119:89)

John 6:69

KJV - “... the Son of the living God.”

NASB, NIV, RSV, et al - “... the Holy One of God.”

Here we go again with their New Age/Hindu theology marching through the New Versions wearing its putrid Gnostic grave-clothes and once again trying to perpetrate the heresy of “the One.”

John 3:16 & 18

KJV - “... only begotten Son ...”

RSV - “... only Son ...”

NIV - “... one and only Son ...”

This translation in the New Versions is, to put it simply, A LIE OF THE DEVIL! As we have already pointed out, God has a multitude of “sons” but only ONE “only begotten” Son. Watch out though because the New Version

editors are tricky. They have reinserted “only begotten” back into the main text and have relegated their heretical translation to the margin. But, watch for it to be deleted from the text once again as soon as they think they can get away with it. If enough people scream their head off (as I am doing with this thesis) then maybe they'll just pull their corruption completely off of the shelves and go back to the true Word of God. (Fat chance!)

Rev 1:13; 14:14

KJV - “... the Son of man ...”

NASB, RSV, et al - “... a son of man ...”

If we look at the surrounding verses for context it is easy to see that Jesus is being referred to in these two verses. In fact, in Rev 1:13 the NASB even capitalizes the other references to the being referred to in verse :13. This, according to their rules of translation, means they consider Him deity. Then why the inconsistency in verse :13? Why deny His deity in such a blatant manner here. The phrase, “the Son of Man,” is a common one used in referring to Jesus Christ. To deny its appropriate usage in this passage is confusing, to say the least. Further, it is misleading theologically and, when combined with the other changes, a sign of probable ulterior motives. Some of which we have already discussed and some of which will be discussed shortly.

The Answer From Scripture

All of these questions about “the Son” versus “a son,” and “only begotten” Son versus “one and only” Son can be answered, all at one time, by simply following good translational procedure and comparing scripture with scripture.

I draw your attention to Romans 8:14.

Romans 8:14

**KJV - “For as many as are led by the Spirit of God, they are
THE SONS of God.”**

In the light of this scripture as well as Jn 1:12, Ro 8:19, Phil 2:15, I Jn 3:1, I Jn 3:2, it is obvious that any scriptures, such as the ones we just read in Matthew, John, and the book of the Revelation, or those in any other place, that refer to Jesus (or any one else) as simply “a” son could not be understood to automatically delineate that person as the Son that saves. This is only a logical conclusion because our search of scriptures presents us with many “sons;” and any one of them could be the one being referred to by the ambiguous (you could even say generic) term, “a” son.

In order to clarify the matter and identify that the son you are referring to is the Saviour, Jesus Christ, then you must do as the true Scriptures do and refer to Him as “the” Son, or “the Son of God,” or “the Son of man,” or the

“only begotten Son.” This was purposely preserved by God in His true Word to clearly differentiate between the multitude that are His sons by adoption (in Jesus Christ -Romans ch. 8) and the only begotten Son, who is the Saviour, Jesus Christ.

John 3:16

This verse, however, is a different matter.

In the light of Romans 8:14 it is obvious that the New Version translations of the verses in John chapter 3, especially verse :16, are not merely meant to be cloudy but are absolutely and deliberately wrong.

Romans 8:14

**KJV “For as many as are led by the Spirit of God,
they are the sons of God.”**

John 3:16 & 18

KJV - “... only begotten Son ...”

RSV - “... only Son ...”

NIV - “... one and only Son ...”

It is impossible for the truly preserved Word of God to contain a contradiction of this kind. Only the King James Bible, in English, retains the accurate and doctrinally cohesive translation of this verse, as well as others that mesh with it, and present one, clear, true picture of Jesus Christ, the Son of God. As we have just seen in Romans 8:14, God has many sons but only one “only begotten Son,” as we see here in John chapter three in the KJV. This scripture passage is probably one of the best known and widely quoted scriptures of the last several generations. Knowing the widespread use of this verse in children's Sunday schools around the world, for the translators to change it is a purposeful move to discourage memorization and familiarization of the widest possible audiences with God's Scriptures.

To render any scripture in the way they do, and especially as well known and clear a one as this one is, fully knowing the damage it will cause, is puzzling at best and sabotage it worst. When this type of confusion concerns scriptures such as those here in John and the others mentioned earlier that are FUNDAMENTAL to the delineation of WHICH Son an unsaved person must believe in for receipt of everlasting life is an inexcusable deviation, devilish in its design, and hellish in its consequences.

Underlying word- In the case of John 3:16.

In addition to the spiritual consequences of leaving out “only begotten,” one must also question the translation methods used.

The underlying Greek word for “only begotten” is “μονογεννης.” The lexical definition of the word is, “**only- begotten, only-born.**” It is from two words “μνος” meaning “without accompaniment, alone,” and “γενος,”

(from γενομαι) meaning “offspring, progeny.”

The two words compounded together can signify no other meaning than an only-born progeny. In the case of God's progeny it could only mean Jesus Christ the Son of God. When one contrasts this with those who are sons by spiritual birth, (“ye must be born again”) then it is easy to see that “only begotten” is a necessary translation of the underlying Greek word in John 3:16. This is true not only for spiritual reasons but also because it is the most viable and doctrinally cohesive translation of the word into English in order to convey the proper meaning to us.

THE LAMB WITHOUT SPOT OR BLEMISH

This section has been added since the original presentation of this thesis to Salt Lake Baptist College. It was necessary for it to be added as it concerns one of the most blasphemous, blatant attacks on the Lord Jesus Christ in the annals of Bible translating since the days of the original Gnostic attacks.

First a little Scriptural definition of the Lord Jesus Christ.

II Corinthians 5:21 “... who knew no sin ...”

Hebrews 4:15 “... yet without sin ...”

I Peter 2:22 “**Who did no sin ...**”

It is obvious from these scriptures that Jesus Christ is the fulfillment of the Old Testament picture of the Passover lamb. A “**lamb without blemish**” demanded by God as a sacrifice in Exodus 12:5. Also He was a picture of the sacrifice for atonement Of Leviticus chapter 1. This sacrifice, whether of the herd or the flock, had to be a “**male without blemish,**” which was then killed and his blood sprinkled round about the altar. There are other Old Testament pictures of Christ but these particular ones will serve for our purposes.

The point is that Jesus Christ had to be a male, perfect, without blemish. In order for Him to be our sacrifice He had to be without sin. In the New Testament, in I Peter ch. 2, Hebrews 4:15, and II Corinthians 5:21 as we have just seen, Christ was exactly that and therefore was acceptable to God as a sacrifice. That is, He was exactly that in the King James Bible's presentation of Him. Is this true in all of the translations? Is their Jesus without sin as our Jesus was? Let's see.

John 7:8 & 10

KJV - :8 “... I go not **YET** up unto this feast ...” (caps added)

(Later on, after His disciples went then He also followed.)

:10 “... then went he also up unto the feast ...”

In this translation it is quite clear that Jesus was simply stating (7:8) that He was not **YET** going to go up to the feast. There was not even the slightest

HINT of deception. He simply sent them on ahead, waited a time, and then later (7:10) went up privately and separately.

How about the New Versions?

NASB - "... I DO NOT GO up to this feast ..." (caps added)

"... then He Himself also went up ..."

RSV "... I AM NOT GOING up to this feast ..." (caps added)

"... then he also went up ..."

In these New Version translations the NASB and the RSV make a blatant LIAR out of the Lord Jesus Christ! In them they have Him plainly deceiving the others by lying to them and telling them that He IS NOT going to go to the feast; and then, after they leave He does the exact opposite of what He said and goes up to the feast.

This cannot be true!

If these translations of the scriptures are correct, then Jesus truly was a liar, and it is impossible for Him to be the spotless Lamb of God, the final Sacrifice. If that is true then that means that we all are still in a lost condition and going to hell, with NO HOPE of salvation. Unless! God has sent or one day will send another Saviour. But according to God's Word that could never happen.

Heb 10:12 "But this man, [Jesus] after he had offered ONE SACRIFICE for sins FOR EVER, sat down on the right hand of God" (Caps added for emphasis & "Jesus" added for context clarity.)

If, however, we are forced to believe that God will send another Saviour, which we are forced to do if we accept the New Version translation of John 7:8 & 10, then that would sure leave the door open for all who say that God did do just that. There have been many, and even today there are many, including Mohammed, Buddha, B'hai Aluah, Charles Manson, David Koresh, or any one of a hundred other false christs, waiting and more than willing to step in and usurp Jesus's rightful place on just such a pretense. And the New Versions are feeding their heresy.

WITH THE NEW VERSION'S PRESENTATION OF JESUS AS A LIAR, THERE IS NO HOPE OF SALVATION AND THE ENTIRE BIBLE MUST BE A LIE. THE DESTRUCTION IS NOW RUNNING THE BREADTH AND HEIGHT OF THE WALL AS THE UPPER LAYERS ARE WEAKENED BY THE CRACKS RADIATING FROM THE DEMOLISHED FOUNDATIONS. SALVATION, THE BLOOD ATONEMENT, JUDGMENT AND HELL, GOD AND CHRIST, THE TRINITY, THESE ONCE STRONG FOUNDATIONS HAVE ALL BEEN DESTROYED; AND THEIR DESTRUCTION INEXORABLY LEADS TO THE FINAL DESTRUCTION OF GOD'S WORD IN THE NEW VERSIONS. NOW ENTIRE SECTIONS OF THE WALL ARE FALLING AWAY. AS THE DOCTRINE OF GOD FELL EARLIER, SO NOW THE DOCTRINE OF CHRIST HURTLES TO THE GROUND, DESTROYED BY THE CHAOS OF THE NEW TRANSLATIONS. SPREADING CRACKS JOIN, MULTIPLY, AND BRANCH OFF AGAIN. SOON THEY BECOME WIDENING FISSURES AS ENTIRE DOCTRINAL WALLS SEPARATE AND CRASH TO THE GROUND.

AS THE DEAFENING RUMBLE SHAKES THE GROUND FROM THE FALL OF THEM AND ECHOES REVERBERATE ACROSS THE VALLEY OF OUR BELIEFS, WE WATCH AS THE CITADEL OF OUR FAITH, THE BIBLE, IS DESTROYED WALL BY WALL. TUMBLING SHARDS OF FALSE DOCTRINE COLLIDE, SHATTER, AND SPIN AWAY; SHOWING US THE USELESSNESS OF THE FALSE FOUNDATIONS OF "A CHRIST... A GOD..." and, "A GOSPEL."

IN THE MURK OF THE SETTLING DUST WE ONCE AGAIN PERCEIVE A GLEEFULLY GLOATING FIGURE DANCING IN THE MURKY DIMNESS OF THE DUST AND RUIN. THIS TIME, HOWEVER, IT IS DRAPED IN THE BURIAL CLOTHES OF A DEAD AND DEATH-DEALING GNOSTICISM, DREDGED UP FROM A 1500 YEAR OLD GRAVE TO ONCE AGAIN PARADE ITS DESTRUCTION OF MEN'S SOULS IN THE SERVICE OF THE DEVIL!

BUT WAIT!

**THERE ARE STILL A FEW PLACES WHERE THE
DESTRUCTION IS NOT QUITE COMPLETE. MOST OF
THE DOCTRINAL WALLS ARE DOWN BUT A FEW SMALL
STRETCHES REMAIN RELATIVELY INTACT.**

WILL THE NEW VERSIONS LEAVE THEM STANDING?

I THINK NOT!



CHAPTER FOUR

THE DOCTRINE OF DOCTRINES

IF WE LOOK VERY CLOSE WE CAN SEE THAT THE VERY MORTAR HOLDING THE FEW REMAINING WALLS TOGETHER IS DISINTEGRATING BIT BY BIT. IN THE SAME WAY THE DOCTRINAL WALLS WERE DESTROYED, NOW WE SEE THE NEW VERSIONS AT WORK DESTROYING THE VERY MORTAR THAT HOLDS THE FEW REMAINING BRICKS TOGETHER. THIS MORTAR IS THE VERY CONCEPT OF GOD GIVEN, AUTHORITATIVE, BIBLE DOCTRINES ITSELF. WITHOUT THIS DOCTRINAL MORTAR, NOT ONE BRICK IN THE WALLS OF THE CITADEL WILL REMAIN UPON ANOTHER; AND THE VERY FOUNDATIONS THEMSELVES WILL BE FRAGMENTED WITHOUT THE COHESIVE STRENGTH OF THE MORTAR TO HOLD IT TOGETHER.

WITHOUT AUTHORITATIVE DOCTRINES, FROM GOD, PRESERVED IN HIS WORD FOR US, THEN THERE IS NO AUTHORITATIVE WORD OF GOD. IT IS NO MORE THAN A COLLECTION OF GOOD TEACHINGS, NO BETTER NOR WORSE THAN THOSE OF THE WORLD'S VARIOUS RELIGIONS. IF THAT IS SO, THEN WE HAVE NO HOPE BECAUSE OUR FOUNDATION, GOD'S CITADEL OF TRUTH, IS NOTHING BUT DISJOINTED CHAOS.

CHAOS IN THE DOCTRINE OF DOCTRINES

Of the proliferation of errors, half-truths, misleading translations, and

outright lies perpetrated on the unsuspecting Bible reader, probably the subtlest attack of all is in the area of the very idea of doctrine itself.

In the New Versions there is a consistent avoidance of the very word “doctrine” in any POSITIVE sense. Instead, there is a comprehensive replacement of the word, when used in any kind of such positive context, with “teachings.” When however the context is a negative one, the word doctrine is left in the text.

Definitions

To address this matter effectively we must first cover a few definitions. All of the following are from “**The New Century Dictionary.**” (ref. # 61)

Doctrine(s), teaching; a lesson; also, that which is taught, teachings collectively; a body or system of teachings relating to a particular subject; a system of beliefs advocated; a particular principle taught or advocated; a tenet or dogma.

Teaching(s), ... that which is taught; instruction; a doctrine or precept.

Dogma, A settled opinion; a belief; a principle; esp. a tenet or doctrine authoritatively laid down, as by a church; also, a system of principles or tenets, as of a church, prescribed doctrine.

Summary. To set a foundation for this portion we will summarize:

1. Teachings are merely something that is taught.
2. Doctrines, in general, are a body of beliefs, teachings, or statements given as authoritative precepts, and/or those authoritative precepts individually.
3. Doctrines of God, as stated in His Bible, must therefore be the authoritative statements, tenets, principles or dogma of God. These were spoken and/or written by His scribes, His Prophets, His Apostles, and His Son, and recorded and preserved in His Holy Word.

In support of #3 of this summary I present the following:

THROUGH HIS PROPHETS

Deut 31:14 “And the LORD said unto Moses ...”

:19 “Now therefore write ye this song ...”

:30 “And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.”

32:2 “My DOCTRINE shall drop as rain ...” (caps added)

(First occurrence of the word “doctrine” in the Bible.)

Isaiah 28:9, 10, & 13

:9 “Whom shall he teach knowledge? and whom shall

he make to understand doctrine ...”

:10 “For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.”

:13 “But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little;”

(Also see Prov 4:2 and Isaiah 29:24)

It can be seen from these scriptures, as well as a multitude of others, that God gave His Word through the Prophets and other writers in the Old Testament. This body of “doctrines” was built piece by piece, one part at a time, each building on the other until the walls of the OT doctrines were completed. They obviously fit our definition of Bible “doctrines,” both as individual teachings as well as an authoritative body of teachings. Doctrine that in this case was given from God and delivered to us through His Prophets.

THROUGH HIS APOSTLES

Acts 2:38-42 “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' DOCTRINE and fellowship, and in breaking of bread, and in prayers.” (caps added)

(Also Acts 17:19; Ro 6:17; 16:19; I Tim 1:3, 10; 4:6, 13, 16; Heb 6:1, 2; II Jn :9, 10; et al)

As in the case of those doctrines given through the Prophets, these, given through His Apostles, also meet our definition of doctrines. Again, they not only do so as individual teachings but also as a systematic body of authoritative beliefs. Again they are doctrines from God; but given to us this time through His Apostles.

GOD'S DOCTRINES THROUGH HIS WORD

I Tim 6:1 “... that the name of God and his doctrine be not blasphemed.”

Titus 2:10 “... that they may adorn the doctrine of God our Saviour in all things.”

II Tim 3:16 “All scripture is given by inspiration of god, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

GOD'S DOCTRINES THROUGH HIS SON

Mt 7:28 - 29 “... when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught as one having authority, and not as the scribes.”

(Also: Mt 22:33; Mk 1:22, 27; 4:2; 11:18; 12:38; Lk 4:32; Jn 7:16 & 17; 18:19)

DOCTRINE IN GENERAL - AS A BODY OF BELIEFS

Job 11:4 “... for thou [Job] hast said, My doctrine is pure and I am clean in thy sight.”

(This is the very first usage of the word “doctrine” in this context.)

Mt 15:19 “But in vain do they worship me, teaching for doctrines the commandments of men.”

(This is the first New Testament usage of “doctrine” in this context.)

Mt 16:12 “Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Saducees.”

Rev 2:14 “... doctrine of Balaam ...”

Rev 2:15 “... doctrine of the Nicolaitanes ...”

(Also: Mk 7:7; Eph 4:14; Col 2:22; I Tim 4:1; Heb 13:9)

The scriptures bear out the fact that while “teachings” are merely something that is taught, doctrines are AUTHORITATIVE tenets, principles, teachings, or dogma. Depending on context and/or comparison, they can either be true or false doctrines; and, likewise, it can be the true doctrines of God, given by His various spokesmen, or it can be the true or false doctrines of men or even the devil. Not every teaching or doctrine recorded in the Bible is true. God records the lies spoken by men and devils as well as His own truth and the truths spoken by men. It is not hard to discern which is which. A simple reading of the Word will do. God always lets us know what is truth and what is error. And it goes without saying that any doctrines taught to us from God Himself are always true ones.

“Teaching” And New Age / Hinduism-

The New Versions, once again, are holding hands with the precepts of the New Age (which it is not) and Old Hinduism which is once again experiencing a “new” resurgence.

New Age: Riplinger quotes Alice Bailey (New Ager) in “**New Age Bible Versions**” (Riplinger's comprehensive book) as stating that it is necessary to

bring about **“... the elimination of doctrine [so] the New World Religion can give its teachings.”**^(23 z)

Hindu: The Hindu scriptures love to group Christ with the Avatars, thus making Him but one of many Teachers or Messengers of **“... the Self - the One - the Absolute Brahman.”**

From **“The Works of Sri Ramakrishna” - “The Avatara or Saviour is the messenger of God ... whenever there is a decline of religion in any part of the world, God sends his Avatara there. It is one and the same Avatara that, having plunged into the ocean of life, rises up in one place and is known as Krishna, and diving down again rises in another place and is known as Christ. The Avatars (like Rama, Krishna, Buddha, Christ) stand in relation to the Absolute Brahman as the waves of the ocean are to the ocean. On the tree of absolute existence-knowledge-bliss (Sat-chit-ananda) there hang innumerable Ramas, Krishnas, Buddhas, Christs, etc., out of which one or two come down to this world now and then and produce mighty changes.”**^(32 h)

In concert with the New Age / Hindu promotion of “messengers” or “teachers” that teach all things to all people and proclaim that none have absolute authority over any other, the New Versions also seek to replace authoritative “doctrines,” especially those of God, with the idea of the transcendence of “teachings.” In doing so they sell out to the enemy by stripping any possibility of there being any kind of exclusive authority to the doctrines of God as recorded in His Bible.

THE CHAOS

The New Versions are very selective in their elimination of the word “doctrine.” Instead of replacing the word with the alternate word “teaching,” straight across the board, they replace some and leave some, leaving us to wonder what kind of scheme lays behind each of their choices. As we go on with our examination, I think that the answer to that question will quickly and plainly manifest itself.

We will begin by dividing their uses of the words, teaching and doctrine, into the two camps used by them and then see what these two camps represent. By doing this we can easily understand just exactly where the translators are coming from.

Doctrines of men- Whenever the word doctrines is used in the context of the “false doctrines” of men and religion, the usage of “doctrine” is left unscathed by the new Versions. This automatically misleads the reader into thinking that the very idea of doctrine carries with it the inherent connotation of falsehood or evil.

Mt 15:1 - 9

NASB - “Then some Pharisees and scribes came to Jesus ... He [Jesus] ... said to them ... you invalidate the word of God for the sake of your tradition. You hypocrites, rightly did Isaiah prophesy of you, saying ... IN VAIN DO THEY WORSHIP ME, TEACHING AS THEIR DOCTRINES THE PRECEPTS OF MEN.”

RSV - “... teaching as doctrines the precepts of men.”

To see if their negativization of the concept of doctrines is uniform rather than just localized here in Matthew, let's go to the same account as recorded in the gospel of Mark.

Mark 7:7

NASB, RSV, - “... TEACHING AS DOCTRINES THE PRECEPTS OF MEN.”

So far they are running true to form. Let's see where they go from here.

Other Scriptures Where The Subterfuge Continues-**Col 2:20 - 22**

RSV - “Why do you submit to regulations ... according to human precepts and doctrines?”

Does that mean that “regulations and precepts” are also bad since here they are connected with the “negative” word doctrine?

Ephesians 4:14

NASB - “As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming.”

RSV - “... carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles.”

Now we have the word doctrine inextricably wound up with the words “trickery... craftiness... deceit... and scheming.”

I Timothy 1:3

NASB - “... in order that you may instruct certain men not to teach strange doctrines.”

The inconsistency of their application of their own methods of translation is very apparent in this third chapter of I Timothy.

In verse :3 the NASB translates the words “μη ετεροδιδασκαλειν” (μη–not; ετεροσ– other; διδασκαλια– doctrine) as, “**not to teach other [or] different doctrine.**” In accordance with their negativization of the word, here it is used to denote what is foreign to Christianity. Thus they again give the word doctrine a negative connotation by equating it with false beliefs as contrasted to the true tenets of Christianity.

In verse :10 however, they translate the very same underlying Greek word “διδασκαλία” as “**teaching.**” According to their pattern it is necessary to do so because in this verse the context is positive; i.e., “sound.” Therefore, they use what they want us to perceive of as a positive word, “teaching.”

By following this through these scriptures, their subterfuge and inconsistency is easily found out. When speaking of what is rightly translated as “doctrine” in the KJV, they immediately take up their charade and translate exactly the same underlying Greek word in two different ways in order to promote certain of their own preconceived ideas. This purposeful twisting and word manipulation is for the express purpose of giving the reader a conscious or subconscious bias. That bias being that “teaching” is both truth and positive, and “doctrine” is both negative and false. This charade is nigh unto succeeding. Because of the various false doctrines promoted by the Roman Church over the centuries the word has been given a bum wrap as it is. Now with the New Version's promotion of teachings as positive and doctrine as negative they promulgate this common feeling (wrong though it may be) that there can not be such a thing as TRUE, RIGHT, SOUND, or GOOD, authoritative “doctrine.” Since it has been removed from God's Word as a positive word then even authoritative doctrine from God is no longer a force for good in our lives.

I Timothy 1:3

RSV - “... that you may charge certain persons not to teach any different doctrine ...”

Here, even the RSV joins the charade of the NASB crowd and promote the idea that doctrine can only be bad or “different” from proper and accepted “teachings.”

Revelation References To Doctrine

There are two prevailing theories among Independent Baptists and, I'm sure, also among the Protestants as to what is meant in the book of the Revelation when mention is made to the deeds and the doctrines of the Nicolaitanes.

These two are:

One- One group holds that it is a reference to conquering the people with idolatry and immorality.

Two- The other holds that it refers to the ruling of the laity by the clergy.

Since about the fourth century, the second one has been exactly the case in the powerful and widespread Roman Catholic Church.

[NOTE: It is not within the scope nor purpose of this thesis to argue one side or the other of that question. Instead we will pursue the changes in the New Translations as they touch upon BOTH of these viewpoints.]

First some definitions:

Nicolaitanes- This term is from the Gk- Νικολαιτης, ου, ο, ων; a Nicolaitan, or follower of Nicolaus, an hersiarch (leader of a heretical sect) of the Apostolic age. ⁽³⁾

Nicolaus- From, “Νικολαος, victorious over the people.” ⁽⁹⁰⁾

The word was not uncommon but was contemporaneous of that time, **“Nico, for by that name did the Jews themselves call the greatest of [the Roman] engines [of war], because it conquered all things.”** ^(11a) ... **Nico-(the conquror), the name of the principal Roman battering-ram”** ^(11b)

We will now apply this to both of the views explained earlier.

Teaching vs. Doctrine- As Applied To Roman Catholicism

First we will pursue the New Version's changes in Rev ch. 2 as a bent toward NOT wanting to hurt the theological feelings of their brothers under the skin, Roman Catholicism. Lets see how this may be influencing their mistranslation of the word “doctrine” as “teaching.”

A movement has been seriously afoot for about twenty years to heal the wounds between Roman Catholicism and Protestantism. These one-time mortal enemies are at this time (in the mid-90's) well on their way to a healing of the breach. In fact many Protestant groups, including even supposedly “Evangelical” ones, have just recently signed “non-aggression” pacts with the Roman Church stating that they will quit proselytizing Catholics. When you clear away all of the baloney, what this really means to those of us Independents who have NEVER been Protestants, is that what those groups have agreed to is- “no more winning Catholics to Christ!” They can sign all the agreements they want, it “don't make no never mind to me.” If we come across someone who is lost it doesn't matter whether they call themselves Protestants, Catholics, Buddhists, or Baptists, if they are lost, then they are LOST! If we don't win them to Christ then they will spend an eternity in Hell and if we let that happen then we must answer to God for it.

And I really don't think He is going to care whether or not we have signed some kind of pact; neither will He let us off the hook by allowing us to even plead that kind of INSANITY in our defense! When we are called to answer why we disobeyed His Great Commission, we might just as well tell Him “the devil made me do it” as to say we signed a pact with a cult.

One of the main obstacles to such a reunion of Catholicism and Protestantism is the same one that divided them in the first place, disagreements over God's Word. The very beginning of the Reformation came about because of the multitude of inconsistencies between the doctrines and dogma of “The Church” and the doctrines of God's Word. These were so far apart that Romanism's beliefs never agreed with the Bible in more than just the bare essentials. Those same doctrinal differences, one side retained by the RC church and the other, the Bible side, espoused and propagated by

the Protestants, have to be resolved in order to heal the breach.

[NOTE: Even though the Protestants brought many errors out of the RC church with them, for sake of brevity we will not go into them right now. The Protestants at least espoused the Biblical doctrine of salvation by grace and a necessity for separation from the world and sin for the members, including the clergy.]

The same Roman Catholic doctrines that caused the schism in the first place have kept it from healing down through the centuries. In their disagreements the bulwark of defense for the Protestants has always been God's true Word. The Catholic "bible" and the Protestant Bible have always been far too dissimilar to allow any chance of reconciliation. That is fast being changed.

The last hundred years have seen some remarkable changes. Changes that would have seemed inconceivable to both the Protestants as well as the Independents of the century and-a-half before that. For the two and-a-half centuries of its existence, the King James Bible has kept the Romish line of "bibles" at bay. Now, in the last hundred years, the Romish readings have started infiltrating the Protestant churches through the New Versions via the shared corruption of the Romish and Alexandrian lines of Greek texts. (The KJV parent text, as we studied earlier, is a totally separate third line which, basically, is the Byzantine Text.) As we discussed earlier, the two corrupted textual lines (the Caesarean and the Alexandrian) have a common origin and ancestry in the corruption and heresies of the School at Alexandria. That connection is considered by most textual historians to have been through Origen. (This connection was discussed in quite some depth an earlier section so we will not pursue it further here.)

The move to reunite the two factions is currently advancing along two main fronts.

1. Dialogue has already been instituted between Protestant leaders and the Vatican for the express purpose of finding ways to heal the breach. In the furtherance of this there is an escalation in appearances of Catholic clergy in the pulpits and on the platforms of some of the major Protestant churches.
2. The move to bring the Protestant bibles and Catholic bibles closer together, and eventually into exact agreement, is also already well under way. This is being done by an infiltration of the New Version translation methods and committees with Greek texts that agree with those that the Catholic bibles were translated from. This has always been an ever-present danger in the use of any other than the Majority Text. It is widely understood that some known Catholic texts are included in all

of the Minority lines. The New Version translators are quite aware of this but still insist on using those corrupted texts in spite of this fact.

NOTE: I do not include true Independent Baptists among the ranks of the Protestants because we historically have never been part of, nor will we ever be a part of, the Roman Catholic Church. Nor will we ever use any Bible that is translated purposely (or even un-purposely for that matter) in any way to so twist it that it would agree with the ungodly doctrines and “bibles” of the Roman Church. I do not mean that there has never been, is not currently, nor ever will be, those who may call themselves Independent Baptists that might use those perverted translations. But if they do, they will be judged by God for it and ought to take the name “Independent Baptist” off of their doors.

That's the good thing about being Independent, we only have to answer to God, not to some denominational hierarchy; and we are free to use whatever we individually believe is the one true Bible that God wants us to use. I will say however that if it's not the KJV then it's not the preserved Word of God.

The purpose of this thesis, however, is not to ORDER someone to use the KJV. It is merely put forth to show them the folly of doing otherwise.

Roman Catholicism As Nicolaitanism-

Of all of the supposedly Christian groups in the world that have tried to conquer and rule the people rather than serve them, (clergy over laity) probably the most historically militant has to be the Roman Catholic Church.

This cult, ruled from Rome, has to be considered the “Queen” of quasi-religious, dictatorial, “authoritative” dogma and doctrine. (Albeit a false authority - it's still authoritative doctrine for Catholics.) Whatever is dictated by Rome becomes the rule of the day for all Roman Catholics, and is to be followed as though it were spoken by Jesus Christ Himself. In fact the “Church” claims that when the Pope speaks it IS the voice of Jesus Christ on earth.

However, upon examination of the dogma and doctrines of the RC Church one finds that the “authority” behind them is undeniably NOT that of God or His Word. It is merely that of a man, the Pope, who claims to speak for “the Church.” Since a majority of the doctrines espoused by the Church and the Pope are contrary to those of God's Word then the authority is obviously a false one. Also, just as obviously, if the authority is false, as it is here, then any dogma and doctrines predicated on it also would be false.

Now we have a problem:

1. Many Roman Catholic doctrines are false, as we just determined.

2. The New Version's manipulation of the word “doctrines” is in the direction of always leaving a negative or “bad taste” in our mouths.
3. Then, according to the New Version's move to characterize “doctrines” as always false teachings, it would seem to demand that “Nicolaitan” (Roman) doctrines be called just that, doctrines, in order to give them the proper false characterization.
4. Upon examining what they do to the scriptures, however, we find that quite the contrary has happened. “Doctrine” is changed to “teachings.” Why? The only feasible explanation is that this was done so as to not offend their Catholic brothers. In this case they change the “doctrine” of the (RC) Nicolaitans (which in their scheme of things would categorize them as false or anti-Christian) to “teaching” which plops them right down squarely in the middle of their accepted or, “positive,” pool of thought.

Let's follow this translational anomaly through as it insinuates its way into the Book of the Revelation, chapter 2, in the New Versions.

Rev 2:15

KJV - “So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.”

NASB - “Thus you also have some who in the same way hold the teaching of the Nicolaitanes.”

RSV, NIV , - “... teaching of the Nicolaitanes ...”

Upon comparison of the versions one immediately notices the omission of the phrase, “which thing I hate.” This, from the very outset removes Christ's condemnation, or at the very least weakens it immensely. In this verse God has given us an extremely strong condemnation of the Nicolaitanes doctrine and to water down that condemnation is inexcusable. This is especially so when one understands what that “doctrine” really is. In the theory currently under consideration it is having the clergy “rule over” the laity and any condemnation of that is automatically a condemnation of Roman Catholicism itself.

Comparison-

Verse :6 - In this verse the New Versions correctly translate “α καγω μισω” as “**which I also hate.**” This is in reference to the “deeds of the Nicolaitanes”

Verse :15 - In this verse however they use the corrupted Greek text's reading “ομοιως” rather than the Majority Text reading of two words “ο μισω.”

Many times we are quick to jump to the conclusion that such mistakes in the Greek texts are signs of deliberate corruption for preconceived theological reasons. In many cases it is undoubtedly true that it is. But to be fair we must understand that sometimes it is accidental on the part of the scribes. Yes, we understand that the devil is behind just such mistakes but it is not deliberate, in those manipulated accidents, on the part of the scribes.

The devil merely uses cloudiness and confusion to lead and guide the unwary.

One possible answer to the debate as to how the corruption crept into the verse is susceptible to analysis. When one lines the two variant readings up, one over the top of the other and then makes a comparison, it is easy to see how the scribes (of the corrupted texts) could have easily made an error while either directly copying an existing text or transcribing from an oral reading in a group setting.

ο μισω - correct Majority Text reading.

ομοιως - incorrect (corrupted) Minority Text reading.

When one looks at the similarities between the readings it is easy to see how that corruption could have accidentally slipped in.

1. The separation of “ο” and “μισω” was deleted in copying or, possibly, in pronunciation during an oral reading for the purposes of multiple copying by scribes.
2. Next, the addition or misplacement in pronunciation or copying of the “ο” in “ο μισω” to contract it to “ομοιως.”
3. Lastly we have a transposition of the last two letters “ως” for “σο.” This would be like saying “os” (ohs) instead of “so.”
4. This may be hard to visualize in our minds but it is easy to see how it could have happened if we say them out loud, one after the other.
”haw - misoe, [ο μισω]”
“haw-moi-ohs, [ομοιως]”
5. If a scribe were not very careful, which we have already seen they (in the Alexandrian and Caesarean traditions) were not, it would be very easy for him to make just such a mistake in copying or transcribing. Especially so, when the two variant readings are as similar as they are here in appearance and sound.
6. Enough already with the mistakes in the Greek. OK? OK.

Now that we see how this particular error could have come about by accident rather than by a deliberate (on the part of the scribes) corruption of God's Word, let's go on.

NIV, RSV, and the missing words.

Whether or not they are using the proper Greek texts, they have another and much larger problem. What happened to the missing words?

Even in their own corrupt manuscripts the word ομοιω follows the word Νικολαιτων (“Nicolaitans”) and should be translated as “likewise,” or as “in a similar manner.” This would then have reaffirmed the connection of this verse with the previous one. So why did they leave it out? If you're going to use a text then use it. Don't just leave words out! If you start leaving out words, especially in questionable passages such as this one, people begin to suspect that you have ulterior motives.

Deeds and Doctrines-

It's obvious from Rev 2:6 that even in the New Versions the “deeds of the Nicolaitanes” are hated by Christ. But when it comes to verse :15 the fact is left out that He also hates their “teachings,” as they put it. This is like a comparison that I have actually heard people use, “well I don't like his methods but his original idea wasn't so bad.” Let me give an example.

In the field of Psychology, doctors today make that very statement about Freud, one of the founding Fathers of the field. It was discovered that his theories were based upon case histories in which many of the details and results of sessions were purposely falsified by him. And yet, in spite of that fact, psychiatrists and psychologists today still use many of the ideas and theories which were drawn by him from those falsified case histories. Then they turn around and spout their drivel about his ideas being good even if his methods were questionable.

In fact, in **“Essentials of Psychology,”** a textbook by Walter & Harriet Mishel, it is taught that **“Freud's conception of mental structure as consisting of the id, ego, and superego is BASIC TO PSYCHOANALYTICAL THEORY.”**^(95 B) (caps added)

It's hard to believe that the theories of a proven LIAR and FRAUD, especially when his lies are the very basis for those theories, are still considered “basic” to modern psychoanalysis. Come on guys! If the very experiments on which a theory is predicated are lies, then the theory predicated on those lies is also a lie. There can only be one answer guys, come on. It seems that the psychiatrists of today choose to make a marked distinction between the deeds (methods) and the doctrines (authoritative teachings) of Freud in much the same way that the New Versions do with those of the Nicolaitanes.

In view of that similarity we can summarize. The translators seem to want to delineate between the fact that (in their translations) Christ hates the “deeds” (physical actions) of the Nicolaitanes and the fact that just maybe their “teachings” aren't so bad after all. At least they, the teachings, aren't

bad enough to categorize them in with “doctrines,” which in the New translator's portrayal are ALWAYS evil. This leaves their “teachings” free from the taint of negativeness which would thereby be attached to them in the New Version's manipulated view of things. This leads one to think that although the “deeds” (methods) of the Nicolaitanes are wrong (here viewed as the methods used by the Roman Catholic Church) their teachings, on the other hand, might not be so bad after all.

In the current climate of ecumenicalism, this type of thinking is very welcome. Such selective translations in the New Versions reinforce the willingness of Protestants to accept the basics of Roman Catholicism as useful, usable, viable, and a basis for the coming reconciliation of the two historically differing factions. This is right in line with the devil's plan.

Addendum- Recently it has come to my attention that the Pope has actually made a public apology for the atrocities committed by “the Church” during the dark ages. This (as it relates to our current discussion) was in essence an apology for the “deeds of the Nicolaitans.” Interesting. I notice though that he made no apology for the “doctrine” of the Nicolaitanes which the New Versions have changed to “teachings” in order to give them a positive connotation. Nor, obviously, do the Protestants feel that such an apology is necessary. As I mentioned earlier, many Protestant groups have signed what amounts to a non-aggression pact with Rome. Such a move amounts to a tacit agreement that the “doctrines” of Rome (NV-“teachings”) are acceptable to those Protestant groups that signed the pact. The New Version treatment of the phrase, “doctrine of the Nicolaitans,” not only falls right in line with this move of reconciliation, it even helps to feed it!

THE SECOND VIEW

The second view of the doctrines of the Nicolaitanes is mixing the church with the world. The New Translation's replacement of the (to them) negative term “doctrine” with the positive term “teaching” is somewhat a complicated matter as concerning this view of the doctrine of the Nicolaitanes and of Balaam.

In this view these two doctrines, that of Balaam and that of the Nicolaitanes, are the same doctrine; i.e., to cast the stumbling blocks of idolatry and immorality before the people.

Rev 2:14 & 15

KJV - “But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. SO hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.” (“SO” has been

capitalized for reference purposes.)

“So” - Gk - “οὕτως” meaning, *thus, in this way, so.*

Mt 2:5 - In this verse, the same word, οὕτως, connects the first part of the verse with the second part in such a way as to make the second part inseparably dependent on the first for clarification of meaning. (Read the verse.)

Mt 5:16 - In this verse, again οὕτως inseparably connects.

In this case, however, it connects this verse with the previous verse as being the example from which it draws its meaning. (Read the verses.)

Acts 27:17 - In this verse, οὕτως again connects the second half of the verse to the first half with an understood dependence on it for the condition which existed that dictated their present condition, “... and so [οὕτως] **they were driven.**”

(Other verses where this general theme also exists are: “**I Cor 7:26, 40; et al freq.**”)⁽³⁾

This particular use of οὕτως, in which it is a connector between two verses or between two halves of the same verse and in which it shows an interdependence, is the most common use of the word.

Application to Rev 2:14 & 15.

The connection between these two verses, in this second view of the “Nicolaitanes,” is predicated on a similar dependence on the word οὕτως as was observed in the preceding examples.

Rev 2:14 - “... **doctrine of Balaam ...**”

Rev 2:15 - “**So [οὕτως] hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.**”

The use of the word “οὕτως” is held to connect verse :15 with verse :14 in a relationship of dependence.

[**Note:** The inclusion of the word “also” (Gk “καί”) seems, however, to disconnect this seeming mutual doctrinal relationship and reconnect the verses along the lines of “you also have ANOTHER heresy to go along with the one mentioned in the previous verse.”]

New Version Relationship According To A Dependent View-

We will now examine what the New Versions do to these verses from the viewpoint of a possible dependent relationship.

If the Nicolaitanes have “teachings” rather than “doctrines” and there is a connection with those of Balaam, then Balaam also must have “teachings” not “doctrines” for the charade of negativeness to be carried out. Upon an examination of their translation of these two verses we find that very thing to be true.

NASB, NIV, RSV, et al, -

Rev 2:14 - "... teaching of Balaam ..."

Rev 2:15 - "... teaching of the Nicolaitans ..."

Question- Why would they want to use what they perceive of as a positive word "teaching" for such a negative example as Balaam?

Answer- Assuming that Balaam and the Nicolaitanes held the same "teachings" (to use their supposedly positive term) then if we explain the one we have explained the other. Since the second is viewed as identical to the first then we will confine ourselves to an explanation of the first.

According to verse :14 the New Version "teaching of Balaam" was: **... to put a stumblingblock before the sons of Israel."**

What was that stumblingblock?

"... to eat things sacrificed to idols, and to commit acts of immorality."

Question- Is that teaching a positive one or a negative one? And how do we reconcile it with the New Version view that it is a "teaching," which is supposed to give it a positive connotation.

Answer- The doctrine of Balaam is a positive one, given by God Himself. Let me explain. Balaam knew that God had given a two-sided precept that I will paraphrase in this way.

"Obey me and be faithful to me, and I will bless you."

"Disobey me and be unfaithful to me, and I will curse you."

Balaam simply informed the enemy of this fact and encouraged him to take advantage of that fact. The fact, or doctrine as it is called, is itself a positive God given precept. It was Balaam's use of that doctrine that was evil.

Therefore; the use of the word "teaching," which is viewed by them as a positive term, in the place of the word "doctrine," viewed by them as negative, is totally in character for the New Versions. If the verses are connected as explained earlier and the first is a positive "teaching" then the second must be called the same thing for their translations to be consistent.

A Neutral View-

Regardless which view is correct (Nicolaitanism as worldliness or Catholic-type control of clergy over laity) the fact that the KJV uses the word "doctrine" instead of "teaching" is as it should be. This is born out by the fact that in both cases God is talking about an "authoritative" precept or combination of precepts. Whether that authority is God or man makes no difference! It is still authoritative and it is still doctrine. When presented as authoritative, whether it is of God or man, truth or heresy, and regardless if it is straight or twisted, it is still doctrine. Also if, as in this case, it is a case of a misuse of a God-given doctrine it is still the authoritative doctrine of God and should be called just that. How that doctrine is misused makes

no difference at all. Whether used for good or for evil it is still doctrine, authoritative doctrine, and it should be called just that.

Conclusion-

The penchant for twisting words in order to try and bias our perception of whether a particular word holds connotations of good or bad, godliness or worldliness, is not new to the translators. But, I must give them credit, they are at least as good at it as any other word bending propagandist of the past or the present. Also I must comment that their motives are, in most cases, just about as pure. They are, at Satan's leading, setting us up for the next necessary step toward the New Age and the eventual establishment of his (Satan's) One World Religion. The necessary step of replacing doctrine with teachings is obviously well under way in the New Translations as they move us inexorably toward the New Religion.

TEACHERS

II Timothy 4:3 & 4 (KJV)

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.”

Teaching And Teachers

Why do the translators of the New Versions try so hard to get rid of “doctrine” and train us to accept “teachings” in its place? The answer is simple. We are being manipulated in a larger overall plan of which some of the translators either are not aware of, or do not believe in. On the other hand some do know, do believe, but just do not care.

As God tells us in II Timothy 4:3 & 4, the next step on the road of the great apostasy, (II Thessalonians 2:3 - “αποστασια” from “αφιστημι”, a defection, apostasy) which is already under way today, is a turning away from the revealed, sound, authoritative doctrines of God's Word and a turning toward feel-good “ear-tickling” preaching and teaching. Today's manifestations of those who are tools of this apostasy are as varied as breeds of cats and dogs. Some are fat-cats preaching a prosperity gospel and some are pneumatists preaching a stroke-the-cat, feel-good, religion. Others, however, are simply dogs chewing and rending the Bible from their pulpits as if it were some kind of prey to be killed and devoured or maybe as just an old chew bone that isn't any good for anything else except something to gnaw on.

On the top of today's hit parade have to be the purveyors of drivel that tell their listeners “You're OK, I'm OK- your religion is your way to God and mine is my way to God- the heathen, the heretic, and the Hindu have all found their own way to God and one way is as good as another.” This is

nothing more than “spiritual feel-goodism.” According to them: no one is lost, there is no Hell, and heaven is just a state of mind. This festering combination of Hinduism, New Age, and apostasy has to be the seeds of that final bastard religion that God says is yet to come. It will claim to be His, but it will not be Christian nor Messianic Jewish, at all. Rather than God's offspring as it claims, it will, in reality, be the spawn of Satan himself.

In order to prepare us for this One World Religion, Satan has to replace our Bibles with watered-down counterfeits. Any, like the KJV in English, that teach us the authoritative doctrines of God must be replaced with new ones that give us “teachings” instead. Along with that, there has to be a shift, which we have seen has already begun with the New Versions, away from the concept of Jesus as the only begotten Son of God, and who is the ONLY Saviour, as well as a commonizing of His work and words, and finally, the most devious of all, giving Him a place of honor in the illustrious ranks of the “Masters” and stripping Him of His rightful and exclusive deity.

The first of those, removing Jesus from His place as the only begotten Son, we have already seen is an accomplished fact in the New Versions. The second and third we will treat together, along with the application of the New Version's espousal of “teaching” as applied to Jesus Himself.

The Doctrines of Jesus or The Teachings of Jesus?

In the New Versions the “doctrines” of Jesus have been systematically turned into His “teachings.” This neatly removes them from the realm of authoritative proclamations of dogma, spoken by God in the flesh, and places them on the level of good precepts spoken by any common teacher.

Matthew 7:28 & 29

KJV - “... the people were astonished at his doctrine; For he taught them as one having authority, and not as the scribes.”

NASB, NIV, RSV, et al, - “... at His teaching ... for He was as one having authority ...”

(The wording in the different New Versions will vary slightly.)

Matthew 22:33

KJV - “... they were astonished at his doctrine.”

NASB, NIV, RSV, et al, - “... astonished at his teaching.”

(Wording may vary slightly.)

Mark 1:22

KJV - “... they were astonished at his doctrine ... authority.”

NASB, NIV, RSV, et al, - “... at His teaching ...”

Mark 1:27 - “... what new doctrine is this? ...”

NASB, NIV, RSV, et al, - “... a new teaching ...”

Mark 4:2**KJV - "... and said unto them in his doctrine."****NASB, NIV, RSV, et al, - "... in his teaching."****Mark 11:18****KJV - "... all the people was astonished at his doctrine."****NASB, NIV, RSV, et al, - "... at His teaching."****Mark 12:38****KJV - "And he said unto them in his doctrine ..."****NASB, NIV, RSV, et al, - "... in His teaching ..." "... as he taught ..."****Luke 4:32****KJV - "And they were astonished at his doctrine ..."****NASB, NIV, RSV, et al, - "... at his teaching ..."**

Why would they be astonished at His "teaching?" There had been multitudes of good teachers. What had astonished them was His authoritative DOCTRINE!

John 18:19**KJV - "The high priest then asked Jesus of his disciples, and of his doctrine."****NASB, NIV, RSV, et al, - "... His teaching."**

It is obvious that the translators are, in this verse, furthering their view that Jesus is not God through systematically stripping Him of His divine authority by changing His authoritative "doctrine," to mere "teaching."

CHRIST'S DOCTRINE IS GOD'S DOCTRINE

What they may not realize is that whether they believe in the deity of Christ or not, when they strip His doctrine of authority by changing them into mere teachings they are actually stripping not just Christ's but God's doctrines of their authority.

John 7:16 & 17**KJV - "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."****NASB, NIV, RSV, et al, - "... My teaching is not mine but His who sent Me ... know of the teaching ..."****Summary of Jesus's Doctrine-**

The verses just quoted are all of the verses in the Bible that talk about Jesus' doctrine. In the New Versions, every single verse is changed to make it present us with his "teaching(s)" rather than His "doctrine(s)" This places Him on the same level as ANY OTHER TEACHER! This is the first step on the New Age trail of commonizing the words and work of Jesus Christ.

[**Note:** By “commonizing,” I mean the lowering of His word and work to make them attainable; i.e., something within the reach and abilities of any common man.]

This all pervasive twisting of God's Word has but one purpose: **That is to change Jesus into a mere “teacher” of knowledge rather than the authoritative proclaimer of the “doctrines” of the Word of God!**

The Rest Of The Bible's Doctrines Are Also Gone

Lest one think that the attack is on Jesus alone and not on God's Word as a whole, the following is a list of all of the places where the authoritative, dogmatic “doctrines” in God's Word are changed to “teachings.” Some have already been discussed; but they are again included in the list in order that it be complete.

Remember, some are the false, yet authoritative, doctrines of men not God. The fact that they are false does not change the fact that they are doctrines and authoritative according to the ability of the ones who gave them. God included them in His Word to teach us that there are both negative (false) and true (positive) doctrines. **(Mt 7:28; 16:12; 22:33; Mk 1:22, 27; 4:2; 11:18; 12:38; Lk 4:32; Jn 7:16 & 17; 18:19; Acts 2:42; 5:28; 13:12; 17:19; Ro 6:17; 16:17; I Cor 14:6, 26; I Tim 1:10; 4:13, 16; 5:17; II Tim 3:10, 16; II Jn 1:9; Rev 2:14, 15 & 24)**

Some of the Versions change every occurrence of the word “doctrine” except the ones that are negative. Some, such as the NASB, change them very selectively, leaving in only the ones that refer to the doctrines of men and/or the doctrines of devils. The result of this is it gives the word a completely negative connotative feel. (Which I am sure is the purpose intended by the translators.)

Teachers- By changing Jesus' doctrine to “teachings” they turn Him into a mere teacher. In doing so the New Versions bring Him down from His rightful position as the Son of God and God the Son, the proclaimer of authoritative “doctrines.” In addition it reduces Him to the position of being only one of a long line of religious teachers that stretches from antiquity down to the present. This line would include such famous teachers as:

Buddha of Buddhism, Zoroaster (Zarathushtra) of Zoroastrianism, Moses Miamonides (the Mishneh Torah)^(98a) of Judaism, Erasmus (called the “greatest scholar of the Reformation”)^(99a) of Protestant Christianity, Thomas Aquinas (“known as a brilliant scholar and teacher)^(100 a) of Catholicism, Confucious of Confucianism, Mohammed of Islam, and many thousands of others from antiquity to the present.

To put the authoritative proclaimer of God's doctrines in with the ranks of these brilliant but merely mortal men, is like ranking an eagle of the sky with

a rodent of the earth. Or placing a beautiful, fluttering, harmless butterfly in the same category as a venomous snake. This type of action doesn't seem to faze the New Version editors because it seems like they are seeking to purposely do just exactly that. From their own mouths have come denials of the deity of Jesus Christ; and now they twist God's Word to make it agree with their own heretical theological preconceptions.

The de-deification of Jesus and the commonizing of Him to the status of merely one among a long list of good teachers, plays right into the hands of the New Age/Hindu Siamese twins that, along with and under the guidance of Satan, seek to establish the One-World Religion with its One-World "Bible."

- **Benjamin Creme** - Gives us this channeled message from "Lord Maitreya... My Plan is that my Teaching should precede my presence."^(23 z)
- **Alder** - "We can never have the New Age without our sacred teaching."^(ibid.)
- **Marilyn Ferguson** - "Doctrine is losing its authority ..."^(ibid.)

It is obvious that the New Versions are flying on exactly the same wavelength as the New Agers.

1. They both change "Christ" into an office, not a person.
2. They both seek to replace Jesus, God the Son, the authoritative proclaimer of "doctrine," with one who is merely a good "teacher."

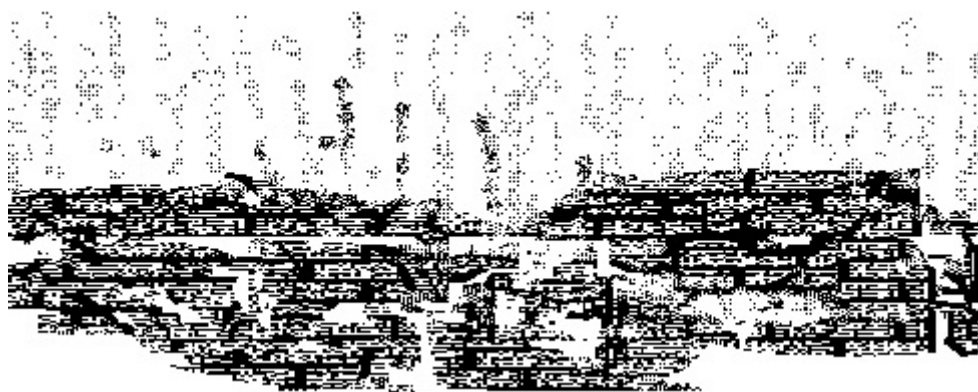
They have already changed "Christ" into an office in the New Versions and thereby played right into the hands of the New Age; so changing Jesus into a mere teacher is a paltry piece of legerdemain by comparison!

OUT OF THE 50 PLACES WHERE THE AUTHORITATIVE WORD "DOCTRINE" IS USED IN A POSITIVE WAY, THE NEW VERSIONS REPLACE IT WITH THE GENERIC WORD "TEACHINGS." LOOK! QUICK! SEE AS ANOTHER SECTION OF THE WALL SAGS AS EVERY FRAGMENT OF DOCTRINAL MORTAR ROTTS AND CRUMBLES AT ONE TOUCH AND THE ONCE COHESIVE STRENGTH OF AUTHORITATIVE DOCTRINE NO LONGER BINDS THE VARIOUS BRICKS TOGETHER.

BY NOW EVEN THE MOST PESSIMISTIC OF OPPONENTS CAN SURELY SEE THAT THE DAMAGE IS NOT MINOR BUT ONE OF MASSIVE, IRREPARABLE CHAOS. GOD IS GONE, CHRIST IS GONE, SALVATION IS GONE, AND THE SAVIOUR, ONCE THE "ONLY-BEGOTTEN" SON OF THE FATHER, WHO IS THE PROCLAIMER OF AUTHORITATIVE "DOCTRINE" HAS BEEN REPLACED WITH A MERE "TEACHER," WHO IS ONLY "A" SON

OF GOD INSTEAD OF “THE” SON OF GOD.

THE WALLS CRACK AND CRUMBLE, DISINTEGRATING FROM THE BOTTOM UP AND THE GLITTERING SPIRES OF GOD'S WORD FRAGMENT AND SHATTER INTO SLIVERS AS THEY FALL ONE UPON ANOTHER. WATCH AS IT ALL COMES CRASHING LOUDLY TO THE GROUND.



THE ONCE TOWERING CITADEL OF GOD'S WORD NOW LIES IN A DUST WREATHED, TUMBLED AND USELESS HEAP. EVERY SCRAP OF DOCTRINAL MORTAR IS REMOVED AND NOT ONE SINGLE BRICK LIES UPON ANOTHER. THE DEVASTATION IS COMPLETE, RIGHT DOWN TO THE FRAGMENTATION OF THE FOUNDATIONS. AND ONCE AGAIN WE CAN SEE THE WRAITHLIKE SHAPE OF THE DEVIL AS HE DANCES AND PRANCES GLEEFULLY THROUGH THE RUIN AND THE RUBBLE. CLAPPING HIS HANDS AS HE HOWLS MOCKINGLY, ALL THE WHILE MAKING MERCHANDISE OF LOST MEN'S SOULS AS THEY ARE LEFT COMPLETELY AND HELPLESSLY EXPOSED AND VULNERABLE BY THE DESTRUCTION OF ALL OF THE DOCTRINES OF GOD'S SAVING, PROTECTING, AND GUIDING WORD!

CHAPTER FIVE

CONCLUSION

WE MUST NOT AND CANNOT LET THIS HAPPEN!

We must “earnestly contend for the faith which was once delivered unto the saints.” (Jude :3) And the “faith” of the New Versions is not “THE faith.” We have also seen that in those new so-called “bibles” their god is called “the One,” which is that supposedly “universal God” of Hindu/New Age religion. Impersonal and unfeeling, it is some ephemeral yet cohesive “It” that permeates the universe, which is its body, and like some sort of “godly” glue, binds it together. And in their particular brand of theology, the two are inextricably dependent, one upon the other, for continued existence. (Look out Luke Skywalker! Shades of, “May the force be with you.”)

Their “Christ” is “a son” of “a god” and he is merely a human being, inherently no different from any other, who, strictly through his own efforts, ascended to Christhood and became “the Christ.” He is presented as merely one of many Avatars who came to earth to help man. That “Christ,” is definitely NOT the true Christ of the true Bible who is the true and only Saviour of mankind.

Their “Trinity” is some Gnostic manifestation of the “emanations” originating from some kind of “Universal Self,” which used those emanations, (or to some, those emanations acted entirely and even rebelliously on their own) to bring about the creation of the universe. This whole thing, in reality, was nothing but a fantasy concocted up so that their gnostic “god,” who is perfect and sinless, would not have to actually “touch” this “evil, material creation.” Also, their “Trinity” is a manifestation, again, of some type of

Hindu/New Age “force” instead of “the Godhead “ (Father, Son, and Holy Ghost) that is taught in God's true, preserved, Bible- the KJV.

Their Salvation is totally one of works. You must “persevere... strive to attain... hold on...” and read your bible for growth up “into” complete salvation, and someday, somehow, you just might “grow up” and be saved. If this be the true way, then what of God's GRACE? It is in vain. What of God's MERCY? It is not needed. What of Christ's BLOOD? It is shed without meaning. What of the CRUCIFIXION? It is a beautiful but sad story of the death of a mere man. What of our REDEEMER? We were never sold into sin, we are just sin-sick; therefore, we have no need to be redeemed, we can get better on our own. In fact NO ONE, in their perverted presentation of the scriptures, is EVER saved, we are merely “being saved.” What of all of these things? According to them all of our beliefs are theological nightmares that the newly-wakened readers of the New Versions are told can be put away as mere childish fears.

OUR FAITH was “once” delivered unto the saints. Not once to the Orthodox, and once to the Gnostics, and once to the Hindus, and once to the New Agers: but ONCE to the saints! And that faith is given in only ONE book of writings, the Bible. And that Bible was Inspired and Preserved by its author, GOD! And the ONLY example of that Preserved Word for those who call English their native tongue is the 1611 King James Version of the Bible.

FAITH AND SCRIPTURE

Written-

We had that faith written for us in God's inspired Word and delivered to us once and for all upon the completion of it nearly two millennia ago.

Preserved-

We have had that faith “preserved” for us in one set of texts down through the centuries.

Attacked-

Those texts have been attacked many times down through the centuries. But God has always had Christians to carry and protect those texts through the fire and the blood.

Translated-

Those texts have been translated correctly in only one version for us in the English language - the KJV.

SATAN'S PLOT AGAINST THE BIBLE

In these last days Satan has mounted a concerted effort to try and steal the Bible from us. With a plethora of false, twisted, and devilish per-versions, (buried under a guise of being New Versions) the devil has tried to not only obscure God's true Word, but has tried instead to actually BURY IT under a veritable mountain of verbal rubbish and dung.

GOD'S WARNING OF FAMINE

God has warned us of the famine to come. Oh, not a famine for food, although that will come too, but a famine for the Word of God. The TRUE Word of God!

Amos 8:11 & 12 (KJV)

“Behold; the days will come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and SHALL NOT FIND IT.” (caps added)

HE HAS GIVEN US THIS WARNING BECAUSE HE KNEW IT WAS COMING AND HE WANTS US TO BE PREPARED FOR IT.

HE ALSO EXPECTS US, EVEN COMMANDS US, TO EARNESTLY CONTEND FOR THE FAITH EXACTLY AS IT WAS DELIVERED, “ONCE” IN HIS WORD, FOR AS LONG AS WE ARE HERE! AND WE ARE TO CONTINUE DOING SO FOR AS LONG AS WE ARE STILL ABLE TO DRAW BREATH!

II Timothy 1:13 “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”

NO MATTER WHAT THE COST

II Timothy ch. 2 (key words) “... be strong ... endure hardness, as a good soldier of Jesus Christ ... strive ... laboureth ... suffer trouble ... even unto bonds ... endure all things ... suffer ... Study ... a workman ... rightly dividing the word of truth.”

II Timothy ch. 3 (key phrases) “... Yea, and all that will live godly in Christ Jesus shall suffer persecution... But continue thou in the things which thou hast learned ...”

II Timothy ch. 4 (keys again) “... I charge thee therefore before God, and the Lord Jesus Christ ... Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine... they shall turn away their ears from the truth... But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith:”

Paul knew he was going to die and he is here telling Timothy, and us, that he had contended right to the very end. And we should do the same - NO MATTER WHAT THE COST!

THE PERFECTLY PRESERVED WORD

God expects us to strive for perfection; to be “thoroughly furnished unto all good works.” That means we are to be perfected for the ministry. And the only way that is possible is through His perfect Word. To further that end, He has perfectly preserved it for us and makes it available to us for our perfection.

We have that perfect Word preserved for us in the only English Bible that is true to the autographs, as attested to by history, time and a preponderance of evidences, the King James Version. In it, the KJV, we have the only Bible translation in English attested to by the Spirit of God and the spirit of man. This attestation is in two ways: In its effects on men's lives since it was first published over three centuries ago; and through the witness of 1/10 of a million written attestations of both saints and sinners over a two millennia span to the textual tradition from which it sprang.

WE HAVE THE WORD OF GOD

And that is the King James Bible. It has stood the test of time. It has stood the test of fire. And it has stood the test of life changes in the millions who have read and practiced the things written in it.

IT DOES NOT SIMPLY CONTAIN THE WORD OF GOD, IT IS THE PRESERVED WORD OF GOD FOR ENGLISH SPEAKING PEOPLE!

We have proved the unreliability of the New Versions and have shown that they create such major doctrinal chaos that in them the living Word of God is reduced to nothing but a dead compendium of the ungodly heresies of the last two millennia. They are unreliable and unusable, so stick with the Bible that is living and true, the King James Version.

**REMEMBER! YOU CAN ONLY BE
AS PERFECT AS THE BIBLE THAT
YOU USE!**

May God bless you richly.

Dr. J E Van Buskirk

Epilogue

I know that I was led of God to write this thesis and I pray that it will obtain to the strengthening of some of you in the faith. Also, I believe that it will strengthen your assurance, as it has mine, that we do possess the Preserved Word of God in the King James Version. Any Bible that could not withstand a God-guided scrutiny of it would not be worthy to be called the Word of God. The King James has done this and is worthy; while the New Versions have not, and are only fit for the dung heap.

I pray that together we may, with assurance, “Preach the word” to the saving of the souls of the lost and the edification of the saved. And that we can now do this with ABSOLUTELY NO RESERVATIONS about the tool that God has placed in our hands with which He will enable us and use us to carry out those God-given tasks.

I have tried to write in the spirit and not in the flesh. God has blessed and I believe that the zealous testiness and anger that has, at times, come through my pen will be forgiven me in the spirit of His love. I pray that those who read this work will understand that my anger was never directed toward any flesh and blood person but was always directed toward the orchestrator of the evil, Satan himself. When it has flowed over the misguided translators it was only because they stood between Satan and my godly anger and the swelling tide inundated them on its way to reaching him.

To those who disagree with the stand I've taken here but who may read this if God so leads them this way, I would plead holy boldness and a zeal to serve my God and Saviour upon those words herein that may have seemed harsh. Again I say, that though my words, of necessity, may have been directed at certain people, my wrath was directed solely at the one who used those people as mere tools, Satan.

A LABOR OF LOVE

Mk12:30 “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.”

Mk12:31 “And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.”

Jn 13:34 “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”

Jn 13:35 “By this shall all men know that ye are my disciples, if ye have love one to another.”

This was a labor of love toward those who do not agree with me because they DO NOT UNDERSTAND how the devil can deceive, even when using what SEEM TO BE God's own words, but are not. (“Yea, hath God said?”) I pray that God will use this work to open your eyes.

It was also a labor of love toward those who agree with the stands that I've taken here. A labor of love and a prayer that this study will strengthen you as it has strengthened me.

And last, but most important, it was a labor of love for My God and My Saviour, Jesus Christ, without whom I would not be here to write and you would not be here to read. I owe everything I am, have, will be, and will ever have or ever do, to the one who bought me- Jesus Christ.

II Timothy 4:1-5

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”

Dr. T. E. VanBuskirk

~~Benton, Washington~~

November, 1994 - April, 1995

(Final rewrite completed, May 8, 1996)

2nd Edition completed, August 30, 2004

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β

4:2

**“κερυξον τον λογον”
 (“preach the word”)**

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