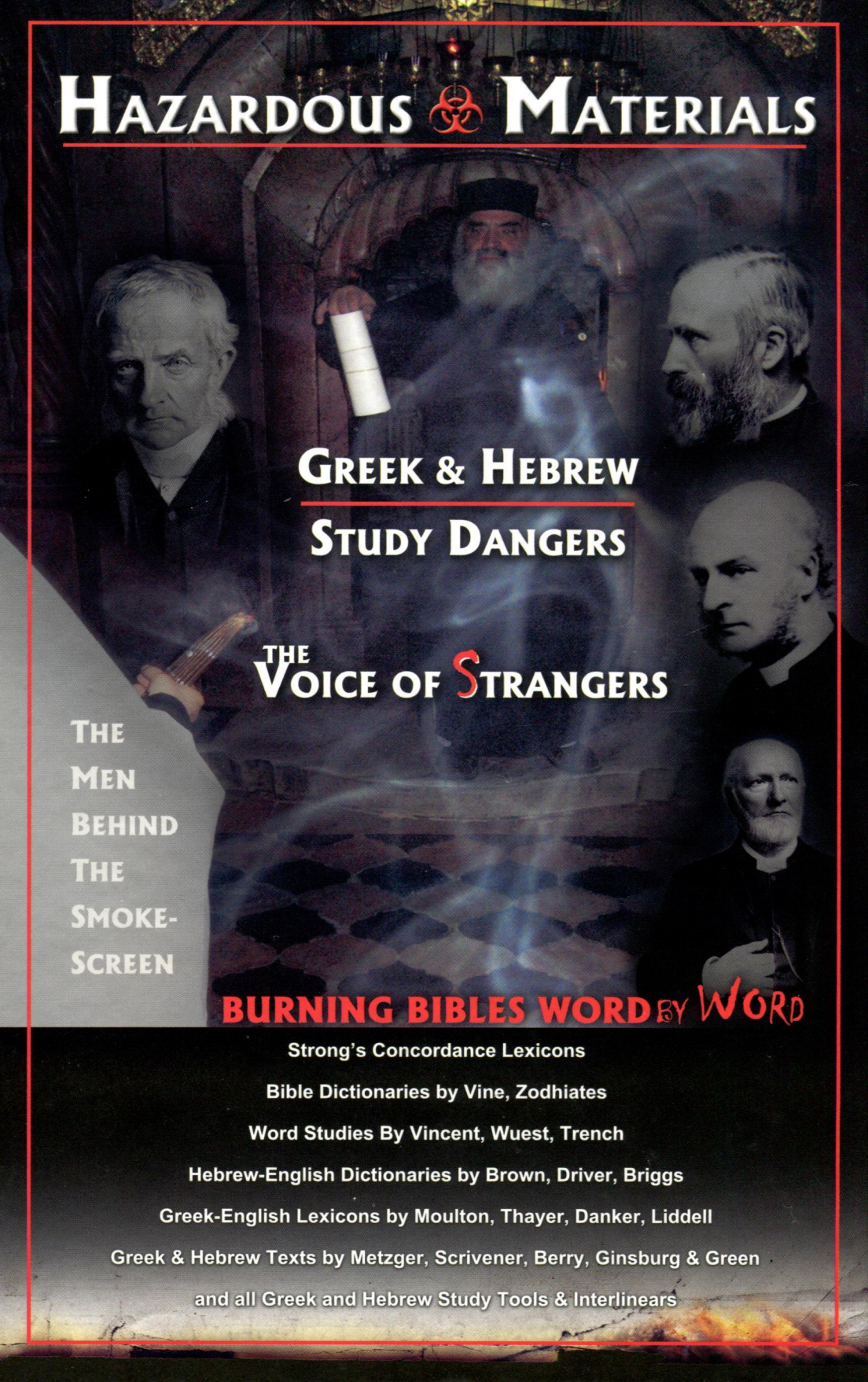
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THE VOICE OF STRANGERS
THE MEN BEHIND THE SMOKE-SCREEN
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Bible Dictionaries by Vine, Zodhiates
Word Studies By Vincent, Wuest, Trench
Hebrew-English Dictionaries by Brown, Driver, Briggs
Greek-English Lexicons by Moulton, Thayer, Danker, Liddell
Greek & Hebrew Texts by Metzger, Scrivener, Berry, Ginsburg & Green
and all Greek and Hebrew Study Tools & Interlinears

HAZARDOUS MATERIALS

GREEK & HEBREW STUDY DANGERS

The Voice of Strangers

THE MEN
BEHIND THE SMOKESCREEN
BURNING BIBLES

WORD BY WORD

G.A. RIPLINGER

Hazardous Materials: Greek and Hebrew Study Dangers, The Voice of Strangers, The Men Behind the Smokescreen, Burning Bibles Word By Word

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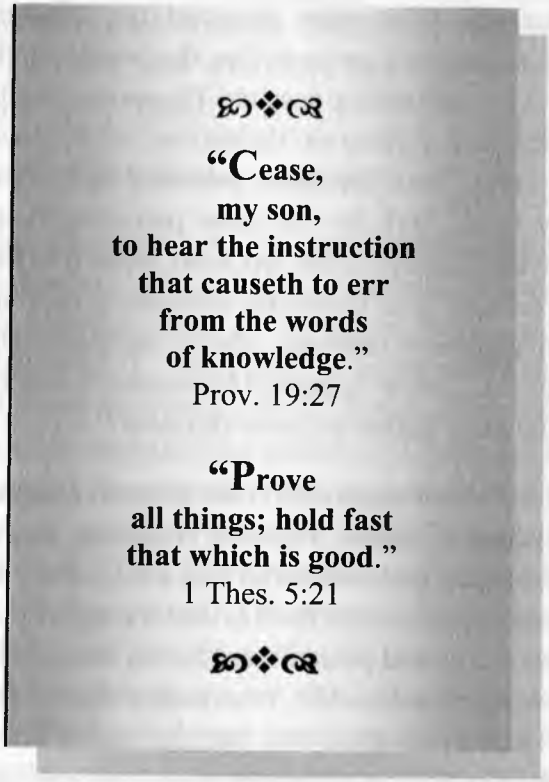
Chapter 1

Hazardous Materials

Detecting Bugs in Software & Bats in Books

How to Read This Book — *Braced*



"Cease,
my son,
to hear the instruction
that causeth to err
from the words
of knowledge."
Prov. 19:27

"Prove
all things; hold fast
that which is good."
1 Thes. 5:21

The Men Behind the Smokescreen

WHOSE tongues were set on fire of hell, burning Bibles word by word? The flame is burning yet today and fanned by the books and software which give their dead authors breath. What dangerous men concocted the hazardous words and texts used today in the corrupt new versions, such as the NIV, NKJV, TNIV, Holman CSB, ESV, NASB, RV, ASV, RSV, NRSV, New Jerusalem Bible, New American Bible, New Century Version, New Living Translation and The Message? What men spawned the sinister words wrongly used to 'correct' or re-define the words in the King James Bible? The astounding answer: The words used in new versions and the words given as 'definitions' of KJB words are *identical* and come from the *same* poisoned well, Greek and Hebrew study tools, both by the *same* menacing men. Their names vie for the line-up of the ten most wanted offenders in the table of contents. The following frightening mysteries will be solved in *different* chapters, about *different* editors of *different* Greek or Hebrew lexicons [dictionaries] or texts. How can one field of study harbor so many deviants?

Who was the dorm supervisor who allowed (encouraged?) the worst episodes of sexual violence in British boy's school history? Who was the pedophile who was dredged out of hiding to join the dorm supervisor on the Revised Version Committee? Who took their words and placed them in that bestselling 'Bible Dictionary' on your bookshelf? Who harbored and befriended another well known pedophile who became one of the suspects in the 'Jack the Ripper' case? Who went to the meetings where Luciferian Madame Blavatsky spoke? Who used her serpent logo on his books criticizing the King James Bible? Who denied that the blood of Christ saves? Who defines the word

Lucifer like Jesus Christ? Who was on the Westcott and Hort RV committee? Who was on the ASV committee? Who used RV and ASV words to define KJB words? Who was a Unitarian and denied the Trinity and Christ's blood atonement? Who thought Christians were heretics and pagan Gnostics were superior? Who thought pagan Zoroastrianism was a forerunner of Christianity? Who copied all of his definitions from the men who embraced the aforementioned abominations? Who was charged with heresy, even by his liberal denomination? Who was discharged from his college teaching position for heresy? Why are Christians trusting Greek and Hebrew study tools created by these men who have this kind of record — even above their Holy Bibles?

How to Read This Book— *Braced*

Buckle your seat belt. You are about to take a trip through the time barrier, looking behind time-closed doors where men coined counterfeit words to "choke the word" and the voice of God (Matt. 13:22). The reader is in for many surprises, some that will verge on riveting shock. Before *this* book, no one had ever critically examined the authors of Greek and Hebrew study tools. Instead, these tools were accepted blindly. Christians, however, are taught to "Prove all things; hold fast that which is good" (1 Thes. 5:21). Have readers of Greek and Hebrew study tools proven these men? "The simple believeth every word: but the prudent man looketh well to his going" (Proverbs 14:15). "Lay hands suddenly on no man," the Bible warns (1 Tim. 5:22). Some have laid their hands on Greek and Hebrew study tools without a thorough examination of the beliefs of the men who penned them. This book contains more real news than the *Nightly News*. But, like babes who like to be *read to,* some will

opt for the latter. If you are turning the pages in this book, you are part of God's reading remnant.

An investigation which began as a simple examination of their beliefs became a bizarre trip, quite like that of *Alice in Wonderland*, where frightening stranger-than-fiction characters emerged. I did not intend to write a hard-to-put-down, white-knuckled chiller, but I discovered once again that people who want to change the Bible are not nice people. Jesus warned, "[T]he lusts of your father ye will do" (John 8:44). The words seen today in the NKJV, NIV, TNIV, ESV, and HCSB and all other new versions were spawned in a cesspool of Satanic unbelief. My research for this book began many years ago, but was set aside because I discovered that these men themselves, and the lifestyles of some of them were not fit subject matter for Christian audiences. Too much would have to be left out. (I enjoy writing about the glories of the Holy Bible, not the dregs of society.) The series of events which compelled me to resume work on this book are hair-raising and can only be partially disclosed, and that at the end of this chapter. God has shown through answered prayer that the Holy Bible is deadly serious business.

The alarming uproar of a watch dog is not unwarranted. A subtle someone is trying to steal your most valuable possession — your Holy Bible. Reading this book will install an alarm system in your mind to halt the arsonists who would burn your Bible word-by-word. It will take mental and physical discipline to read a few portions of this book thoroughly – a mental exercise that will strengthen the mind and will raise the rabid fury of the devil who operates and succeeds only through the passive apathy of good Christians. This book is an inoculation, just as a vaccine is. As such, sometimes it will push at the flesh

while conveying a bit of tedious documentation; some discoveries will pinch the reader's comfort zone with shock for a moment. But it is guaranteed to strengthen and build the immunity of the reader to any notions that 'the' Greek or Hebrew words spouted *today* have any healing balm in them. It will keep your confidence in the Holy Bible from weakening under the continual bombarding attacks. If many Christians read this book and become armed for the attacks, it will keep them from becoming a part of the rising weakness and apostasy in the body of Christ. If you want to keep your Holy Bible, you will have to read the fine print which will prove your right to believe and treasure its every word.

Of the dead entombed breath of the scribes Jesus said, "...the men that walk over them are not aware of them" (Luke 11:44). Many of the names of Satan's scribes discussed in this book may be new to the reader. Bear with this. They have covered their tracks so carefully that few have ever heard of them. These names may be unfamiliar, but I am certain that you have heard their haunting voices hammer over your Saviour's sweet words. You will seldom see their names in any Bible, book, commentary, software, or online discussion of 'the' Greek or Hebrew Bible. But their claims to correct God's word are heard from pulpits, television, and radio programs, internet blogs, and the pages of new Bibles and lexicons, which pronounce, "That word in Greek *really* means." According to the book of Luke, Satan comes immediately after a scripture has been given and tries to take it away.

> "Then cometh the devil, and taketh away the word out of their hearts" Luke 8:12

Instead of saying "The Greek says," one should more correctly say, "Liddell says," "Vincent says," "Trench says," or

"Brown, Driver and Briggs say." These men were the *first* to redefine the words of the Holy Bible. Their words are echoed by mere copy-cats in more recent lexicons and are echoed again in new versions. All are echoing the disentombed word-choices of unsaved, God-hating liberals from the middle and late 1800s. You must learn about these men and the mindset behind their words, now seen in the NIV, NKJV, ESV, TNIV, HCSB, NRSV, and NASB.

The Bible tells us that, "If any man will do his will, he shall know of the doctrine" (John 7:17). Since these authors do not appear to do God's will in many cases, they cannot "know" the doctrines of the Bible, to say nothing of changing or interpreting its words. A mind that is dimmed with sin will receive no light, even through advanced education. A man who does not "tremble" at the word is not fit to teach the word (Isa. 66:5). "The natural man receiveth not the things of the Spirit of God...neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

This author learned many things while researching this book. I trust that all who find this book in their hands will not assume that they have nothing left to learn. Having one's preconceived notions uprooted can be unsettling. I found out that there are fire-starting land mines which have been planted around our *own* back yard. A wise man would say, 'Fence off the area and stay out. Warn the unwary.' A proud man would say, 'That's my garden. Let's hope the neighbors do not find out.' The "fiery" "serpent" still lurks around the Greek tree of knowledge in every unpruned garden (Isa. 14:29).

The Serpent Slithers From "The NIV Says..." to "The Greek says..."

UNLIKE most creatures, the serpent can conform his shape to fit the need. He can be long and straight, coiled and circular, or assume any 'S' shape in between. He twists and turns words, sliding around the corner of every book page and software rage, to create wiggling distractions from the real Holy Bible. The serpent has had to keep moving as he is spotted eventually. When the errors of the corrupt Revised Version (RV) were exposed, it wiggled away and became the RSV. When that was exposed, it became the NRSV. When its errors were revealed, it became the ESV. Likewise, unsteady squirming transformed the ASV into the NASB. The Living Bible became the New Living Translation. The NIV morphed into the TNIV. The serpent's trail, left in the sinking sands of new versions, leaves its mark. But "the way of a serpent upon a rock" makes no mark (Prov. 30:19).

The serpent's moves were exposed in *New Age Bible Versions*. That book weakened the boa constrictor NIV-hold in liberal circles and loosened the NKJV noose in many conservative circles. It even caused a panicked re-write of the NASB in 1995. Satan had to retreat. New versions have gone running and hiding from many churches and homes.

It was time for the Devil's 'Plan B'— his tower of shaky bibles is now being buried beneath babbling and conflicting Greek and Hebrew lexicons, grammars, texts, and software — the tongues of Babel and the heresy of Babylon, all on one CD-Rom. You know when the enemy is losing — he shies away from verse comparisons, which expose the corruptions in new versions, and scurries behind a maze built of Greek and Hebrew tools. And like a snake the Bible constrictor has shed its skin for

a completely new look — going back to the 'original.' The "old Serpent, which is the devil" knows the power of the word of God and he has sought to counterfeit it. The great counterfeiter has latched on to the ultimate counterfeit, the so-called 'originals.' So close and yet so far. Today he slithers back to the words from the old counterfeit tools which pretend to reveal the 'original' word meanings and manuscripts of the Bible. Like a snake, which can even flatten itself and slide under a loose doorway, he has slipped into many good households in the guise of so-called 'original' Greek and Hebrew study tools. Today this dangerous new wave has been spewed from the dragon to swallow up the word. This book will remove the cover from the devil's very latest scheme to discredit the Holy Bible. "[W]e are not ignorant of his devices" (2 Cor. 2:11).

There is no new thing under the sun. The serpent is merely repeating his successful temptation used in the garden of Eden. Eve got the word of God from Adam — a translation, so to speak, of what God had directly told Adam alone. The serpent led her to question her second-hand information. After all, he implied, she did not hear the 'original' words that God gave Adam. Eve had shown no signs of being a 'bad' girl'— no drinking, no drugs — merely wondering if the 'original' might have been different than what she was given second hand. Still today, good, clean-living people, like Eve, are just 'wondering' if the 'original' might not be desirable to make one wise. But Eve did not really get the 'original' from the serpent. He merely gave her his coiled spin. God had provided her with a perfect second-hand copy.

> "The history of Gen. 3 is intended to teach us the fact that Satan's sphere of activities is in the

> *religious* sphere, and not the spheres of crime or immorality. His battlefield is not the sins arising from human depravity, but the *unbelief* [*and pride*] of the human heart. We are not to look for Satan's activities today in the newspaper press, or the police courts; but in the pulpits, and in professors' chairs. Whenever the Word of God is called in question, there we see the trail of "that old serpent, which is the Devil, and Satan."...This is why anything in favour of its inspiration and Divine origin and its spiritual truth is rigidly excluded as being "controversial." (*The Companion Bible*, Grand Rapids, MI: Kregel Publications, 1999, Appendix, p. 25).

The perpetual temptation is to know more than God has already revealed. Even Moses said, "I beseech thee, shew me thy glory." But God replied, "Thou canst not see my face; for there shall no man see me, and live...thou shalt see my back parts; but my face shall not be seen" (Exodus 33:18-23). Many want to see too much and know something other than what God has revealed. Man has never been content with what God said. Therefore, since the garden of Eden, the devil has made himself available to tell man what God *really* meant.

Plan B is Working

My phone began ringing. At the other end were elderly ladies, pleading with their last breath, Spanish-speaking immigrants inquiring with very broken English, teens who had never read the New Testament through in English. All were desperate to get God's *real* words. They had all gotten the impression, perhaps from liberal Christian radio or TV ministers, or even inadvertently from their own good pastors,

that if they could just get *THE* Greek or Hebrew in some form, they would have the key to understanding God's Bible. They did not want a corrupt NIV. They had been warned about that. Suddenly it dawned upon me – **the serpent, who was "more subtil" than any other creature, had switched weapons by merely switching the cover. He had Christians peering in the very same stagnant pool of Greek and Hebrew study tools that had been dredged for words by new versions (Gen. 3).**

Everyone has waited for the sequel to *New Age Bible Versions*, the international bestselling book that has sold nearly a quarter of a million copies. It exposed the errors in the NIV, NASB, NKJV, and all modern versions of the Bible and proved the purity of the King James Bible (variously referred to in this book as the KJB, KJV, AV, and Authorized Version). That book brought the demand for nearly a million copies of other helpful tools by this author, such as videos, tracts, and the books, *Which Bible Is God's Word?, The Language of the King James Bible,* and *In Awe of Thy Word.*

The preceding books, *New Age Bible Versions* and *In Awe of Thy Word,* were building blocks to establish a foundation for understanding the history and qualities of God's true word. *In Awe of Thy Word* established the primacy and inspiration of the King James Bible as THE "one" interpreter of the scriptures for the English speaking people since A.D. 1611 (1 Cor. 14:27). It demonstrated that the KJB is in agreement with the pure ancient and historic Holy Bibles, both in English and in other languages. The advertisements for new bible versions falsely claim that they use better and older Greek and Hebrew manuscripts than the King James Bible. The book *New Age*

Bible Versions was written to answer this false charge and to prove it wrong. In *New Age Bible Versions* I showed that by the enemies' own criteria (Greek and Hebrew manuscripts) the King James Bible text was the oldest and most widely used. *New Age Bible Versions* showed that the KJB was in agreement with the majority of Greek manuscripts (now around 5,700). The Greek manuscripts, discussed in *New Age Bible Versions,* and the vernacular Bibles, discussed in *In Awe of Thy Word*, together form what is called the Received Text, that is, the Holy Bible preserved and then received and accepted by the body of Christ throughout the centuries.

The saga now continues at a deeper level in this encyclopedic book, *Greek and Hebrew Study Dangers, The Voice of Strangers: The Men Behind the Smokescreen, Burning Bibles, Word By Word.* The Lord, the "expert in war" (1 Chron. 12:33), allowed me to forge this new comprehensive weapon which can put to silence the ignorance of foolish men who question the King James Bible at every turn of a page of Greek and Hebrew reference materials. This book will answer almost every other false charge leveled against the King James Bible. Now, for the first time, this book's original groundbreaking new research demonstrates the faulty nature of *all* tools which *pretend* to take the reader back to so-called 'original' Greek and Hebrew texts and meanings. *New Age Bible Versions* was milk; now the reader is ready to chew meat (1 Cor. 3:2). Jesus had cautioned, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12).

Taken together, *New Age Bible Versions* and the book you hold in your hand create a complete examination of Greek and Hebrew study dangers. They cannot be viewed as separate or conflicting books. This book is merely an extension of *New Age*

Bible Versions and is meant to be read as volume two. Reading it alone will give a disproportionate emphasis. The errors of the critical Greek text underlying the NIV, TNIV, ESV, HCSB, NASB and most new versions are so extensive that it took that 700 page book to describe them, their evil editors, and their history. Small attention is directed to the critical Greek text in this volume because it was so fully covered in that first book. THE MOST EGREGIOUS Greek study dangers are found in the critical Greek text made popular by Westcott and Hort and seen today in the Nestle-Aland and United Bible Society's Greek text. Several chapters will document the collusion of B.F. Westcott and C.J. Vaughan, the child molester, who together with other Revised Version translation committee members, corrupted the scriptures and first penned many of the words seen today in new versions, as well as in lexicons such as *Vine's Expository Dictionary of the New Testament.*

GOOD GRIEF:
A GOOD LOOK AT GOOD GREEK AND HEBREW TEXTS

"A little leaven"

This book will document problems in the printed editions of the Greek and Hebrew Bible, which were not covered in *New Age Bible Versions*. It will answer the question: Are Greek and Hebrew texts available today which can be used as the final authority?

The good Greek text, variously referred to as the *Textus Receptus*, Majority Text, and Byzantine Text, is popularly accessed today in only three editions, which have varying levels of accuracy:

1.) F.H.A. Scrivener's *Textus Receptus* is printed by the Trinitarian Bible Society and Jay P. Green. It is often mistakenly referred to as Beza's text. It has few serious errors, but its venial mistakes make readers *seriously* doubt the accuracy of their own Holy Bible. That *is* serious.

2.) Berry's *Interlinear Greek-English New Testament* is proven to be a rubber crutch which collapses with the weight of its shaky sinning Saviour and the curse of a missing verse.

3.) Zodhiates' Greek Orthodox text, published by AMG Publishers, contains even more serious errors.

This book exposes in detail the *corrupt* Hebrew texts used by new versions, including the NKJV. Those examined include the Ben Asher, the *Biblia Hebraica Kittel* (BHK) by Rudolph Kittel and Paul Kahle, the *Biblia Hebraica Stuttgartensia* (BHS) by K. Elliger and W. Rudolf, as well as Hebrew editions by other editors such as Baer, Delitzsch, Snaith and various Israeli editors, such as Mordechai Breuer and Cohen.

Also explored for the first time are the good Hebrew Masoretic texts, such as that published by the Trinitarian Bible Society. Editing by ben Chayyim, Ginsburg, Letteris, and others prevents these from serving as jot and tittle perfect editions, however. Currently printed, facsimile, software, and online editions of the *good* Hebrew Massoretic Text fail to reflect the pure historic Massoretic Text *in toto* (e.g. Numbers 33:8, 2 Sam. 8:3, 2 Sam 16:23, Ruth 3:5, Ruth 3:17, Judges 20:13 et al.), as preserved correctly in the KJB and other vernacular Bibles. These slightly marred Hebrew editions include, but are not limited to the following:

1.) *The Interlinear Bible* by Jay P. Green, published by Hendrickson, Sovereign Grace Publishers, and others. This is the Athias/van der Hooght/M. **Letteris** edition from the British and Foreign Bible Society (B&FBS), 1866.

2.) The Trinitarian Bible Society (TBS), *Holy Bible, The Holy Scriptures in the Original Languages*, Bomberg/**Ginsburg** Old Testament 1894 and 1998. Ginsburg, a foundational member of the Westcott and Hort *Revised Version* Committee, wrote an entire occult book, called *The Kabbala*, which promoted the evil theories of this unscriptural Jewish mystical system. He was also an attendee at the Luciferian Theosophical Society's Meeting in Piccadilly, England, where Madame Blavatsky spoke.

3.) All software, online editions and facsimile editions which use the term "Hebrew Old Testament" or "Masoretic Text" (often spelled 'Massoretic'). All commentaries, lexicons, Bible notes, and study Bibles which reference "the Hebrew."

This book goes beyond *New Age Bible Versions* and exposes many of the small errors in currently printed editions of good Greek and Hebrew texts, **from which the King James Bible and good vernacular editions have been kept pure**.

A British textual critic once said that "ever and anon we are landed in particulars." It is good to generalize and say that the King James Bible matches the good *Textus Receptus* in the New Testament and the Hebrew Masoretic text in the Old Testament. But woe unto him who says it must follow *one* particular printing by *one* particular editor of either of these texts. Many enjoy the comfort zone of generalities and cannot function in

the realm of particulars. But God is a God of particulars, keeping track of the jot and tittle and the very exact number of hairs on everyone's head. One size may not fit all. **This book is about the particulars.**

Ancient manuscripts, whether Greek or Hebrew, are not the criteria for the believer. God said, "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Deut. 30:14). The frailty of relying solely on ancient or medieval Greek manuscripts will be demonstrated in the chapters entitled, "The Wobbly Unorthodox Greek Orthodox Crutch," "Zodhiates' Byzantine Empire Strikes Back," "The Scriptures to All Nations," and "Seven Infallible Proofs." The latter two are faith-building chapters in a book about men who seek to destroy faith in the Holy Bible. We are warned, "Neither give heed to fables and **endless genealogies**, which **minister questions**, rather than godly edifying which is in **faith**: so do" (1 Tim. 1:4). Tracing the genealogy of KJB readings always proves the readings to be correct, but it is not a substitute for faith, humility, and awe before the word of God, the Holy Bible. The very nature of the Bible makes demands upon our faith.

> "But without faith it is impossible to please him…" (Heb. 11:6).

MORE GRIEF: A LOOK AT LUCIFER'S LEXICONS:

"Every idle word"

There are corruptions in new versions which are not based on their corrupt Greek and Hebrew texts, but on the English interpretation of words which are common to all Greek and Hebrew texts. The majority of this book will expose the second

half of the mystery of bible version iniquity — Greek and Hebrew lexicons and grammars. *New Age Bible Versions* exhaustively proved that the new versions of the Bible fail on two accounts. They are translated from faulty Greek and Hebrew texts and they use liberal, watered-down words. New versions are unacceptable because the Greek text they follow omits the deity of Christ, the Trinity, and many basic doctrines of the Christian faith. They are also unacceptable for a more subtle and sometimes less obvious reason. When looking for *English* words with which to translate their corrupt Greek and Hebrew texts, new version editors look to the liberal authors of Greek-English and Hebrew-English lexicons, men who have tried to put words in God's mouth. *Greek and Hebrew Study Dangers* is the result of my investigation to determine *what men* with *what beliefs* spawned the change in the English words seen today in corrupt new versions. **I examined the history of *each word* in new versions and determined *which lexicon author* originated the new version's English word.** This research led me to the lexicographers and grammarians of the mid 1800s. Years were spent examining every rare and now even crumbling book which they had written.

Just as the editors of the Greek text underlying the new versions (Westcott and Hort) were exposed in *New Age Bible Versions*, this book will expose the men who gave the new versions their *English* words. "Lucifer's Lexicons," the last chapter of *New Age Bible Versions*, just reveals the beginning of my examinations into the dirty world of lexicons. It revealed the depravity of Gerhard Kittel, editor of the Greek lexicon underlying the NIV and many new versions. Kittel's poison pen did double duty, writing anti-Jewish propaganda for Adolph Hitler during his wicked extermination of the Jews. Such lexicons are the source of the liberal theology that is rampant

today and which springs from the liberal word choices in new versions. This book will take off where *New Age Bible Versions* left off, examining the *other* authors of Greek and Hebrew lexicons. Their often bizarre beliefs and sordid lifestyles send a foul scent into every sentence in their lexicons. Their definitions echo the serpent's charge, "Yea, hath God said...?" to today's generation, who seem to want the Bible to 'mean' something other than what it says.

God's word is not like other books. It can only be understood by direct intervention of the Holy Ghost. He will not cast his pearls before swine (Matt. 7:6). He hides things from the wise and prudent (Matt. 11:25). He will show himself unsavoury to some. Only to the pure will he show himself pure (2 Sam. 22:27). Sensing that God is withholding knowledge, the wise and prudent join the "thief and the robber" to find yet "some other way" to enter into an understanding of his word (John 10:1). "[T]he words which man's wisdom teacheth" in Lucifer's lexicons provide just such a counterfeit for that "which the Holy Ghost teacheth" (1 Cor. 2:13).

The authors critiqued in this book used **SECULAR** sources (pagan writers and secular papyri). "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind..." (Rom. 1:28). How can those whose minds are "darkened" correct the **HOLY BIBLE**, which was written to enlighten *their* minds (Eph. 4:18)? How can those with a "reprobate mind" re-define words like 'Godhead,' 'everlasting,' 'hell,' 'only begotten,' or 'judgment'? The purpose of the Bible is to introduce God's meaning of such words to the lost. Such is outside of the natural man's earthly experience. According to these wicked men, a secular translation of the Bible is needed. For example, they believe the word for 'heaven' should be

translated 'sky,' as it often is in all new versions regardless of the context. After all, unregenerate liberals who walk by sight, not by faith, do not believe in heaven.

New Versions Admit Use of Corrupt Lexicons

New version editors admit their use of unsavory Greek and Hebrew lexicons for selecting word choices. The lexicons they use are so corrupt that each one merits an entire chapter in this book.

- ***New International Version*** **(NIV):** Its editors admit, "They have weighed the significance of the **lexical** and grammatical details of the Hebrew, Aramaic and Greek texts." They used "Bible dictionaries" and "lexicons..." including:
  - *The Theological Dictionary of the New Testament* by convicted Nazi war criminal, Gerhard **Kittel** (see *New Age Bible Versions*, chapter 42 for details).
  - *A Greek-English Lexicon* by H.G. **Liddell** and R. Scott.
  - *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* by **Bauer**, Arndt, Gingrich, and **Danker**.
  - *A Hebrew and English Lexicon of the Old Testament* by F. **Brown**, S.R. **Driver**, and C.A. **Briggs**.

  (*The New International Version*, Grand Rapids, MI: Zondervan Publishing House, Great Britain: Hodder and Stoughton, 1996 ed., Preface, p. iv; Burton Goddard, *The NIV Story*, NY: Vantage Press, 1989, pp. 67, 68; Kenneth L. Barker, *The Making of a Contemporary Translation*, Grand Rapids MI: Zondervan Publishing House, 1986, pp. 110, 122, 163, 166; Kenneth L. Barker, *The Accuracy of the NIV*, Grand Rapids, MI: Baker Books, 1996, pp. 7, 8, 53, 54, 61, 73, 75, 79, 93, 95, 98, 111, 112, 114).

- ***New King James Version* (NKJV):** The resident evil and heresy in the *New King James Version* (NKJV), or any modern version which *claims* to be translated from an edition of the *Textus Receptus,* lies in their editor's use of lexicons, all of which are corrupt. For this reason the English Bible, which saw its seventh and final purification in the King James Bible, can never be updated (Ps. 12: 6, 7). The following corrupt lexicons were cited by Arthur L. Farstad, NKJV "New Testament editor," "Executive Editor," and "Old Testament Executive Review Committee" member:

  - "Arndt, Gingrich, and **Danker**, A Greek-English **Lexicon** of the New Testament and Other Early Christian Literature"

  - "**Brown**, Francis, S.R. **Driver**, and C.A. **Briggs**. A Hebrew and English **Lexicon** of the Old Testament. London: Oxford University Press, 1968"

  - "**Gesenius**, William, A Hebrew and English Lexicon of the Old Testament, Trans. by Edward Robinson. Third Edition. Boston: Crocker and Brewster 1849" (*The New King James Version in the Great Tradition,* Nashville, TN: Thomas Nelson Publishers, 1989, pp. ix, 54, 161, 162).

- ***English Standard Version,* ESV:** "Throughout, the translation team has benefited greatly from...Hebrew and Greek **lexicography** and grammatical understanding" (Wheaton, IL: Crossway Bibles, 2002, *The ESV Classic Pew and Worship Edition*, p. ix).

- ***The Holman Christian Standard Bible* (HCSB)** has "Greek Word Studies" taken from **lexicons** on almost every page (Nashville, Tennessee: Holman Bible Publishers, 2001, Experiencing the Word, Prefatory material).

- ***The Amplified Bible*'s** words include those of "**lexicographers**" (Grand Rapids, MI, Zondervan Corporation, 1987, p. viii).

- ***The New Living Translation*** maintains "**Lexical** Consistency in Terminology" for many words (Wheaton, IL: Tyndale Publishing House, 1996, Touchpoint Bible, Introduction).

- ***The New American Bible*:** "The New American Bible is a Roman Catholic translation." "Collaborators on the Revised Edition of the New Testament of the New American Bible" include **lexicographer "Frederick W. Danker**," exposed in this book. They looked at word meanings "in **profane** Greek" (Iowa Falls, Iowa: Catholic World Press, World Publishing, 1987, Front prefatory material and later Preface to the New Testament Revised Edition).

If God's people will not "hear his word" he will "feed them with wormwood…for from the prophets of Jerusalem is **profane**ness gone forth into all the land" (Jer. 23:15).

Burning Bibles Word by Word: The Devil's or God's Definition of KJB Words

EVEN more shocking was the realization that these unorthodox authors and their adulterated lexical choices are being used to '*define*' the words of the pure Holy Bible. These words "which man's wisdom teacheth" have slipped into churches and homes that would never have used a new version. I have often wanted to write the following letter:

> Dear Preacher,
>
> Did you know that the word you used this morning to define a Bible word is the very word used by the Jehovah Witness bible? Both of you got the word from a corrupt lexicon, probably the

one in the back of *Strong's Concordance*. Please read on—

It quickly became obvious that the liberal words in lexicons, which have moved into new versions, are unknowingly being used when lexicons are accessed by King James Bible students to define KJB words. In other words, KJB words are now being defined with NIV words. The serpent has slipped into the laps of KJB users without notice. Now the very words in the corrupt NIV seem to have 'authority,' because they are found in a Greek and Hebrew lexicon. Pastors who would never use an NIV are using and unconsciously steering their listeners to THE very words in the NIV and even the Jehovah Witness version. Since many have never read a new version, they do not recognize the corrupt words. For years I have cringed when I hear a dear pastor say, "That word in Greek means..." **I have spent almost 25 years collating new versions to expose their errors. I know their heretical vocabulary by heart, word-for-word. I recognize that the so-called 'definition' is the *very* word used in the corrupt versions in *every* case.** Small wonder; they both came from the same source: Strong, Vine, Zodhiates, Thayer, Moulton, Milligan, Trench, Vincent, Wuest, Liddell-Scott, Bauer, Danker, Kittel, Gesenius, Brown, Driver, and Briggs. No one meant to get into the devil's territory; he moved into *theirs*, just as the serpent moved into the garden. But the BAD words have the same BAD theological effect in a lexicon that they have coming from an NIV. In fact, it is even worse because it comes with the sheep's clothing of 'THE Original' echoed by a *good* pastor. The serpent still is "more subtil than any..."

Words, such as 'dog,' 'river,' and 'bread,' may be simply transferred from Greek to English. But those are not the words

that new versions and those who reject God are interested in re-molding. And those are not the words God wants to enlighten men about. He seeks to enlighten them about the nature of God, Jesus Christ, salvation, the Christian walk, heaven, hell, and eternity. Neither the pagan Greek philosophers nor the Egyptian peasants, who left grocery lists among the papyri, can shed any light upon these subjects. Yet lexicons pretend that they can. They do this with an ulterior motive. That motive is to bring the higher things of God BACK DOWN to the mundane man-centered point of view. For this reason, Greek lexicons cannot be used for most of the words of the New Testament.

Knowing this, God simply gave us the perfect English translation for every word. Why wouldn't he? He also defined each word within the Bible itself. God enlarged the borders of words' meanings to encompass heaven. He lifted words up to the mind of Christ. He made words the expression of far deeper thoughts, deeper than the shallow puddles of earth. Words became the vehicle to carry God's ideas, not man's. After Christ, words were born-again, just as men were. There was a revolutionary ennobling of words. The heathen used them as the "natural man" might; God uses them "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth…" (1 Cor. 2:13).

One might think if he could resurrect someone who lived in the first century, who spoke both Hebrew and Greek, he could then know what Bible words meant. God did— he resurrected Jesus Christ. He is alive and living in each believer, as an abiding Bible teacher. "[W]e have the mind of Christ" (1 Cor. 2:16).

"The Voice of Strangers" Brings Heresy Trials

The Bible says, "thy word is truth" (John 17:17). Truth and heresy are at opposite ends of the spiritual spectrum. When someone looks at a Bible dictionary or lexicon, he supposes that he will find even more truth. Yet the facts indicate that he will find heresy, written by men who were called "heretics" by their own peers. The *Dictionary of Heresy Trials in American History* was written with the collaboration of historians from the Universities of Princeton, Stanford, Columbia, and Duke, as well as the University of Chicago, the University of Maryland, the University of California, the University of Pennsylvania, and other well-respected universities. The authors of today's most used Bible study dictionaries are paramount among the mere fifty 'heretics' whose beliefs shocked their contemporaries enough to bring them to trial and thereby merit inclusion in this hall of shame. The top heretics include the editors of the most accessed Old Testament lexicon, the Brown, Driver, and Briggs *Hebrew-English Lexicon* and the most popular New Testament lexicons, including J.H. Thayer's *Greek-English Lexicon*, and Danker, Bauer, Arndt, and Gingrich's *Greek-English Lexicon of the New Testament.* Also indicted is Philip Schaff, the committee chairman of the *American Standard Version*, whose words are used as faulty definitions in the back of *Strong's Concordance.* Schaff handpicked like-minded libertines, like Strong and Thayer to serve under him on the ASV committee. How have they escaped detection? One professor concludes, "'they' use our terms but give them non-Christian meanings." Sir Robert Anderson said the writings of Bible critics are "expressed of course in veiled language, and with perfect courtesy." Only those who have thoroughly studied the heresies of the past can see through their façade, as they try to infest God's garden with the weeds of the world. The heresy trials and

heresies of well-known dictionary-makers have been held behind closed doors. The book, *Dictionary of Heresy Trials,* unlocks the door; the book you hold in your hands swings it wide open for a full view (George H. Shriver, ed., *Dictionary of Heresy Trials in American History*, Westport, CT: Greenwood Press, 1997, pp. 46-57, 327-336, 419-429, 369, 59 et al.; Sir Robert Anderson, *The Bible and Modern Criticism*, London: Hodder and Stoughton, 1903, p. 41).

Separation — the Bible teaches it (2 Cor. 6:17). Would you recommend giving your church's microphone and members' ears to men, like John MacArthur, who taught that it was Christ's death, not his blood, which redeems sinners? W.E. Vine, editor of *Vine's Expository Dictionary,* also believed this. Yet his RV derived 'definitions' have pierced many a pulpit's microphone. Would you have men in the pulpit who denied that Solomon wrote Ecclesiastes? Ginsburg, who edited the Hebrew Masoretic text, denied this. Would you invite men who were on the Westcott-Hort-Vaughan Committee to speak at your church? The main Greek and Hebrew lexicons and texts were written by men on *this* committee such as F. Scrivener, (Textus Receptus), C. Ginsburg (Hebrew Masoretic Text), James Strong (*Greek and Hebrew Concordance and Lexicon*), J. Henry Thayer (*Greek-English Lexicon*), S.R. Driver, (Brown, Driver, and Briggs *Hebrew-English Lexicon*), Robert Scott (Liddell-Scott *Greek-English Lexicon*) and R.C. Trench (*Synonyms of the New Testament*). Would you have in your pulpit men who used the RV and ASV? Strong and Vine used them exclusively. What does the Bible itself say?

> "...**the sheep hear his voice**: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: **for they know his voice**. And a stranger will they not

follow, but will flee from him: **for they know not the voice of strangers**" (John 10: 3-5).

"[T]hey that handle the law knew me not…" Jer. 2:8

"…not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2:13).

"Wherefore hearest thou men's words…?" (1 Sam. 24:9).

"Blessed is the man that walketh not in the counsel of the ungodly" (Ps. 1:1).

"Every day they wrest my words" (Ps. 56:5).

"He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth…from such **withdraw thyself**" (1 Tim. 6:4-5).

"Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and **avoid them**. For they….by good words and fair speeches deceive the hearts of the simple" (Romans 16:17, 18).

"And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves. Thus saith the Lord

> GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary…" (Ezek. 44:8, 9).
>
> "These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they as polluted, put from the priesthood" (Ezra 2:62).

In the book of Jeremiah God warns of those who "speak a vision of their own heart, and not out of the mouth of the LORD" (Jer. 23:16).

> "Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbor. **Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith**…What hath the LORD spoken?...for ye have perverted the words of the living God" (Jer. 23:30, 31, 35, 36).

That which is given by inspiration of God requires a spiritual life in the one who teaches it. *He* shall lead you into all truth. Only those taught of the Spirit may expound it.

Other Greek and Hebrew Lexicons, Grammars and Texts

If you use Greek and Hebrew lexicons and grammars other than those exposed in this book, know for certain that their definitions contain the same errors as those discussed in this book, because they were taken from one of these authors (See Part 1).

> "[T]here is none that doeth good, no, not one" (Rom. 3:12).

The old lexicons are copyright free. This means that anyone can take their vile words and place them in a Greek or Hebrew study aid and call them their own. Just as the current Greek texts of Nestle-Aland and the United Bible Society, which underlie new versions, are nearly virtual copies of the corrupt 1881 Greek text of Westcott and Hort, so the current Greek-English bible study tools, such as Vine's, Strong's, Wuest's, Thayer's, Berry's, and Zodhiates' are taken from the lexicons that were written in the mid-to-late 1800s by Liddell, Vincent, and Trench. This book shows who first invented the words. For example, Thayer's *Greek-English Lexicon* admits that its sources include Liddell-Scott's *Greek-English Lexicon*; both Berry's *Greek-English Interlinear* and *Vine's Expository Dictionary* used Thayer and Trench, both of which were rooted in the lexicon of Liddell-Scott. Wuest's *Word Studies* used the lexicons of Trench, Thayer, Moulton, Milligan, and Vincent. Strong used Gesenius. Zodhiates plagiarized so much that he was even sued for it. And on it goes.

The worst mistake a reader could make would be to suppose that, because an author is not mentioned in this book, his Greek or Hebrew study tools are safe. All tools have been examined and ALL are corrupt. Obviously one book cannot show the particulars of each and every lexicon and grammar I have examined. This book discusses the lexicons from which all the others merely copy. New lexicons and grammars simply disguise old foes with new faces. **This book will prove that the very words used in new versions and used to define KJB words** came from heretics, although today these words are sometimes hiding behind somewhat more orthodox writers. A.T. Robertson, for example admits in his "List of Works Most Often Referred To," as well as in his Preface and Chapter 1, that he followed the lexicographers and textual critics covered in

this book, such as Liddell-Scott, Thayer, Trench, Moulton-Milligan, Gesenius, Westcott, Hort, and Nestle (A.T. Robertson, *Grammar of the Greek New Testament*, New York: George H. Doran Company, 1914.)

The reader will find that *all* Greek and Hebrew dictionaries, lexicons, and grammars use the corrupt Greek text or the words from either old corrupt lexicons, the RV, or the ASV, both of which are based on the corrupt Greek text. There are no exceptions. The Preface of A.T. Robertson's *Grammar of the Greek New Testament* says,

> **"the text of Westcott** and Hort is followed in all essentials... I think with pleasure of the preacher or teacher who under the **inspiration** of this Grammar may turn afresh to his Greek New Testament and there find things new and old, the vital message all electric with power for the **new age"** (Robertson, pp. xiv, xv).

In fact, Frederick Danker admits that the Greek text used in lexicons "has no corresponding existence in any single manuscript" (Frederick Danker, *Jesus and the New Age*, St. Louis Missouri: Clayton Publishing House, 1972, p. xxi).

All Greek or Hebrew texts not reviewed in this book, including one-man editions of the Greek *Textus Receptus* and Hebrew Masoretic text, are subject to minute errors and cannot be relied upon as a final authority. All Greek and Hebrew texts are one-man editions and as such are subject to corrections (whether minute or massive) by the Holy Bibles handled by the aggregate priesthood of believers, according to Dr. Jack Moorman and Dean John Burgon. (See chapter, "The Wobbly Unorthodox Greek Orthodox Crutch.)

Vital Reading Tips

☑ Each chapter is *very* different from every other chapter in that each editor's work and lifestyle was different. Taken together they paint a picture of the mindset of the men who in the 19th and 20th centuries set out to destroy the Holy Bible. If you turn on the radio today in the 21st century, their words will penetrate your home and mind, through a modern-day wolf in a sheep-skin suit. His bleat, 'but in the

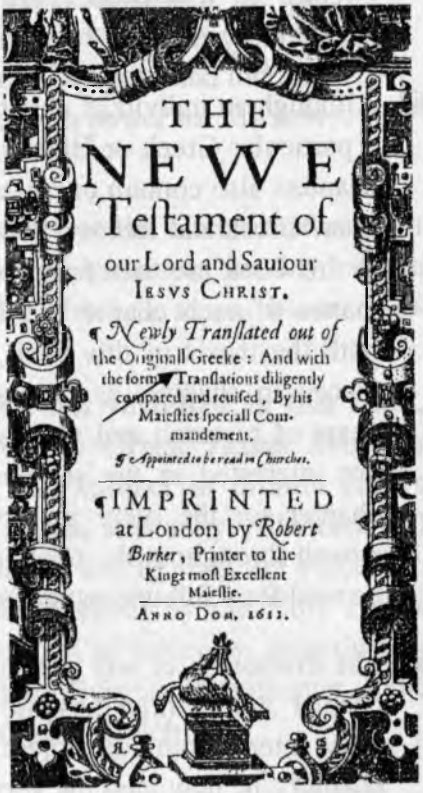
☑ Greek,' hides his wolf's howl. After reading this book, the astute reader will know to ask, "What Greek?"..."Who was the originator of the *English* word used to explain the Greek?"..."Why is the word changed from holy English to such unholy anguish"?

☑ Although an individual chapter is devoted to a discussion of a particular Greek or Hebrew editor or lexicographer, most chapters also contain one-of-a-kind discussions which apply to *all* Greek and Hebrew texts and study tools. The chapters in this book are therefore not exclusively about the subject matter of each chapter's title. Important research dealing with the thesis of this book is scattered throughout it and placed in chapters as it was discovered during the many years of research and writing. So, for example, if you are not interested in the serpent-man, R.C. Trench, read the chapter for the *other* important research. Critical data is woven throughout the book. Therefore each chapter should be read for a full understanding of the subject.

☑ The discussion of any particular topic is not limited to the chapter whose title most obviously identifies it. There is some intermeshing of subject matter. Should the reader skip chapters, he may miss the very discussion that will benefit

him the most or shed light on a topic only partially discussed in another chapter. Sometimes a topic or view is mentioned in one chapter, but the documentation to demonstrate it may be given thoroughly in another.

☑ That with which the reader at first may not agree or which the reader may not understand will be rectified upon reading *the entire* book. All questions have been anticipated and are explained somewhere and in detail. Assuming, 'the author does not know or understand '*something*' will only be possible if the entire book is not read. I suggest reading the book from the beginning to the end. If however one particular editor is of special interest to the reader, that chapter might be read first. No chapter stands alone and all must be read within the context of the whole book, as well as that which was written in *New Age Bible Versions* and *In Awe of Thy Word*.


THE
NEWE
Teſtament of
our Lord and Sauiour
IESVS CHRIST.
¶ *Newly Tranſlated out of* the Originall Greeke: And with the former Tranſlations diligently compared and reuiſed, By his Maieſties ſpeciall Commandement.
¶ *Appointed to be read in Churches.*
¶ IMPRINTED at London by *Robert Barker*, Printer to the Kings moſt Excellent Maieſtie.
ANNO DOM. 1611.

☑ The **bold** emphasis used in this book (to aid scanning) is the author's own, unless noted.

☑ Throughout this book reference is made to the "**Originall Greeke**," a term and spelling used on the title page of the original KJB of 1611. It

represents a *pure* text consulted by the translators and now readily and easily accessible through vernacular Bibles, such as the KJB. The terms KJB and KJV are used interchangeably.

☑ Many chapters contain a helpful boxed summary. The Epilogue at the end of the book provides a brief summary.

☑ Be patient while reading Part I, "The Confessions of a Lexicographer." It contains many revealing and important direct quotes from professional lexicographers whose writings are touched here and there with technical lingo. The rest of the book is as simple as can be, I assure you, and is *much* more interesting. It was important at the outset to show that professional lexicographers, although certainly not proponents of the KJB, would strenuously dissuade Christians from using Strong's, Vine's, or the other available Bible study tools. The title of this chapter, "Hazardous Materials," came from the premier lexicographer of our day, Frederick Danker. He wrote an essay entitled, "**Lexical** Evolution and Linguistic **Hazard**." It accompanies the warnings of other lexicographers in the new release, *Biblical Greek Language and Lexicography*. The warnings in Part 1 are not mine, but those of the world's leading scholars in the area of New Testament study.

Christ left the glories of heaven to rescue perishing souls. Jeremiah sank in the mire to warn erring Israel. Paul spent three days in the deep to reach the lost. To help the confused, Stephen stood the barrage of pounding stones, until he was finally killed. Will you put down the remote control, the surfing mouse, and the ringing cell phone and relax in the comfortable reading chair God gave you to plod through the documentation in this book,

so that you can then help a Christianity that is heading swiftly out on a rough and treacherous wave? God has given us a much easier job than Marine Corps boot camp and it has golden eternal rewards.

Who Will Benefit From This Book?

No knowledge of Greek or Hebrew is required to read this book. Greek words are avoided almost entirely. Greek and Hebrew fonts are generally not used so that the flow of reading is not interrupted for readers who are not conversant in these languages. You will find that reading most of the book is as easy as reading the newspaper. I have done all of the Greek work for the reader. (For 22 years I have been examining such materials —*uninterrupted*— for at least 8 hours a day. No Greek professor or translator has had that time latitude. I began at the age of 13 with a private tutor of classical language. By the time I was 18, I was hired to teach English to Greek-speaking immigrants. For over 30 years I have waded through thorny Greek briars to rescue tangled sheep, brought near the precipice of unbelief by Greek and Hebrew study tools. There is nothing about the Greek New Testament that I did not see before most of my critics were born, as I am now in my sixties.).

Although it may take a bit of time to read this book, it is a time-saver. I have spent years and years reading all of the hard-to-find books written by the authors of Greek and Hebrew lexicons and editions, so that readers could quickly gather all of the critical material from one source. The footnotes provide research resources for further study.

This book is written for the following audiences:

- ✓ Ordinary Christians who have heard people say, "The Greek says," and wondered if perhaps their Bible might be wrong or if they should get some books on the subject so that they could better understand the Bible.

- ✓ Good pastors who have taken a little Greek in college or have access to some reference books with Greek definitions of Bible words and refer to them when they feel they need to define a word or expound a text. They have heard those they respect do this and assume that their sources are correct and helpful.
- ✓ Christians who care about the Bible and who want to be armed with evidence to help those who will demean it through aggressive means, apathy, or a little 'Greek' here and there.
- ✓ KJB defenders who need ammunition that will thwart practically every false charge against the KJB.
- ✓ Bible college pastors, professors, students and their parents, who have wondered why the 'study' of the words of God in the Bible has been switched to the study of the words of men in lexicons, grammars, and printed one-man editions.
- ✓ Greek and Hebrew scholars, who likely will be the only ones who will recognize all of the names of the editors discussed in this book and who have not had the time to research their writings and beliefs thoroughly.
- ✓ Bible critics, who will ignore the evidence in this book like the plague, but will now be without excuse at the judgment.

The Purpose of This Book

Instinctively most know that new versions which omit "through his blood" and "by Jesus Christ" are wrong (e.g. Col. 1:14 and Eph. 3:9). Many likewise instinctively sense that something is amiss when they hear, "That word in Greek *really*

means…" However, they have no way of explaining why it is wrong. This book will provide an explanation. The result of a thorough and careful study of the material in this book should be:

1.) To dispel the myth that the Greek and Hebrew study tools available *today* provide clear and revealing light upon or improvements to the Holy Bible. Yale University Press's book *Lost For Words* warns of, "a naïve faith in the virtues of scholarship" (Lynda Mugglestone, *Lost For Words: The Hidden History of the Oxford English Dictionary*, New Haven: Yale University Press, 2005, p. 28). This book is meant to expose the shifting sands of scholarship and return faith to the solid rock, the Holy Bible.

2.) To dispel the myth that translations of vernacular Bibles can safely be made by leaning upon the *currently* available Greek and Hebrew texts and lexicons.

3.) To discover the truth that the 'translations' in lexicons are often done by a 'traitor,' as expressed by the similar Italian words *traduttore, traditore,* meaning, *translator, traitor.*

4.) To discourage the study of the Bible from the perspective of the so-called 'original' languages.

5.) To keep the next generation from hearing from the pulpit, "The Greek says," to hearing once again what the old-time preachers said, "The Bible says…" Hopefully the Greek rush will become a holy hush.

Pastor R.B. Ouellette penned and preached the following perceptive poem.

I heard the old-time preacher speak
without one reference to the Greek,

"This precious Book within my hand
is God's own word on which I stand."

And then the scholars came along
and said the preacher had it wrong:
"Conflations here, rescissions there,
and scribal errors everywhere."

A book "essentially correct,"
but not in every last respect.
"A 'fairly certain' word," they say,
"To light our path and guide our way."

Then in despair I bowed by head.
"We have no word of God," I said.
"If some of this old Book is wrong,
pray tell, what else does not belong?"

Will still more manuscripts be found
to make us go another round?
Correcting, changing, taking out;
creating questions, fear and doubt?

Must more discoveries come to light
before we finally get it right?
Will precious doctrines fade away
because of what the scholars say?

How many "errors" must we purge
because of what the scholars urge?
How many versions must we make?
How many changes can we take?

How will we ever know we're through –
that we possess a scripture true?
If man must find God's word, my friend,
when will the changes ever end?

Then to the Book again I fled
to find out what my Father said.
"Forever settled…never fade" –

This promise God the Spirit made.

A thousands generations hence –
that seems a pretty strong defense.
A "perfect Book?" Then it must be
man can't improve what God gave me.

We have a Book completely true,
instructing us in all we do.
Preserved by God, not found by men,
inscribed by God the Spirit's pen.

If God or scholars you must choose,
be sure the "experts" always lose.
Don't give to them a second look;
Just keep believing this old Book.

(Preached at Woodland Baptist Church, Winston-Salem, NC, May 1, 2007).

6.) To promote awe and reverence, once again, for *the* Holy Bible, in the midst of the multiplicity of versions and opinions about what the 'original' languages are purported to say.

7.) To dissuade Christians, pastors, and Bible colleges from exposing themselves and others to the errors and potential heresies inherent in the minds and writings of the authors of Greek and Hebrew lexicons and texts. Regarding his former spiritual blindness, even Paul had to admit, "I did it ignorantly..." (1 Tim. 1:13). Hopefully many will quit repeating "That word in Greek *really* means…," start thinking, and resume focusing solely on the words of God, instead of human tradition. The wolves have howled for so long and so loudly that some may stand stunned and continue serving as their sounding board. For these

remaining few who have stopped all learning, lexicons fit the bill of a parrot perfectly.

8.) To alert pastors, parents and pupils about —

Certain College Creeps

> "For there are certain men crept in unawares..." Jude 4

IN this book you will find out what happens behind the closed doors of some college classrooms and closed textbook covers. Liberal Bible school professors "fear the people," especially peering parents and pastors (Matt. 21:26). Like Judas, they must "betray him...in the absence of the multitude" (Luke 22:6).

> "[T]he scribes the same hour sought to lay hands on him; and they feared the people...and they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words...And they could not take hold of his words before the people" (Luke 20:19-26).

The eminent colleges such as Harvard, Yale, Oxford, and Cambridge began as religious schools for the preparation of ministers. Today they are "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" brain (Rev. 18:2; for an update contact Dr. John Hinton at jhinton@post.harvard.edu). What caused the downfall of these schools? It certainly was not their King James Bibles.

Yet today fresh-faced young men leave home for Bible college, packing little but a change of clothes and their Holy Bible. With each passing year a growing pile of books has been

stacked upon their now seldom read and less revered Holy Bibles. When they graduate it becomes a church ornament, outshone by a mile of commentaries and lexicons. How did this all happen? The answer: Greek and Hebrew study. Period. These termites are quietly and slowly chewing away at the churches' one foundation. They did not enter through the light of the front door, but lurk on the meaty wooden library shelves of pastors and colleges, lying wait to devour, first the pine, then the pulp of the Bible's pages.

But sadly, the material uncovered in this book has never been investigated before, even by the people who teach from or use these Greek and Hebrew tools every day. The real peril to anyone who stands and teaches is an ignorance of his own ignorance and a claim to be an authority in an area about which his knowledge is incomplete. A person must first be a learner before he is a teacher.

Why This Book?

As a former college professor at a secular university, I must admit that college students hold a special place in my heart. My daring adventures while telling students about salvation through Jesus Christ could fill a thrilling book. Young students are very open to new information, both good and bad. (I too received Jesus Christ as my Saviour while in college.) Students are frighteningly vulnerable, away from parents and familiar safeguards. They are also quite vulnerable, when confronted by an eloquent and persuasive professor.

When my own daughter and her fiancé, an evangelist for the KJB, enrolled in Christian colleges for the first time, I discovered first-hand exactly what concerned parents had been calling about. Both went to church-based schools where the

pastors and their churches were *perfect*. How much safer could it get? Surprisingly, my daughter brought home a textbook that falsely charged that the word "candle" in the KJB was incorrect because, according to the author, 'there were no candles in Bible times.' The lexicon author who invented that lie is discussed in an upcoming chapter. I showed my daughter two standard secular encyclopedia which confirm the KJB reading:

> "Candle was man's chief source of light **for at least 2,000 years** [i.e. 39 B.C. said in 1961]....Crude candles made of fats wrapped in husks or moss were used **before the time of Christ**" (*The World Book Encyclopedia, Chicago*, IL: Field Enterprises Educational Corporation, 1961, vol. 3, p. 137, s.v. Candle).

> "...a cylindrical rod of solid fatty or waxy matter, enclosing a central fibrous wick, and designed to be burnt for giving light. The oldest materials employed for making candles are beeswax and tallow...Waxlights (cereus, sc. *funis*) were known to **the Romans**" (*Encyclopedia Britannica*, NY: Encyclopedia Britannica, vol. 5, 1910, eleventh edition, p. 178, s.v. Candle).

The good pastor got rid of the bad textbooks. But with no nearby Bible colleges to complete her degrees, my daughter switched to an accounting major via 'safe' distance learning. Surely the accounting textbooks, written by unsaved reprobate professors, would not try to steal her Bible from her word-by-word.

Later, her fiancé received an e-mail from *his* professor at a different Bible college. It quipped, "I have never said we have a perfect innerrant [sic] Bible." The debate was on and the professor's views (and spelling) were no match for this young

man, his parents, or his pastor. Both of these incidents hinged upon what a word 'meant' in the Bible. How had professors and Christian textbook authors gotten the idea that the words in the KJB were wrong? The ulterior motive may be…

> "We will not have this man to reign over us"
> Luke 19:14.

These episodes and an uncanny series of events prompted me to resurrect this book project, which had been started many years earlier but was dropped due to the sensational discoveries that were made. Much must remain unsaid or tempered due to its sensitive character. Although highly censored, the sections of this book about Liddell and his strange 'friend' Dodgson, as well as the section about Westcott's strange 'friend' Vaughan, are best reserved for adults only. Hopefully the research herein, if read, will send a wise warning so that yet another generation of students and their Holy Bibles will not be subject to such attacks. The church can only use so many accountants.

Young soldiers, the same age as college students, fight in very dangerous situations; some are killed in action. Even young men who stay home and attend secular universities are not free from danger. At VA Tech many students were killed on campus by a deranged gunman. Yet Jesus said, "Fear not them which kill the body…" (Matt. 10:28). To God, the eternal soul is more important than the temporal body. Therefore the greatest danger of all is faced by young men who are stalked by wolves who hide behind a sheepskin at an apostate 'Bible' college. Their sheep's skin was taken from a Christian whose faith in the Bible was killed by their teacher or textbook. Both are waiting to torch a word in the Bible and set off a firestorm of doubt. A wolf cannot devour sheep unless he is among them. The serial soul-killers are lurking on bookshelves, in

bookstores, in Bible software, and on the poisonous spider's 'web.' These wolves whisper behind closed doors, "That word in Greek *really means*..." The student thinks, "If it 'means' *that*, why doesn't my Bible say *that*?"

Greek grammars and lexicons do not teach Greek. They teach unbelief. Young Bible school students are given an assignment to translate a portion of a book of the Bible. A floodgate of lexical definitions and textual variants soon pours into their souls. Each student's translation is bound to be different, as "Every man did that which was right in his own eyes" (Judges 17:6). By changing the Bible the young men have just destroyed their weapon of defense, the word of God, which is the sword of the Spirit. They have lost the most important thing in the world, even more important than their lives. They have lost confidence in the Holy Bible. Had a fellow student handed them drugs or pornography, the sword of the Spirit, their Bibles, would have helped them keep it at bay. But if the devil can take away their swords, they are defenseless from *any* attack. The gullible young men may travel through life and never use drugs, steal, or kill anyone, but once he begins questioning the Bible, he has succumbed to the very same sin that tempted Adam and Eve, led to the downfall of the entire human race, and turned the garden of Eden into the garden of weedin.' The professor may just as well have shown the students pornography and proclaimed, "The 'original' Eve *actually* looked like this. Your wife's *version* is inferior." Lexicons have the exact same destructive effect and are, in effect, 'Christian' pornography.

Ever learning and never able to come to the knowledge of the truth, the Bible students, so led, will continue to collect $oftware and book$ "to make one wi$e" and "be as gods,

knowing" more than God has directly said in his word. They have now joined the serpent's side with the battle cry, "Yea, hath God said…?" The AIDS disease was originally called GRID (Gay Related Immune Disorder). Another GRID (Greek Related Immune Disorder) contaminates students, lowering their immunity to heresy.

If a doctor told a student he had cancer cells, even though the young man could not foresee their future destructive power, he would be unwise not to have them removed. Removing such cankered professors and textbooks from arms reach of impressionable young men seems to be God's safest plan. "And their word will eat as doeth a canker…" (2 Tim. 2:17). Read on—

Dead Professors Don't Lie:
A Story of the Dunking Booth That Became the Deep Sea

A POOR little boy named Johnny was faithfully picked up for church every Sunday for many years by a kindly bus worker. He was given a Bible, received Jesus Christ as his Saviour, and grew in his Christian walk. He continued attending this strong KJB church and had no problems clutching his beloved Bible. Although his unsaved parents gave him no support in his new Christian life, he worked hard and saved to go to the well-known Three-Ring Seminary, Clown College. In class he met the "hirelings," painted-up as Professors *Pri¢e*, *Cash*, and *Dollar*. Like Judas, they held a bag of translation tricks, balancing them high above the words in Johnny's Holy Bible. Like clowns, they made the students laugh by mocking those who promoted the KJB. Their rosy-red clown noses grew like Pinocchio's as they pretended, "That word in Greek *really* means…" They made the KJB look 'funny' by sending students down the Midway between the NIV

and the KJB. Each year Johnny came home from college, not happy and excited, but with more and more questions and doubts about the Holy Bible he had been given by the godly bus worker. The clowns had taught him how to aptly juggle a pile of Greek and Hebrew lexicons, but he dropped his awe for his Holy Bible before he left. After graduation he told someone, "I don't know *where* the Bible is." His painted smile, like all Clown graduates, is now being used by Satan to deceive listeners who will look at his hall of mirrors to see a distorted image of God's word. Do not be lured by the kissing booth advertising this school's Fun House. Remember Judas betrayed Jesus with a kiss. He was not a creepy killer, just a sneaky kisser.

This is not funny; it is a true story of the three-ring circus surrounding Greek, Hebrew, and Aramaic. Have you ever noticed that the clown's wide circular collar looks just like a millstone? Jesus does not think that Clown College is funny. He warned,

> "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

Walking the dangerous tightrope between KJB words and lexicon words can lead to a disastrous falling away. Looking

away from the straight and narrow for a deeper look will drown men in destruction.

(The names of the student, professors, and college in this true story have been changed. Contact AV Publications for a list of good Bible schools to attend or those to avoid. To be added to the list of 'good' colleges, submit a letter that *all faculty* affirm that the King James Bible is the inspired, inerrant word of God.)

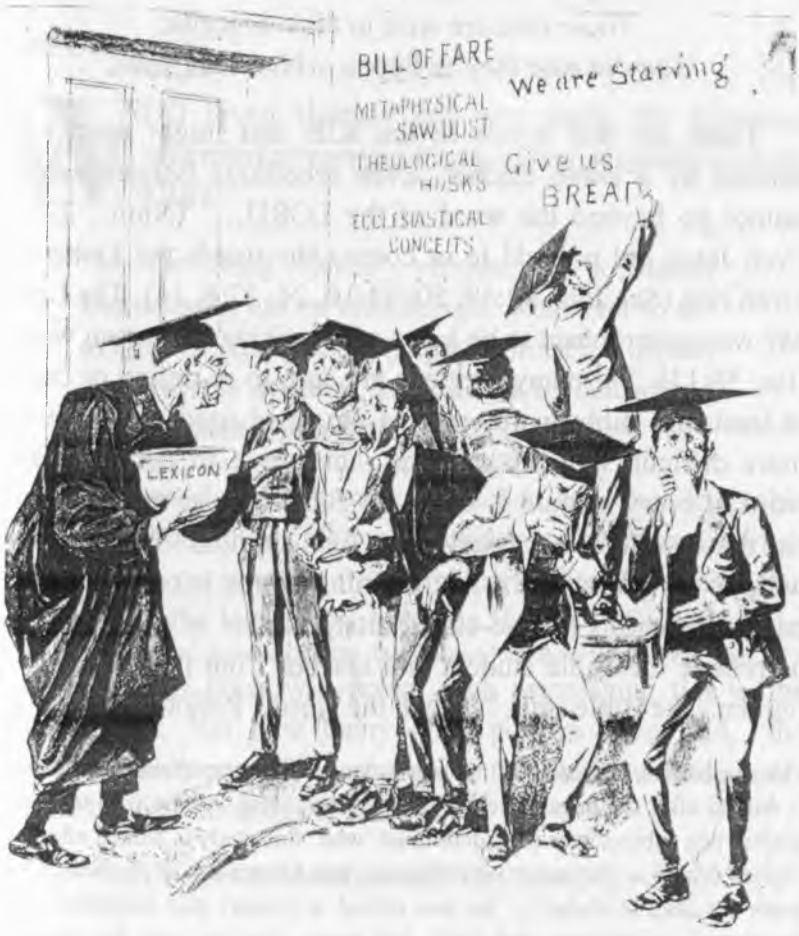
Many years ago Herman Hoskier, renowned collator of Bible manuscripts, said of textual criticism,

> "This is just the kind of thing which seems to be misleading the Oxford school, and, in lectures, causing them to unsettle rather than settle their youthful hearers in the Word...It is then nothing short of a crime for men in responsible Christian chairs to unsettle their hearers..." (Herman Hoskier, *Concerning the Genesis of the Versions of the New Testament*, London: Bernard Quartich, 1910, pp. 94, 95).

My burden for college students has led me to pray daily that those who lie to them would repent, and should they refuse, their lies would be silenced. Perhaps they should pursue *other* jobs where their talent for lying would do no *spiritual* harm. Selling used cars might be the logical position. The Lord *has* chosen to stop several professors and Bible doubters in their tracks, sending some for rehabilitation to used car lots, where lying has strict legal consequences.

The people who fill the pews have no quarrel with their Holy Bible; the asides it receives come from **higher** education, where the books of men stack higher than the word of God. The Bible says to set those who are **least** esteemed in the church to judge matters (1 Cor. 6:4). But there seems to be a fleshly tendency in the body of Christ to be like "Diotrephes, who loved to have the preeminence" (3 John 9). There is more of a

desire to *look* intelligent, than a desire to *be* spiritual. There is a tendency to ignore the verses which say, "Mind not high things, but condescend to men of **low** estate. Be not wise in your own conceits" (Rom. 12:16).



Yea, hath God said? The Bible is dead?

Some have a God who just speaks Greek.
To read his word his face to seek
they need a book that's all in Greek.
A single word they cannot speak.
Yet swelling words their heads do seek
to puff them up, confound the weak.
These men are wise in their conceits;
They're sure they're Popes, without the seats.

There are few words in the KJB that might need to be defined by a Bible teacher. Even rebellious Balaam said, "I cannot go beyond the word of the LORD..." (Num. 22:18). Even Jesus did not add to or correct the words the Father had given him (See John 12:49, 50; 14:10, 24; 17:8, 14). The Lord's day was never meant to be a day of "speaking thine own words" (Isa. 58:13). Yet many sermons are sure to re-define or correct at least one Bible word, even if the word used to define it is more difficult that the original. This drive to define a Bible word in every sermon is based on Bible college textbooks that list the so-called 'necessary parts of a sermon.' They are told, with no scriptural basis, that defining words is one of the four parts of exegesis (the so-called interpretation of the Bible). Let us relieve the Bible student and teacher from this unscriptural burden. The Bible says, "Preach the word." Period.

(Hermeneutics, the study of the principles of the interpretation of scripture, is named after the pagan Greek "god" Hermes. Has anyone who teaches or studies this subject ever considered just 'who' this study is named after? *The Oxford Classical Dictionary* says Hermes was known for "divination." "[H]e leads the dead to Hades"..."he was skilled in trickery and deception...[H]e is attested as trickster and thief...but most often he uses his power in mischief, illusion, and mystery...[H]e puts on his feet sandals which erase footprints...Like a magician he knows how to put the enemy camp to sleep."

"Hermes charmed him to sleep with the sound of his flute and cut off his head." Hermes promoted bestiality and was the messenger for the god Zeus (a type of Satan). Hermeneutics, as taught today in liberal Bible colleges, scarcely brings a message from the God of Christianity. Hermes sends students on a wild goose chase to find Zeus's interpretation of God's message, using Greek lexicons, based generally on the writings of the pagan Greeks (*The Oxford Classical Dictionary*, Oxford: Oxford University Press, 1996, p. 690, s.v. Hermes; Elizabeth Hallam, *Gods and Goddesses*, NY: Macmillan, 1996, p. 132).

Final Exam

WHO loved Hermes and also made the following statement promoting the so-called originals over the KJB?

> "In the King James' version, as it stands translated, it has no resemblance what ever to the **original**...And yet Septuagint [Greek], Vulgate, and Hebrew **original**, have all to be considered as an **inspired Word of God**."

Was it a good pastor, a media preacher, or a knowledgeable scholar? Although they all express this view when they correct the Bible, this quote is not from them. It is from the arch-Satan worshipper of the late 1800s, Madame Helena P. Blavatsky (H.P. Blavatsky, *Isis Unveiled*, Wheaton, IL: The Theosophical Publishing House, 1972, orig. 1877, vol. 2, p. 495). This book will reveal such astonishing ties to the father of lies. Yet how many good pastors have said, "the original *actually* says"? Have Greek and Hebrew study tools become the 67th book of the Bible?

> "They believed not his word" (Ps. 106:24).

Part I

Problems with Greek Lexicons & Greek Grammars:

CONFESSIONS of a Lexicographer

World's Leading Greek Scholars Warn of Faulty Greek-English Bible Study Tools:

- **Lexicon Death Certificates —Signed by the Doctors**
- **The 7 Deadly Sins: How Dictionaries Are Made**

  Paying Penance Today for the Liddell-Scott Lexicon
- **The Battle: The Spirit vs. The Desires of the Flesh & of the Mind**
- **Mortal Sins: Living Verbs Wounded in Grammars**
- **Metzger's Lexical Aids and Greek Text Are Deadly: Nuggets From the Greek or Fools Gold?**

Chapter 2

Death Certificate — Signed by the Doctors

- ✓ **Dr. John Chadwick:**
  Liddell-Scott Greek-English Lexicon Supplement
- ✓ **Dr. John Lee**
  Moulton-Milligan's
  Vocabulary of the Greek New Testament (Revision)
- ✓ **Dr. Frederick Danker**
  Bauer, Danker, Arndt, Gingrich
  Greek-English Lexicon of the New Testament
  "Lexical Evolution and Linguistic **Hazard**"
  for *Biblical Greek Language and Lexicography*
- ✓ **Dr. William Johnson**
  Thesaurus Linguae Graecae
- ✓ **Dr. Rykle Borger**
  Babylonisch-Assyrische Lesestücke

Bible Dictionaries & Lexicons: Dead on Arrival

Greek and Hebrew lexicons, infected by the unhealthy minds of their authors, have contaminated modern bible versions, Bible study tools, and Bible dictionaries with their hazardous material. These same lexicons have been carriers, causing outbreaks of doubt about the words in the King James Bible. The epidemic can only be cured by closely examining the serial soul-killing sources. Behind closed doors, the doctors of lexicography have identified the parasites. In fact they have declared the body of Greek and Hebrew study tools terminal. Their death certificates have already been signed. A chapter in this book is reserved for obituaries for each of the popular dictionaries including Strong, Vine, Thayer, Zodhiates, Moulton-Milligan, Trench, Vincent, Wuest, Kittel, Bauer, Danker, Arndt, Gingrich, Metzger, Liddell-Scott, Gesenius, Brown, Driver, Briggs and their modern carriers. Fanning their pages will not revive them. Wise Christian pallbearers will bury them before their evil smell takes the breath of the Spirit away.

Lexicons "Cannot Be Relied On"

The experts announced —

> "[W]e cannot know for certain that what we find in front of us when we look up a word is sound."
> "[A]ll the existing lexical entries in **all our dictionaries** are now **obsolete**" John Lee, Lexicographer

The men who make the study of Greek-English New Testament Lexicons (Dictionaries) their life's work fill this chapter to overflowing with warnings. The men at the very top of this field include John Chadwick of the University of

Cambridge, John Lee of Sidney Australia's Macquarie University, Bruce Metzger of Princeton University, as well as Rykle Borger, William Johnson, Terry Roberts, and Frederick Danker. Chadwick, Lee, and Danker have been charged with 'correcting' the standard lexicons of Liddell-Scott, Moulton-Milligan, and Bauer, Arndt, and Gingrich, used naively by Christians and others to explore the meanings of New Testament words. Their original errors were copied by Strong, Vine, Thayer, Zodhiates, Wuest, Vincent, all Bible study tools, and modern versions. Professional linguists sound the following alarms, warning naïve Christians that:

1. Bible dictionaries and lexicons contain "guesswork" and "cannot be relied on."
2. Bible dictionaries and lexicons are generally created by "Raids on other dictionaries."
3. Bible dictionaries and lexicon definitions are "obsolete."
4. Bible dictionaries and lexicon definitions are often *taken from* Bible "translations" and "commentaries."

The book *Biblical Greek Language and Lexicography* serves as an inner circle confessional where faults are freely confessed and penance is paid later by those who purchase Bible study tools. Typical is one chapter called "Lexical Evolution and Linguistic **Hazard**" by Frederick Danker, editor of the *A Greek-English Lexicon of the New Testament and Other Early Christian Literature,* a highly corrupt lexicon followed by many new versions and Bible study tools. Danker confesses, "lexicography is more of an art than a craft…" As this book will reveal this 'art' is more akin to deconstructionist modern art than to the exquisitely crafted Holy Bible. How firm are the definitions in lexicons? Danker confesses about his own lexicon, "Sometimes debate continued for several mailings,

interlaced with linguistic horse trading…" In other words, linguists working together as a team may not even agree on the 'definition' of a word (Bernard A. Taylor, John A.L. Lee, Peter R. Burton, and Richard E. Whitaker, *Biblical Greek Language and Lexicography*, Grand Rapids, MI: William B. Eerdmans Publishing Company, 2004, pp. 25, 7).

Some of the following professional secrets were first aired at the annual meeting of the closed-door Society of Biblical Literature. The following are mere snippets from the thorough writings of these men, which should be examined in whole.

Insider's Secrets: John Lee

Coming clean, John A.L. Lee, contributing editor of *Biblical Greek Language and Lexicography* and the forthcoming revised Moulton-Milligan *Vocabulary of the Greek New Testament,* spills the beans at the Society of Biblical Literature regarding the use of Greek study tools to 'define' Bible words,

> "[T]here is the **problem** of the **quality** of the coverage. It is simply a fact that what has been done so far **cannot be relied on**. This does not mean that it is all badly wrong; it does mean that until a thorough check has been done, both to eliminate the **mistakes of the past** and to use the full resources now available, **we cannot know for certain that what we find in front of us when we look up a word is sound**" (Taylor, pp. xi, 72).

> "Lexicons are regarded by their users as authoritative, and they put their trust in them. Lexicons are reference books presenting a compressed, **seemingly** final statement of fact,

with an almost legal weight. The mere fact that something is printed in a book gives it authority, as far as most people are concerned. And understandably: if one does not know the meaning of a word, one is predisposed to trust the only means of rescue from ignorance. **Yet this trust is misplaced**. The concise, **seemingly** authoritative statement of meaning can, and often does, **conceal many sins – indecision, compromise, imperfect knowledge, guesswork, and above all, dependence on predecessors**. Lexicographers have to make a decision and put down a definite statement, and they are **fallible** like everyone else. **But the ordinary user has no means of knowing where the mistakes have been made, where the ignorance has been covered up, what has been lifted from somewhere else without checking**, and so on."

"To put it more bluntly: there are gaps everywhere, and even those things that seem to have been done have **not been done as well** as they could, and need reassessment. In saying this, my intention is not to denigrate everything that exists, but to honestly assess the present situation, so that we can go forward" (Taylor, pp. 66, 67).

"Let us take first the NT [New Testament]…there is the fact that even **the latest lexicons derive their material from their predecessors**, and a great deal of it has been

> passed on uncritically over the course of centuries. Thirdly, there is an aspect that I think is not well known: **meanings** given in the NT lexicons are by glosses from the **contaminated** standard **translations**, going back as far as the **Vulgate**. There is a fourth tendency which has become evident to me lately: NT lexicons are unsystematic in their control of other discussions, and may or **may not** take up useful contributions to the understanding of **the meaning**. **All this mainly concerns the major lexicon series of our time**, Bauer (1828, 6th ed. 1988) and its offshoots in English" (Taylor, p. 69).

> "NT lexical tradition…would benefit from a thorough rethinking" (Taylor, p. 70).

> "The NT is more difficult because existing lexicons are generally regarded as the last word. Nevertheless, **all is not well** with the NT lexical tradition, and long-term plans for a **complete overhaul** are needed" (Taylor, p. 73).

> "For the present, if we do nothing else, we can at least **recognize the true state of affairs** in Ancient Greek lexicography and be cautious" (Taylor, p. 74).

Lee's prop to bolster bookshelves bowing with bad Bible study tools is to patch them with *even more* decaying materials from secular Egyptian papyri. Lee will take the time-worn faces of Moulton and Milligan and engrave a few more lines from scrawled Egyptian inscriptions, then add a new dusty jacket

scrawled on the sands of the Sahara. As this book will demonstrate, each indolent generation plagiarizes the past, then tweaks their work (during commercials) to bolster their claim to 'scholarship.' It is repeated generation after generation, each claiming that only *their* private interpretation is the correct one. It is propelled in academic circles by the 'Publish or Perish' syndrome, where positions, promotions and raises are based almost entirely on one's list of publications.

> "Ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:7).

Insider's Secrets: John Chadwick

John Chadwick of the University of Cambridge is today's leading expert on *the original source* of all lexicon 'definitions,' the *Liddell-Scott Greek-English Lexicon*. He warns students of the dangers of defining words with standard lexicons in his new Oxford University Press exposé, *Lexicographica Graeca.* Chadwick cautions,

> "The essential precept to bear constantly in mind is the need for exercising sober judgment, and adopting a **skeptical attitude towards every assertion** which cannot be proved by satisfactory evidence. This is true of all forms of scholarship, but it is never more necessary than **in the practice of Greek lexicography**" (John Chadwick, *Lexicographica Graeca*, Oxford: Oxford University Press, 1996, pp. 29-30).

Later in this chapter some of Chadwick's charges against the Liddell-Scott *Greek-English Lexicon* will be fully presented.

Insider's Secrets: William Johnson

William Johnson is a world-class Classicist (a professor who studies and teaches the classics written in Greek and Latin). He was a foundational contributor to the world-renowned digital lexicon *Thesaurus Linguae Graecae*. When comparing Greek lexicons with Latin, he contrasts the "precise information" he is able to find in Latin-English lexicons, but the "fundamentally flawed" state of Greek-English lexicons. Often the Greek "definition is simply wrong," he explains:

> "...one turns to Greek. We have not walked into a slum exactly, but the buildings are more closely spaced, the porch banisters often **rickety**, the lawns **not so well kept**. Approaching the dictionary, a Hellenist must remain **cautious** and light on the feet. **Often enough none of the translation equivalents is exact for a given context;** sometimes **the definition is simply wrong**; glosses are rather **frequently wrong**...and the overview one gets of the word can be **fundamentally flawed**, since, lexicographical practice aside, the passages considered by the lexicographer were too few and too **skewed** in the types of material. And then there is the problem of the **outmoded** lexicographic technique itself" (Taylor, p. 77).

Insider's Secrets: Rykle Borger

In *Biblical Greek Language and Lexicography* Rykle Borger, renown for his work in cuneiform studies and Akkadian grammar, pleads that New Testament textual criticism —

> "...has been detrimental to Christian virtues. It has turned out to be a breeding-ground of *rabies theologorum*. It should be abolished for ethical reasons" (Taylor, pp. 46-47).

He charges, "The sins committed by biblical scholars in connection with the Greek NT are far too numerous" (Taylor, pp. 46, 47).

Out-of date:

Strong, Vine, Zodhiates, Thayer, Wuest, Vincent, Moulton, Milligan, & Trench

Modern lexicographers can clearly see the bald errors in today's lexicons. Lexicographers inform us that "the life of a printed dictionary has been approximately twenty years" (Taylor, p. ix). Soured and moving past the expiration date are all dictionaries usually used by Christians, including *Strong's Concordance Greek and Hebrew Lexicon*, Vine's *Expository Dictionary of the Old and New Testament*, Moulton and Milligan's *Vocabulary of the Greek New Testament*, Perschbacher's *New Analytical Greek Lexicon*, Kubo's *A Reader's Greek English Lexicon of the New Testament*, Vincent's *Word Studies in the New Testament*, Wuest's *Word Studies in the Greek New Testament*, Zodhiates *Hebrew-Greek Key Study Bible* and *Complete Word Study Dictionary*. Kittel's *Theological Dictionary of the New Testament*, Bauer, Danker, Arndt, and Gingrich *Greek-English Lexicon of the New Testament*, the Greek-English lexicons of Thayer, Liddell-Scott-Jones and all the others. Yet the man-centered minds of today's scholars think that the solution is *more* secular data matched with *their* minds. Today, lexicographers are drawing on the digital *Thesaurus Linguae Graecae,* an electronic data base of

ancient Greek texts. John Lee admits "this development brings about a **major shift** in Greek lexicography" (Taylor, p. 67). This data base was not available to earlier writers of lexicons; therefore Lee concludes,

> "[C]onsequently **all** the existing lexical entries in **all our dictionaries are now obsolete** and await reassessment in the light of the full evidence to be added" (Taylor, pp.67, 68).

Even the top professional lexicographers would toss out the lexicons of Strong, Vine, Wuest, Zodhiates, Vincent, Kittel, Liddell-Scott, Bauer, Thayer, Moulton, and Milligan. (No doubt some of the criticism by these liberal lexicographers is misdirected at a few straggling KJB words still seen in some lexicons, as jewels among the mountains of mire.)

How stable and reliable is even the latest so-called research? It is apparently not even worth the paper on which it is printed. Lexicographers believe that lexicon entries should *change continually*. What they 'thought' was a 'definition' yesterday, may not be the definition they use today. Danker said,

> "Indeed, the speed with which new discoveries, including papyri and epigraphs, **cry for scholars' attention** will probably call into question the very idea of a **printed** NT, not to speak of OT, lexicon" (Taylor, p. 28).

(Without the trumped-up need and the imagined "cry for scholars," lexicographers would be out of work and would have no books to sell.)

Given the ever-changing theories of scholars, Chadwick says that any *printed* lexicon is subject to error —

> "A **continuously progressive** lexicon should be created, probably at one location with on-line facilities for consultation at a distance" (Chadwick, p. 28).

Danker parrots Darwin's evolutionary model despite the hazards and missing links:

> "Changes in language are such that bilingual dictionaries [e.g. Greek-English] cannot lay claim to permanence. Their very genre is subject to an inexorable **evolutionary** process. Changing patterns in receptor languages, as well as the appearance of new data, require **constant revision of dictionaries or lexicons** devoted especially to **biblical Hebrew and Greek**. **Hazards** connected with such an enterprise are many, as becomes readily apparent in this paper" (Taylor, p. 1).

Conclusion — avoid the hazardous materials:

> "[M]eddle not with them that are given to change" (Prov. 24:21).

Their Final Conclusion = No Conclusions

> "every man did that which was right in his own eyes" Judges 17:6

In the end scholars simply want the reader to "make his or her own decisions about the meanings of words" rather than take definitions dogmatically from a lexicon. Danker says his lexicon "opens the door to the reader's own innovative

translation" (Taylor, pp. 19, 16, 82). In other words, he admits that there is no such thing as *the* 'meaning' of a Greek word.

The conclusion that must be drawn is that lexicographers, past and present, do not agree with each other. The claim, 'That word in Greek *actually* means' is made only by Greek dabblers, not by seasoned lexicographers. The word imbedded and held for centuries by the hand of God among the crown jewels in the King James Bible is what God said and what he *meant*. The diamonds in the context surrounding each word shine their light to illuminate each word (Ps. 36:9).

VIP: Greek Textual Base

When a Greek word is defined in a lexicon, it is invariably the Greek word in the corrupt Greek text of Westcott-Hort, Nestle-Aland and the United Bible Society, not the Greek word seen in Received Text Bibles and any edition of the *Textus Receptus*. Since most who use these tools do not know the differences between these two text types *at every point* and cannot *really* read the Greek words, they will be unaware that they are being given the definition of the *wrong* Greek word! For example, Rev. 15:3 says, "King of saints" in the KJB and the Received Text. The corrupt texts and modern versions say either "King of ages" or "King of nations." Therefore the lexicon's definition will be given for the Greek word *aion* (e.g. ages, NIV) or *ethnos* (e.g. nations, NASB), not the Greek word, *hagios* (saints, KJB). For this reason alone, all lexicons and Bible study 'helps' should be buried to prevent the spread of their deadly hazards. This includes *all* lexicons, as well as *all* Greek grammar books. Complete autopsies of their dead works follow in this book.

Chapter 3

The Seven Deadly Sins

How Bible Dictionaries & Lexicons Are Made:

Pagan Greeks • Egyptian Papyri • Catholic 'Fathers'

↓ ↓ ↓

German-Latin Lexicons

↓

Liddell and Scott *Greek-English Lexicon*

↓

Plagiarism
By All Bible Study Tools
& Lexicons

↓

Corrupt Bible Versions

Hazardous Material:
Poison Passed From the Past to the Present

Pagan Greeks (Plato, Homer, et al.)

↓

Liddell-Scott *Greek-English Lexicon* (1843)

↓

Catholic 'Fathers' & Heretics

↓

Trench's *Synonyms of the New Testament* (1854)

↓

***Revised Version* (1881)**

↓

Vincent's *Word Studies in the New Testament* (1887)

↓

Thayer's *Greek-English Lexicon* (1887)

↓

Strong, *Concordance with Greek-Hebrew Lexicon* (1890)

↓

***American Standard Version* (1901)**

↓

Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament*

↓

Non-Literary Secular Egyptian Papyri

↓

Moulton-Milligan *Vocabulary of the Greek New Testament*

↓

Vine's *Expository Dictionary of the New Testament* (1940)

↓

Wuest, *Word Studies in the Greek New Testament* (1940-1966)

↓

Metzger, *Lexical Aids for Students of New Testament Greek* (1946)

↓

Bauer, Danker, Arndt & Gingrich *Greek-English Lexicon of the New Testament and Other Christian Literature*
(translated from German in 1957, revised 1979, 2000)

Kittel (1933-1942) / translated from German by Bromiley (1963-1974) as the *Theological Dictionary of the New Testament*

Barkley, *New Testament Words*

Earl, *Word Meanings in the New Testament*

Eadie, ***A Commentary on the Greek Text***

Jenni, ***Theological Lexicon***

Kubo, ***A Reader's Greek-English Lexicon of the New Testament***

Mounce, ***The Analytical Lexicon to the Greek New Testament***
Mounce's Complete Expository Dictionary of Old and New Testament Words

Newman, ***Concise Greek-English Dictionary***

Pennington, ***New Testament Greek Vocabulary***

Perschbacher, ***The New Analytical Greek Lexicon***

Renn, ***Expository Dictionary of Bible Words***

Robertson, ***Word Pictures in the New Testament***

Rogers, ***The New Linguistic and Exegetical Key to the Greek New Testament***

Zodhiates, ***Hebrew-Greek Key Word Study Bible,***
Complete Word Study Old and New Testament Dictionary

RSV, NIV, TNIV, NKJV, NASB, ESV, HCSB, CEV,
Good News For Modern Man, Jerusalem Bible, New American Bible, The Message, New Living Translation, The Net Bible et al.

Berry's Greek-English Interlinear

The Zondervan Greek-English Interlinear

Jay P. Green, ***The Interlinear Greek-English Bible,***

Farstad, ***The Majority Text Greek New Testament Interlinear***

Mounce, ***Interlinear for the Rest of Us: The Reverse Interlinear*** **Metzger,**

The Greek New Testament (with Concise Greek-English Dictionary)

The UBS Greek New Testament: A Reader's Edition (with Greek English Dictionary) et al.

Mommy, Where Do Lexicons Come From?

This is a grave secret which babes in Christ are never told. Has anyone ever thought to inquire, 'Where do lexical writers get their English 'definitions' and translation equivalencies?' The abominable "wings of a stork" bear them century after century (Lev. 11:13, 19 Zech. 5:9, 10 et al.). In his book, *Lexicographica Graeca,* John Chadwick rips down the façade exposing the shaky structure underlying word 'meanings' in Greek Bible study tools. They are built from: 1.) **plagiarizing** the wobbly lexicons of Liddell-Scott, Trench, Thayer, Vincent, Strong or other early works which are no longer under copyright (though these names seldom are revealed in the 'new' works,' 2.) borrowing from corrupt bible **translations** and commentaries, 3.) translating **German-Latin** works, 4.) copying the 'definitions' in the **Liddell-Scott** *Greek English Lexicon* of 1843, 5.) examining the usage of the **pagan Greeks**, 6.) 'Catholic' church 'Fathers,' early heretics, and 7.) secular Egyptian papyri. With all of the admitted plagiarizing, it is not surprising that there is agreement among lexicons, whereby certain word 'meanings' have become sacrosanct.

The following is a bird's eye view of just a few of the topics that will be explored in depth in this book:

The Source of Today's Bible Study Tools & Lexicons

Source #1: Plagiarism From Earlier Dictionaries

Chadwick frankly divulges that there are kleptos* writing lexicons—

> "...the two basic methods of making a dictionary. The first, the traditional and almost universal method is **take another man's dictionary** and use it as the basis for one's own...[H]e is unlikely to be accused of infringing copyright; and it is often possible to use dictionaries which have lost this protection. **Raids on other dictionaries** will usually go undetected, and the resulting compilation (a revealing word to those who know its etymology) will seem all the larger and more impressive" [Skeat's *Dictionary of English Etymology* says 'compile' comes from the root 'pill' from whence we get 'pilferage,' that is, ' to steal'; **kleptō* is Greek for 'steal'] (Chadwick, p. 13).

Chadwick complains,

> "The effort of making an unprejudiced analysis of the meanings of a word is considerable; small wonder that most **scholars** have found it easier to **rely on another's opinion**, especially if enshrined in the dense print of a lexicon" (Chadwick, p. 27).

Lexicographer Terry Roberts gives an example,

> "Clearly, LN [*Greek-English Lexicon of the New Testament Based on Semantic Domains* by J.P. Louw and E.A. Nida,] had some influence on BDAG's definitions. A reader familiar with the terminology of LN's **definitions** will **recognize** the impact..." [Bauer, Danker, Arndt and Gingrich, *A Greek-English Lexicon of the New*

Testament and Other Early Christian Literature]
(Taylor, p. 61).

- Roberts gives examples where Danker's lexicon takes material directly from LN. He notes that they were taken "**verbatim**" (Taylor, p. 61). Danker confesses 'borrowing' definitions with the most eloquent euphemisms. He admits, "their forward linguistic thrust has left its mark, along with generously **shared** verbal echoes" (BDAG, xi, center).

- Sakae Kubo's *A Reader's Greek-English Lexicon* admits, "The meanings of the words are by and large **taken from** Walter Bauer's *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* translated and adapted by William F. Arndt and F. Wilbur Gingrich." Because Kubo follows the corrupt "Nestle-Aland text" he falsely charges, "Mark 16:9-20 was not originally a part of Mark..." (Grand Rapids MI: Zondervan, 1975, pp. vii, ix).

- Where did Bruce 'Metzger' (means 'butcher' in German), great grandfather of all things Greek, get his definitions for his lexicon, *Lexical Aids for Students of the New Testament* and his *Greek New Testament, with Concise Greek-English Dictionary*? The list of lexicons from which he *took* his definitions, include Barclay Newman's, *A Concise Greek-English Dictionary of the New Testament*. Newman says he took English definitions from English **translations** of the Bible, such as the *Good News For Modern Man.* Imagine a Greek lexicon which takes its definitions from perhaps the most insipid Bible version ever printed, instead of it being the other way around! Metzger also used the Catholic lexicon by Franciscus Zorell, a man he calls a "capable Jesuit scholar." Metzger also used Moulton and Milligan,

Liddell-Scott, Gerhard Kittel, and Arndt and Gingrich's translation of Bauer's German-Greek lexicon. These men's works will be thoroughly exposed as faulty in this book (Bruce Metzger, *Lexical Aids For Students of the New Testament*, Princeton, NJ: Bruce M. Metzger, 1976, 1946 edition p. 6).

Chadwick also writes of —

> "centuries of tradition which have choked the free exercise of judgment and cluttered our editions with **useless** erudition. As I have said, I have a **poor opinion of most of the notes on words** which have been **handed down to us** from antiquity, and I believe they have exerted far too great an influence on modern commentators (Chadwick, p. 27).

He writes of "words which appear in dictionaries, being often copied from one another" which are "a mistake of some kind" but "continues to appear in lexica." He lists an example and concedes, "I have no doubt that there are many more awaiting exposure." He warns that "If the first publication of a new document incorrectly identifies a word, it is very hard for the lexicographer to escape from the wrong path" (Chadwick, pp. 13, 16).

They all agree that many seeming 'nuggets' in the Greek are often fool's gold from gold-brickers.

Source #2: Bible Versions, Commentaries, and Short Synonym Dictionaries

New version editors and naïve Bible students look to lexicons for what they think are 'advanced' insights. How shocking to discover that lexicons often take their 'meanings'

from corrupt bible versions themselves. Back in 1958 thirteen professors were fired, including the entire New Testament faculty at the Southern Baptist Theological Seminary in Louisville, Kentucky. One of the fired professors, Heber R. Peacock picked Barclay M. Newman, Jr. to compile, *A Concise Greek-English Dictionary of the New Testament*. Newman's methodology is typical:

- ✓ Newman admits he borrowed English words from the **Revised Standard Version**, the **Goodspeed** translation, and the ***Good News Bible New Testament***. Imagine, lexicons deriving their words from these, the worst bibles that have ever been hatched (Taylor, p. 93). The chapters on Vine's and Strong's dictionaries demonstrate that their so-called 'definitions' came directly from the vile *Revised Version* (1881) and *American Standard Version* (1902). Taking words from corrupt bibles is a typical ploy of lexicographers, as this book will reveal.

- ✓ Newman based his lexicon on W.F. Moulton and Geden's *A Concordance to the Greek Testament* which is based on the adulterated Greek texts of "Westcott and Hort, Tischendorf and **the English Revisers [Revised Version]**" (Taylor, pp. 93, 91).

- ✓ In the preface Newman admits that "meanings are given in present-day English, rather than in accord with traditional ecclesiastical terminology" [what Danker disdainfully calls "churchly" words] (Taylor, p. 92).

- ✓ He then admits he 'borrowed' from the lexicons of Bauer, Arndt, Gingrich, Liddell, Scott, Moulton and Milligan.

Newman's is typical of all lexicons: 1.) It takes its English 'definitions' from corrupt bible versions. This pattern used by

all lexicons will be thoroughly documented in this book. 2.) It is based on the corrupt Westcott-Hort Greek text (Aland-Metzger, UBS), not the *Textus Receptus*, and 3.) It copies its definitions from an earlier lexicon, which copied its definitions from one earlier than that – all the way back to Liddell-Scott. Therefore Metzger's definitions, some admittedly coming from Newman, came originally from the corrupt text and the vilest new versions in print. Yet how many naively look to Metzger's *Concise Greek-English Dictionary* definitions for the 'original.'

Not to be outpaced by Metzger's liberalism, Danker recommends the Catholic *New American Bible*, which he says "does better" at points. Danker's lexicon used English books, such as *A Dictionary of Selected* ***Synonyms*** *in the Principal Indo-European Languages* (Taylor, pp. 19, 15). Is God limited to the *little* list of words which fit in a book of English Synonyms? Such a book would never claim to list all of the synonyms for a word (See David Crystal, *Cambridge Encyclopedia of the English Language*, Cambridge University Press, 1995, pp. 158-164 et al.).

Lexicographer William A. Johnson reveals that lexicons also derive their definitions from commentaries! He admits, "Glosses [definitions] in lexica are often derived from the latest **commentaries**" (Taylor, p. 78). Wait a minute. Lexicon authors are taking their words from commentaries, when commentaries in turn look to lexicons for authoritative definitions!

Other unscholarly methods abound in lexicons. *The Review of Biblical Literature* (October 2002) by Terry Roberts says, "other parts of speech are blurred. A verb can be defined as a noun…an adverb as a noun…a noun as an adjective" (Taylor, pp. 56-57).

Source #3: From Latin to German to English

The Axis powers, Germany and Italy (Rome) have waged war on the Bible; American lexicographers have not sided with the Allies in this battle. Check these facts about the five major lexicons behind new versions and today's Bible study tools:

- ✓ The first exhaustive Greek-English lexicon of its kind and the one from which *all* subsequent lexicons take their 'definitions' is the Liddell-Scott *Greek-English Lexicon* of 1843. It began merely as a translation of the Greek-**German** Lexicon of Passow (Chadwick, p. 7). Johnson said, "…[T]here exists no independently conceived Greek dictionary. That is, the *Diccionario* is based on LSJ [Liddell-Scott-Jones], which is based on Passow, which is based on Schneider…" (Taylor, p. 77).

- ✓ Trench's *Synonyms of the New Testament* (1854) was the first strictly *New Testament* Greek-English Lexicon, of sorts, and one from which many lexicons and new bible versions take their words. Page after page goose-steps to the repeated drone by Trench, 'That word in **German** means.' As a Bible critic, he begs his readers to learn German to further their understanding of the Bible, since Germany's 'Bible' study tools are the fountainhead of all Biblical criticism (Trench, *Synonyms*, pp. 18, 46).

- ✓ J.H. Thayer's *Greek-English Lexicon* was the only unabridged lexicon of the New Testament up to 1957. Thayer's title indicates that his is merely an English translation of one rising out of the **German** mind of Carl Grimm as seen in his **Latin**-Greek Lexicon (*Graeco-Latinum* 1862). It had been a revision of Wilke's Greek-

Latin lexicon (1839-1851). Catholic Latin, through an unbelieving German mind, then translated into English by an American Unitarian. Hmmmm. Sounds like the 'originals' to me (Taylor, p. 4).

✓ Did God express his opinion of the **German** to English Bauer, Arndt, and Gingrich *Greek-English Lexicon of the New Testament and Other Early Christian Literature*? In 1952 its tentative notes made a trip to Germany. The ship which carried them, the *Flying Enterprise,* sank and the notes were buried in Davy Jones locker (Taylor, p. 5). Back to the drawing board.

What was Frederick Danker's special skill that enabled him to enter and rise to *the* top of the modern world of lexicography, completely "rewriting" Bauer's 'original' German lexicon as the *Greek-English Lexicon of the New Testament*? It was not his second grade teacher who failed him in reading. "...Frederick gained fluency in both high and low **German,** their language of education..." as a child in a Lutheran elementary school. If one hopes to translate (plagiarize with permission) German lexicons, fluency in German is a must. Danker worked with Arndt and Gingrich in translating the **German** lexicon of Bauer (who in turn worked from **Latin**-Greek dictionaries) and recently worked with Bauer's **German** revision by Kurt Aland. Danker admits that there are "**hazards** in semantic [word] transference from one language to another." He says, "The capacity of German for formation of compounds can lead to **semantic falsification** when features in the context of a specific Greek term become embedded in the receptor glossing term, without determining the specific meaning

of the source term." Yet he cites several **German**-based lexicons as sources of his definitions, such as those by Nazi war criminal Gerhard Kittel, as well as those of Baltz and Schneider (Taylor, pp. xviii, 2, 19, 27, 15).

✓ Gerhard Kittel (1888-1948) wrote the **German** lexicon *Theologisches Wörterbuch zum Neuen Testament* published in Stuttgart Germany in 10 volumes between 1932 and 1942. It was translated into English by Geoffrey Bromiley as the *Theological Dictionary of the New Testament* and published volume by volume between 1963 to 1974. The NIV translators stated that they consulted Kittel's lexicon for word choices, which carried over into the TNIV. *New Age Bible Versions*, chapter 42, thoroughly documents Kittel's participation as Adolph Hitler's pro**pagan**da high priest, promoting the genocide of the Jews during World War II. The *Twentieth-Century Dictionary of Christian Biography* says, "Kittel was discredited by his ties with the Nazis, as reflected in his anti-Semitic tract *Die Judenfrage* (1934). He was arrested by French occupation forces in 1945 and imprisoned for seventeen months. He was not allowed to return to his university post nor to receive a pension" (J.D. Douglas, Grand Rapids, MI: Baker Books, 1995, p. 205). His anti-Semitic father, Rudolf Kittel, was the man who corrupted the Hebrew Old Testament, still used today by the NKJV, NIV, ESV, TNIV, NASB, and HCSB. (For more details about the anti-Semitic tendency of Greek and Hebrew study aids see the chapters in this book on the Hebrew Critical text and the Bauer German Lexicon.)

Source #4: The 'Original' Serpent's Seed

The Liddell-Scott *Greek-English Lexicon*

All Bible study dictionaries are based in great part on the definitions in the Greek-English lexicon by Henry Liddell and Robert Scott, although this is not expressly written on most of them. The Liddell-Scott *Greek-English Lexicon* is the whorish MOTHER of all harlot lexicons. An entire chapter in this book investigates the mind and mentored minions of Henry Liddell, *Alice in Wonderland's* proto-type for Humpty-Dumpty. Just as the book *New Age Bible Versions* unveils the corroded foundation underlying the Greek text used by new bible versions, the chapter on Liddell-Scott will bare the monstrous mind behind new version vocabulary and the so-called 'definitions' appearing in Bible study tools. One can merely trace the history of each definition or new version word, which I have done, and see that it springs from Liddell-Scott, the first Greek-English lexicon.

- Linguist John Lee blows the horn on Greek-to-English Bible study tools, warning that the secular Liddell-Scott *Greek English Lexicon* is THE source for all subsequent lexicons,

> "And yet this is the work on which we not only **still rely heavily**, but which has been, for generations, **the resource from which everyone, including the authors of other lexicons, has derived information. One can see its influence everywhere** (Taylor, p. 68).

Even the Greek lexicon which covers Greek from Ancient to Modern "is basically LSJ's [Liddell-Scott-Jones] material." Of

another lexicon he observes, "most of the meanings are taken wholesale from LSJ." He lists others and concludes, "one knows that LSJ will have been the main guide to meaning" (Taylor, pp. 69-71).

Paying Penance Today for the Liddell-Scott Lexicon

The Liddell-Scott fountain spews its poison into virtually every lexicon, Bible study tool, and new version available. Today's lexicographers have little good to say about its many erring definitions and translation equivalencies which still lie lurking in materials used by Christians. Lee warns of Liddell-Scott errors,

> "Actually its **faults** are much **worse** than most would suppose...its basic material is **derived from predecessors**, in some cases descending from the ancient lexicographers..." (Taylor, p. 68).
> "In other words, it is based primarily on existing lexicons; and so we continue to move around in this circle in which the faults of one lexicon are passed on to the next" (Taylor, pp. 68-70).

"Chadwick expressed sharp criticism of LSJ," saying,

> "LSJ has all too often entered the opinions of an ancient scholar as a positive fact, when research and judgment lead us to believe that it was an **erroneous** or at least **misleading** view." "It must never be forgotten that the recording of **dubious material** takes up a great deal of space, which might be better occupied by clearer definitions and examples" (Taylor, p. 109; Chadwick, p. 14).

The "ancient lexicographers" include the fifth century "Alexandrian grammarian" Hesychius. His errors are repeated today. Chadwick says, "Some **entries are plainly wrong**, or partially wrong, as when he gives a series of synonyms, only some of which appear to be correct" (Chadwick, p. 13; *Columbia Encyclopedia*, ed. William Bridgewater, Morningside Heights, NY: Columbia University Press, 1950 ed., s.v. Hesychius).

Lee concludes,

> "Fortunately, **criticisms** have now been expressed in print, particularly by John Chadwick. I refer you especially to his paper in *BIC* for 1994, where abundant illustrations can be found, and he says bluntly:
>
> > "It is about time that Greek scholars recognized the **need for a thorough overhaul** of this indispensable tool."
>
> Since then his book *Lexicographica Graeca* has appeared (1996), offering many word-studies that show how LSJ's treatment **needs improvement**. That is how things stand with what is our **only** general lexicon of Ancient Greek…"
>
> "As to LSJ, we all shrink from suggesting a major revision, knowing how huge the task will be. Nevertheless, sooner or later **something must be done**" (Taylor, pp. 68, 73).

Johnson says of Lee's comments,

> "John Lee has given us an admirable sketch of the problems with the Greek lexica currently available to us. As a Classicist, I do not find much to quarrel with" (Taylor, p. 76).

Cambridge's John Chadwick Blasts Liddell-Scott Lexicon

John Chadwick writes as an insider and is currently the overseer of the British Academy's project to fix and amend, via a revised Supplement, the Liddell-Scott *Greek-English Lexicon*. Chadwick says he has been a "professional lexicographer" since "the summer of 1946," affording him fifty years of experience before writing his scathing 343 page exposé of the Liddell-Scott Lexicon in 1996. He taught seminars on lexicography at Cambridge, "But it was my training at Oxford which enabled me to see the **faults** of LSJ," he admits (Chadwick, pp. 5, 6). He cautions,

> "It must be observed that LSJ **rarely** attempts to **give a real definition**..." (Chadwick, pp. 20-21).

The 1843 Liddell-Scott *Greek-English Lexicon* was very slightly revised by H. Stuart **Jones** and R. McKenzie and was re-issued between 1925 and 1940. Chadwick says Jones and McKenzie "render the new lexicon **less** rather than more serviceable" (Chadwick, p. 8). He believes that the main lexicon is so faulty that a mere Supplement cannot repair the problems.

> "It will not therefore be surprising if I say that I have reservations about the value of this work..." "[T]here is no way a good dictionary can be created out of **a bad one**. There is now a project to produce a revised edition of the *Intermediate Greek Lexicon* compiled by Liddell

> himself and published in 1889...It is hoped that in revising this some attention will be paid to the structure of the major articles, which naturally share the **faults** of their model" (Chadwick, pp. 6, 29).

In his *Lexicographica Graeca* Chadwick said he found "**underlying defects** in the main Lexicon," with many "faults to be corrected" which called for a "thorough revision." These "major faults in the original" Liddell-Scott Lexicon could not be addressed in a supplement. He says the lexicon should not "keep quoting **discarded theories**" (Chadwick, pp. 2, 6, 8). Many entries in the earlier Liddell-Scott Greek-English Supplement were, according to him —

> "**amateurish** and in places **incompetent**. All too often the information given is incomplete, **inaccurate** or **misleading**..." (Chadwick, p. 1).

> "an **incompetent** production, unworthy both of Liddell and Scott and the Oxford tradition of lexicography. Some of its **faults** will become evident in the notes which make up this book, and the alert reader will have no difficulty in discovering more for himself. However, I was not myself aware of the **general level of incompetence** it displayed, when work began on a new Supplement, since I assumed that the **errors** I had detected were not typical...it quickly became apparent that many of the old entries required **amendment**, and most of them needed to be fully checked and **revised** (Chadwick, pp. 8, 9).

Additionally, "The 1968 Supplement suffered badly at the hands of an expert on the Septuagint…a number of non-existent senses have been created for the Greek words." Logos Bible Software offers the Supplement merged with the main text which he warns "will cause problems" (Chadwick, pp. 16, 9).

> "It became clear, as I had long suspected, that many of the longer articles ["in the main Lexicon"] were **unsatisfactory** and needed to be rewritten…Some of these notes amount to little short of a revision of the whole article (Chadwick, p. 2).

In *Lexicographica Graeca* Chadwick gives **hundreds of pages** of examples of errors in the Liddell-Scott Lexicon and concludes,

> "In most cases they arose from observing a fault in LSJ or the Supplement, but all too often it proved impossible to correct one **fault** without discovering others" (Chadwick, p. 25).

> "This is a blatant example of the inclusion of virtually **worthless information**, but there are many more entries of very **questionable value**" (Chadwick, p. 10).

Chadwick observed,

> "Another fault of LSJ was the editors' failure to keep the etymological notes up to date."

> "It is generally agreed that the etymological notes of LSJ, mostly copied from earlier editions, are **unreliable** and sometimes

> **worthless**. I have not attempted to put a broom to this corner of the stables" (Chadwick, pp. 8, 27).

Of his exposé *Lexicographica Graeca* Chadwick says, "...I have in some cases improved considerably on LSJ, finding sense which its editors had failed to discover" (Chadwick. p. 26). He concludes,

> "It is my considered judgment that most of the longer entries in LSJ require more than cosmetic surgery, and many need to be completely rewritten" (Chadwick, p. 11).

Johnson says, "[H]e is certainly on target as regards the deficiencies of LSJ" (Taylor, p. 76).

What of Chadwick's new ideas for the Liddell-Scott Lexicon? Will they ever be included in the LSJ and will they leave definition-seekers in any better state? Even Chadwick admits his suggested improvements are only tentative private interpretation at best:

> "Some of my suggestions in this field are very **tentative** and must not be taken as representing anything but my own **opinion**..." (Chadwick, p. 27).

Chadwick's recommendations for improving LSJ certainly will have no effect on the old borrowed errors now resident in the definitions in Strong, Vine, Trench, Wuest, Vincent, Thayer, Zodhiates, and the rest.

Check your 'Bible' dictionary, interlinear, lexicon, and new version with the *Liddell-Scott Greek-English Lexicon* online at http://www.perseus.tufts.edu. You will see that their words often mirror those of the Liddell-Scott Lexicon, making them

"unsatisfactory," by Chadwick's standards. They are likewise corrupt in those cases in which they do not match God's standard for the English speaking world— the King James Bible. If you cannot wait, jump ahead and read the hard-to-put-down chapter on Henry Liddell. You will see why anything he touched could not be acceptable *by any standards*. It is shocking. His lexicon is sold today to Christians by Logos Bible Software.

Source #5: The Pagan Greeks

The Liddell-Scott Lexicon (and from it all Bible study tools, new bible versions, and lexicon authors) gathered its word meanings from the same crumbling Greek ruins which show God's judgment upon that ancient Greek empire and no less upon the German nation which likewise relied on the pagan Greeks to support their shaky German-Latin lexicons. Such Greek sources include the bawdy plays, both tragedies and comedies, the pagan myths, as well as the political and anti-God philosophical writings of the ancient Greeks who lived during the centuries before and after the time of Christ.

Frederick Danker's lexicon entitled *A Greek-English Lexicon of the New Testament and Other Early* ***Christian*** *Literature*, is anything but "Christian." Even Taylor observes that it has an —

> "extensive range of Jewish, **non-Christian**, and even **pagan** authors now included, despite the original subheading: "...and Other Early Christian Literature"" (Taylor, p. 176).

All lexicon authors, like Danker, tell their readers that they consult the godless ancient Greek authors "Plato, Thucydides,

Herodotus, Aeschylus, Sophocles, and Euripides" to determine the meaning of Bible words. As a graduate student in Classical Greek Danker studied "Plato, Aristotle, Pindar, Thucydides..." His second year textbook was Aristophanes' *Clouds*. Did this Greek author's "rollicking wit" provide the key to understanding the Bible? Danker said that he had a "special interest in Homer, Pindar, and the Greek tragedians" (Taylor, pp. 17, xix, 6). Chadwick quips,

> "...it is hardly possible to be sure now what exactly Homer meant in some of his formulae; he may not have known himself" (Chadwick, p. 161).

Truer words were never spoken. If we can not be sure what Homer meant (and Homer himself did not know), why are we using his writings to define Bible words? Violence, pagan gods, perverse sensuality, witchcraft, sorcery, kidnapping, theft, assault, and sin of every kind are portrayed by Homer. He takes the ten commandments and breaks every one of them. Christians who had books such as these "brought their books together, and burned them before all men...So mightily grew the word of God and prevailed" (Acts 19:19, 20).

One of today's leading authorities on Homer is James I. Porter, professor of classics and comparative literature at the University of California (formerly of the University of Michigan). In his interview in *Humanities* Porter says Homer is, "like the Sirens in the Odyssey, he wanted to teach and seduce with his song." Porter says that in the Iliad Achilles is "singing the glory of men...The irony here is that the lyre is booty he stole from a raid." Porter notes, "Calypso holds Odysseus hostage" in one of the sin-filled portrayals in Homer's works. Classicists, such as Porter would not define Homer's words

using contexts from Plato, much less hold New Testament words hostage to such contexts (*Impertinent Questions: James I. Porter*, July/August 2008, Vol. 29, Number 4).

The discussion of defining words based on pagan contexts will continue later in chapter 4, "The Battle: The Spirit vs. The Desires of the Flesh and of the Mind." The upcoming chapters on J.H. Thayer and R.C. Trench explore in detail the debased nature of the writings of the pagan Greeks and show the central place they have in determining the corrupt 'meanings' seen in Greek-English Lexicons and new bible versions.

Source #6: Pagan Ideas in Sheep's Clothing:

Catholic Church 'Fathers' and Other Heretics

> "Beware lest any man spoil you through philosophy…after the tradition of men" Col. 2:8

Some Greek-English lexicons and Bible study tools generate their definitions by studying the works of the early Catholic church 'Fathers,' secular writers such as Philo and Josephus, and a swarm of first through third century heretics. The lexicons imply that some of these men are 'Christian' writers, but their heresies make them very unsound sources for determining Christian meanings. *New Age Bible Versions* traces the origin of the corruptions in new versions back to Origen and Clement, the very heretics cited for 'definitions' by today's lexicon authors (see Chapter 38, pp. 516-544).

- **Clement** (A.D. 150-216) was initiated into the pagan mysteries. He preceded Origen as head of the school of philosophy in Alexandria, Egypt. Fourteen popes and three anti-popes named themselves after him. He was a

Catholic 'saint' until Benedict 14th deposed him. Clement calls himself an Eclectic, and thus he "viewed heathenism with a kindly eye." "He was in the main a Neo-Platonist, drawing from that school his doctrine of the monad and his strong tendency toward mysticism." He was "passionately fond of allegorical interpretation" and held a "genial view of Greek philosophy." Clement believed that "non-Christian" philosophy was *not* diabolical but "a direct operation of the divine Logos." (This is not the Logos of the Bible.) He denied that Jesus Christ and the Holy Ghost were part of the Godhead, calling them created beings. "[T]o Clement both the Son and the Spirit are "first-born powers and first created."" "Clement had at the time a strong belief in evolution…" Like Trench and Westcott, he believed that revelation was progressive, that is, that God purposefully taught the heathen to worship the stars, then brought Greek philosophy to prepare people for Christ. He believed salvation was likewise gradual, with death followed by time spent by man in purgatory. These things, according to Clement, "in the end elevate him to the position of a god." Textually he used the apocryphal Epistle of Barnabus and the Shepherd of Hermes, Tobit, Wisdom of Solomon, and Ecclesiasticus. He omitted the last verses of Mark 16 and questioned the books of Jude, Hebrews, and Revelation. (*Encyclopaedia Britannica*, New York, Encyclopaedia Britannica, Inc., 1911, s.v. Clement of Alexandria; *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, New York: Funk and Wagnalls, 1909, s.v. Clement of Alexandria).

- **Origen** (A.D. 182-250) Schaff admits Epiphanus "saw in Origen the father of all heresy." He is "essentially a Platonist" according to Schaff wherein "the only real

thing is the idea." "In Origen Christianity blended with...paganism." He recommended the apocryphal books of Tobit and Judith. His Hexapla is the source for nearly all corruptions seen in today's bible versions, which amount to nearly 6000 changes. He produced the "begotten god" of John 1:18 seen in most new versions. Even the Vaticanus manuscript carries not only Origen's textual corruptions, but some of his original commentary. He castrated himself due to his misunderstanding of scriptures; should we look to his writings for 'understanding' and 'meaning?' (*Encyclopedia Britannica*, 1911, s.v. Origen; *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, s.v. Origen, pp. 271-274).

The heresies held by Clement and Origen disqualify their writings as sources for Bible word meanings. Although Origen, Justin Martyr, and Irenaeus sometimes wrote in opposition to rank paganism, they were syncretistic and often unscriptural in their beliefs. They scorned some aspects of heathenism, not because they thought they were bad, but because they believed God had finished *using* the heathen religions.

The other men cited by lexicons are called 'church fathers' by Catholic, Anglican, Greek Orthodox, Lutheran and other apostates because they birthed many of the heresies adopted by such groups (or their writings were altered to make it appear so). For example:

- **Justin Martyr** (A.D. 114-162) *The Encyclopedia Britannica* (1910-11) says "he appears as the first and most distinguished in the long list of those who have endeavored to reconcile Christian with non-Christian culture." "Flacius discovered "blemishes" in Justin's theology, which he attributed to pagan philosophers." "Even as a Christian

Justin remained a philosopher." Like Trench and Westcott, Justin believed that God gave the pagans their philosophies. He introduced the Catholic and Anglican doctrine of transubstantiation, that is, the false teaching that the elements of communion actually *become* the body and blood of Christ. Justin taught that "Baptism confers remission only of previous sins." Only "...a sinless life" after baptism justifies. "Faith does not justify." He also taught the annihilation of the wicked. (*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, s.v. Justin Martyr, vol. 6, pp. 282-285; *Encyclopedia Britannica*, s.v. Justin Martyr).

- **Irenaeus** (A.D. 130-202) was the headspring of the Catholic church. The *Encyclopedia Britannica* says his was the "first systematic exposition of Catholic belief." He introduced the false teaching of apostolic succession from Peter and the importance of tradition above the Bible. Like Justin, he believed in transubstantiation and the annihilation of the wicked. Based on Irenaeus, textual critics developed the heretical "Two document theory" that purports that the writers of the Gospels copied from each other (*Encyclopedia Britannica*, s.v. Irenaeus).

The chapter on Frederick Danker will continue this discussion and expound on the Gnostics and other heretics cited by Danker, Kittel and other Greek-English lexicons.

Source #7: The Secular Egyptian Papyri

This is discussed thoroughly in the chapter on Moulton and Milligan.

The Conclusion

Dragging God's clear diamond words through these seven dirty pagan puddles can hardly make them any clearer. Only jewel thieves (and lexicographers) creeping in the dark would steal worthless man-made counterfeits and mount them for Christians to admire.

Chapter 4

The Battle:

The Spirit

vs.

"[T]he Desires of the Flesh and of the Mind" Eph. 2:3

- ✓ **Stained-Glass Words or Sin-Stained Words**
- ✓ **Multiple Meanings Make Sense**
- ✓ **Only the Bible's Context Holds Meanings**

  KJB ABC's = Always Based on Context

"FOR IT IS WRITTEN, **I will destroy the wisdom of the wise**, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God **made foolish the wisdom of this world**? For after that in the wisdom of God **the world by wisdom knew not God**, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and **the Greeks seek after wisdom**: **But** we preach Christ crucified, unto the Jews a stumblingblock, and **unto the Greeks foollshness**; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is **wiser than men**; and the weakness of God is stronger than men. For ye see your calling, brethren, how that **not many wise men** after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to **confound the wise**;..." (1 Cor. 1:19-27).

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world..." (1 Cor. 2:6).

JESUS said, "the **words** that I speak unto you, they **are spirit**" John 6:63.

"...even so the things of God knoweth no man, but the Spirit of God. 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. But he that is spiritual judgeth all things...For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ" 1 Cor. 2:11-16.

"...walk **not after the flesh**, but after the Spirit" (Rom. 8:1).

"For the **flesh lusteth against the Spirit**, and the Spirit against the flesh: and these are contrary the one to the other" (Gal. 5:17).

The Greek Vocabulary of the New Testament

The ancient pagan Greeks never wrote a Greek-English dictionary. What they would have said in English is anyone's guess. Any English-speaking person who gives an English definition of an ancient Greek word is simply guessing. Definitions are 'guessed' by looking at the word in context, examining ten words before and ten words after. The context must be the one in which the word is used, not that of another author. A discussion about 'love' by *Playboy* founder, Hugh Hefner, or even the Inquisitor Pope Innocent III, will not elicit the definition of 'love' used by Jesus Christ in the Holy Bible. Even within the work of one author, a word may have several different meanings depending upon each individual context. Yet, in their drive to secularize the Bible, lexicographers and new version editors toss their own rules to the wind and refuse to define Bible words using only the context of the Bible. They plunge God's pearls into the murky mire of paganism.

Sin-Stained or Stained-Glass Words

The Bible tells Christians, "be not conformed to this world." We are to be "conformed to the image of his Son" (Rom. 12:2 and 8:29).

> "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts (Isa. 55:8, 9).

Therefore the Holy Bible is written, "**not** in the **words** which **man's wisdom** teacheth, but which the Holy Ghost

teacheth; comparing spiritual things with spiritual" (1 Cor. 2:13). Chapter five of *In Awe of Thy Word* explains *why* the Holy Bible must be as Christ is — "holy, harmless, undefiled, **separate from sinners**, made **higher**" (Heb. 7:26).

The words of the King James Bible are often higher, 'special' words, not defiled or defined by worldly use. Danker dislikes these, calling them "churchly" words; lexicographers avoid them, calling them "ecclesiastical" words. These include words such as 'hell,' 'heaven,' 'preach,' 'grace,' 'gospel,' 'mercy,' 'lust,' 'carnal,' 'charity,' 'salvation,' 'sanctification,' 'heathen,' 'heresy,' 'superstition,' 'heretick,' 'redemption,' 'righteousness,' 'salvation,' 'repent,' 'judgment,' 'covetousness,' 'ungodly,' and 'tribulation.' One will be hard pressed to find these words in most new versions and Bible study tools. Liberal lexicographers have from the very beginning set out to strip the Holy Bible of its 'holy' 'separate from sinners' vocabulary by replacing these holy words with the words of sinners. The English definitions and translation choices in lexicons are highly secularized, that is, they are "the words which men's wisdom teacheth," not those special "separate from sinners" words which God instilled early in the English Bible.

God's words are "unto the Greeks foolishness" (1 Cor. 1:23). Consequently, lexicographers have stoutly resisted any input, even from nominal Christians. Their irrational anthem rings —

> "We will not have this man to reign over us" (Luke 19:14).

Professor Rykle Borger admits that Christians have tried to hinder lexicographers from secularizing the Bible's vocabulary

(Taylor, p. x). He gives the two heresy trials of Bible lexicographers Charles Briggs and Frederick Danker as examples:

> "Lexicographers are sometimes severely hindered in their work by **ecclesiastical authorities**. The preface of Brown-Driver-Briggs (p. x) mentions "serious interruptions from unforeseen circumstances of a personal nature." In 1892 Briggs was brought to **trial** and **condemned** for **heresy** by the Presbyterian General Assembly, and **suspended** from the ministry...F.W. Danker had similar problems with Concordia Seminary and the Lutheran Church-Missouri Synod while working on BAGD. In 1974 he left "Concordia" together with many other teachers and many students, anticipating his **dismissal, and was ordered to stay away**" (Taylor, p. 46).

Frederick Danker is the author of the currently most popular New Testament Greek-English lexicon. You may never have heard of him, but you have heard his idle words, as men 'define' Bible words. Lexicographers, such as Danker, wrongly think that the words of the traditional 'Holy' Bible give a too-Christian ""stained glass" connotation." He equates using Christian words in the Christian Bible with "incest"! Danker says his replacement word —

> "may **not sound churchly**, but it expresses the **truth**: **not a theological preference,** but a semantic reality that can steer one away from the **hazard of dogmatic** presuppositions. **Refuge in sanctified** vagueness, despite the patina of

> centuries of usage, is not a lexical gesture devoutly to be greeted. Indeed, such practice may invite liability to the charge of linguistic **incest**" (Taylor, p. 24).

(Danker's choice of "truth" over theology echoes Luciferian H.P. Blavatsky's motto "There is no religion higher than truth." This book will show that shockingly other authors of lexicons and Greek texts repeat Blavatsky's motto (e.g. Scrivener, Trench et al.).

Danker gives the word "grace" as an example of a "churchly" word, saying that he prefers the less "churchly" word "generosity." However, the word 'grace' means completely undeserved favor. Generosity could be bestowed as part of an exchange. All lexicons secularize Bible words. Those that retain a few "churchly" words are gradually being changed to replace these words. Barkley Newman, author of *A Concise Greek-English Dictionary of the New Testament*, said, "...were I to have the opportunity of revising the dictionary, I would certainly change the first meaning given for χάρις [***charis***] by omitting "grace" from the listing" (Taylor, p. 93). Such corrupters of God's words certainly need God's '**charity**,' that is, **G**od's **R**iches **A**t **C**hrist's **E**xpense— GRACE.

(Reading grade level is dependent upon the number of syllables in a word. As unusual, lexical substitutes have many more syllables than their corresponding KJB words. In this case 'grace,' a one syllable word, is replaced by 'generosity,' a five syllable word. Consequently, new versions, which use the words in lexicons, are always a higher reading grade level than the KJB. See *New Age Bible Versions*.)

Danker is forgetting his own rule that the translation of a word should fit its context; the Bible is a "churchly" context. Danker admits elsewhere that —

> "Context in the source text determines what specific word in the receptor language is

> adequate to express what the source speaker nuanced through the syntagmatic structure that **colored** the lexeme" (Taylor, p. 27).

Sorry, Mr. Danker — the color of the Bible *is* "stained glass," which lexicographers paint over to block the light of the scriptures.

Sociological terminology and thinking pervade Greek-English study tools. To lexicographers all gods and all religions are equal and are mere manifestations of a culture. John H. Elliott says Danker's Lexicon gives the "meaning and function of terms in their social-cultural contexts" (Taylor, p. 49). Danker feels that with the Christian use of "churchly" words, "Thereby certain terms lose almost all connection with the socio-cultural context that made them meaningful to their primary audiences" (Taylor, pp. 24, 25). He evidently thinks that the New Testament is merely an historical record, about and for its subjects and not the living word of God for all generations. When writing about the Spirit in Acts 2:18, Danker uses the term "cultic rite" (Taylor, p. 22). The word 'cultic' is rooted in the word 'culture.' Evidently he sees 'religion' as merely an extension of human 'culture,' not a revelation from God. He says,

> "In brief, it is important that we **do not** multiply **meanings based on** the rich reservoir of synonyms in our language or on associations based on **elaborate theological tradition**" (Taylor, pp. 25, 26).

Observe some examples of Danker's wrecker-ball crashing against God's clear light-bringing words.

- ✓ Danker calls the capitalization of the word "God," a "morphological intrusion." He says, "one may through such typography succeed in merely suggesting to polytheists that "our God is better than your god…"" (Taylor, p. 25). Likewise in Bruce Metzger's *Lexical Aids for Students of the New Testament*, he first defines *theos* as "a god" and *kurios* as "a lord." He only capitalizes them in their second definitions (Metzger, p. 8). Although these words have these secondary meanings, they are hardly paramount in a lexicon about the New Testament.

- ✓ Danker says, "In English, "preach" suggests a moralistic or didactic mode of communication…" Danker therefore prefers the secular "proclaim" in some contexts, as do most new version translators (Taylor, p. 23).

- ✓ Of the word 'pray,' Danker's suggests the definitions, "ask for, **demand**." Is it any wonder the name-it-and-claim-it TV preachers tell their listeners to "demand" things from God (Taylor, p. 25).

- ✓ The word of God is described as "powerful" in Heb. 4:12. Danker wants to defuse its dynamite and "intensity." He says,

> "Distortion of the source text can also occur when a translator uses an expression that loads the source text with a **negative intensity** derived from a receptor's term that has acquired a specialized sense. For example, the Greek verb [***blasphemeō***] is clearly transliterated as 'blaspheme' meaning "to speak in a disrespectful way that demeans, denigrates, maligns." The word is thus used in Greek about humans or

> transcendent **beings [plural!]**, whereas in English the transliteration "blaspheme" has acquired an exclusive association with **sacral** aspects, and when used in translations of the Bible **obscures the cultural** breadth in usage of the Greek term" (Taylor, p. 26).

Hypocrisy and inconsistency are the hallmarks of new version editors and lexicographers. Their general trend is to secularize, soften and neutralize the Bible. They can not bear to express some of the potentially spiritual aspects of a Greek word which are expressible in English. For example:

- While they will not transliterate 'blaspheme,' they do transliterate *sheol* and *hades* (hell), so you will not know how hot they are.
- Although the Greek word *ouranos* generally means 'heaven,' in certain contexts it can refer to the 'sky. However the word 'heaven' is too "churchly," so lexicons and new versions generally opt for the definition 'sky.'

However, even Chadwick admits,

> "Generally speaking, words which have a basic physical or material sense [sky] tend to acquire by transference non-physical or metaphorical senses [heaven]. One of LSJ's frequent faults is a failure to distinguish these, especially when a corresponding English term has the same extension" (Chadwick, p. 20).

Lexicographers can do an about face when it serves to defuse the Bible. In these cases they do suggest that some words might be translated in a variety of ways. In other entries Danker has many synonyms which he admits "may elicit outcries of inconsistency." For example, Danker writes of "the boredom that might be hazarded by the repetition of "and" in a translation..." (Taylor, pp. 25, 26). Boredom? Is this a translation of the Holy Bible or a comic book? When Danker wants to *change* the Bible he speaks out of the other side of his mouth saying,

> "...Greek can be minimalist in its vocabulary compared to English. A seemingly endless variety of connotative possibilities can enrich the meaning of a lexeme, which the English language in its own way is able to color by drawing on its vast repertoire of synonyms within a specific semantic set" (Taylor, p. 26).

Multiple Meanings in Different Contexts Make Sense:

The fact is **all** versions of the Bible use numerous English words to translate a single Greek word. Chadwick says,

> "If the word has only one meaning, what is sometimes called *monosemy*, this may emerge from only a few examples. But **this is rare**, since *polysemy*, the simultaneous existence of a **number of meanings, is the general rule**. Where the word is used in a few quite different **contexts**, it will then be useful to sort the examples by **context**" (Chadwick, p. 20).

For example, the Greek word *dioko* is variously translated as the English: 'persecute,' 'follow after,' 'follow,' 'suffer

persecution,' 'given to,' 'press toward' and 'ensue.' The Greek word *doxa* is translated as 'glory,' 'glorious,' 'honour,' 'praise,' 'dignity,' and 'worship.' Lexicons are limited by space constraints and cannot list all possible English equivalents. **They often "separate" "from their company" holy KJB words** (Luke 6:22).

Looking first at the letter 'a,' note the following examples in the KJB of multiple translation equivalencies for just one Greek word.

Greek: *anabaino*
English: spring up, grow up, come, enter, arise, rise up, go, come up again

Greek: *anakeimai*
English: sit at meat, guests, sit, sit down, be set down, lie, lean, at the table

Greek: *anastrepho*
English: return, have conversation, live, abide, overthrow, behave, be used, pass

Greek: *aule*
English: palace, hall, sheepfold, fold, court
(An enclosure can be a sheepfold or a palace depending upon the context. The Greeks also had the context and could understand what was meant.)

The same phenomenon occurs with the Hebrew Old Testament. In the KJB the single Hebrew word *sheol* is translated 31 times as 'hell,' 31 times as 'grave,' and 3 times as 'pit.' All three words correctly describe a pit, the depth of which varies. All men are buried in a grave or a pit, but all men do not

go to hell. The context reveals where the person might be going and the KJB relays that information. The word sheol contains both the word 'hole' (**sheol**) *and* the word 'hel' (**sheol**). (In German 'hell' is 'holle'; have you ever heard of a bad place referred to as a 'hell hole'?). All go to a hole; some go to a hole called 'hell; it just depends how far down you ride the elevator of the pit – just to a shallow grave or down to the deep "enlarged" pit in the center of the earth (Isa. 5:14).

The Language of the King James Bible traces the etymology of the word ***(s)heol*** back to the Hebrew word ***Helel,*** meaning Lucifer. The words *helel* and *(s)heol* are related to 'burning' and 'shining' (like the hot sun). It is seen in English as 'hell,' in Greek as 'helios,' in Middle English as 'helle,' and in Danish as 'helvede.' Many new versions and lexicons join the Jehovah Witness sect and refuse to translate the word *sheol*, just as they refuse to translate the Greek word 'hades' in the New Testament. They simply leave the Hebrew word *sheol* and the Greek word *hades* untranslated and carry its letters into English (to transliterate). They do not transliterate *ouranos* (heaven). Why? It is not as hot! *New Age Bible Version* (chapter 18) exposes why new versions avoid the word 'hell'; their editors do not believe in it! They sometimes substitute the word 'grave' or 'death.'

"Hell' is a powerful blood pressure word because its collocations [nearby words] in the Bible are words such as 'flame' and 'tormented.' Powerless people use the powerful word 'hell' to curse and thereby appear 'powerful.' The word 'hell' has a meaning recognized by the English mind; *sheol* and *hades* have no such meaning. They are powerless. Can you imagine the weakness of an altar call which warns of going to

sheol? (The Bible's own hot definition of 'hell' will be explored later in this chapter.)

The three words used to translate *sheol* in the KJB (hell, grave, and pit) include all aspects of the word, not just the temporal secular 'grave' used in lexicons and new versions. The KJB is not unique in its use of three English words to translate one Hebrew or Greek word. *All* versions do it on just about *every line* of the Bible. (That is why there are 400 plus new bible versions and none of them match each other.)

Conversely, the Greek or Hebrew culture may have *several words* which have only *one* English equivalency. Note the following examples, beginning with 'a', of multiple Greek words which are translated by a single English word in the KJB.

English: abide
Greek: *anastrepho, aulidzomai, diatribo, epimeno, histemi, meno, parameno, poieo, hupomeno*

English: about
Greek: *en, epi, kata, kuklothen, mello, peri, pou, pros, hos, hosei*

English: above
Greek: *ano, anoteros, epano, epi, para, peri, pleion, pro, huper*

English: abundance
Greek: *asitia, hadrotes, dunamis, perisseia, perisseuma, perisseuo, huperbole*

The extent of these two phenomena can most easily be seen in a Greek (not English) concordance.

- The *Greek-English Concordance* by J.B. Smith and Wigram's *The Englishman's Greek Concordance of the New Testament* show how Greek words have been translated in the KJB. These books dispel the freshman fantasy that one Greek word has one Greek meaning or that the two or three English equivalents listed in the back of *Strong's Concordance* are *the only* correct possibilities. James Strong, as a member of the corrupt Revised Standard Version committee and American Standard Version committee, usually gives the RV or ASV word as *the definition* and tosses the KJB word at the end. (See the entire chapters in this book on Strong and Thayer.)

- Whitaker and Kohlenberger's *The Analytical Concordance to the New Revised Standard Version of the New Testament* reveals that, for example, "**eight different words** and pairs of words are used to translate ἀπόλλυμι in the NRSV" (Taylor, p. 103). Eight English words for one Greek word — this is just the tip of the new version iceberg.

- Kohlenberger's *The Greek-English Concordance to the New Testament with the New International Version* lists **12 different Greek** words which are translated as the one English word, 'destroy(ed),' in the NIV (Taylor, pp. 102, 103). Most are not varied morphological forms of the same word and are not even from the same lemma (stem). These numbers are very typical of nearly every sentence in the NIV and other new versions.

- The cover is blown off, revealing the erratic translation techniques of new versions' in Morrison's *An Analytical Concordance to the Revised Standard Version of the New Testament*, Darton's *Modern Concordance to the New*

Testament (Catholic *Jerusalem Bible*) and in the *NIV Exhaustive Concordance* by John Kohlenberger ("Biblical Languages Index-Lexicon," pp. 1357-1809).

These concordances defuse the grenades thrown at the KJB which are aimed at its varied translation of Greek or Hebrew words. They demonstrate that modern versions often use a wider variety of words. The next time a critic points out that the KJB translates the Hebrew word *sheol* three different ways or conversely, translates three different Greek words as 'hell,' (*hades*, *gehenna*, and *tartaroō*), show them *any* page or two from a Greek concordance for a modern version (the NIV is hilarious). They will quickly see that, when examined as a whole, modern versions are the erratic ones. (Other tools, written completely in Greek, will be of little help to Greek pretenders; they also use a *corrupt* Greek text. These include the *Computer Concordance to the Novum Testamentum Graece*, *Concordantiae omnium vocum Novi Testamenti Graeci*, Kurt Alands *Vollstandige Konkordanz*, and Moulton and Geden's *Concordance to the Greek Testament*, Kohlenberger's *Exhaustive Concordance to the Greek New Testament*, and Clapp's *Analytical Concordance of the Greek New Testament: Lexical Focus*.)

An English speaker can best understand how one word can have numerous meanings by examining the **unabridged twenty volume** *Oxford English Dictionary* which lists *numerous meanings* or usages for each English word. Greek is no different. Words can have dozens of very different usages and meanings. Most people have never seen this phenomenon since even large libraries carry only the **one** volume **abridged** *Oxford English Dictionary*. The average Webster's Dictionary shows only snippets of this phenomenon.

The vast English vocabulary offers a huge reservoir of words. Each one brings with it, not only its denotative meaning, but a connotative meaning as well. Each word also provides various sound and rhythmic qualities. S.E. Porter says, "A second conclusion is that one must realize that meaning is far

more complex than simply the knowledge that is contained in a lexicon, at least as traditionally conceived" (Taylor, p. 221). He says further,

> "There is the further important recognition, often overlooked when relying upon lexicons, that **words "mean" things in different complex ways**. Words have a variety of meanings, in terms of sense, reference, denotation, their class, their register placement, and their collocational behavior, among other. All of these must be taken into consideration in discussing lexical choices" (Taylor, p. 217).

The New Testament has approximately 5,170 lexical items, which could potentially have scores of thousands of English equivalents (Taylor, p. 54). But only one of these equivalents is "holy, harmless, undefiled, separate from sinners, made higher" and is perfect for each context (Heb. 7:26). Who, but God, can choose which word fits in which context? Because of these wide varieties of options, none of the hundreds of English translations of the Bible are the same. The Bible says, "let one interpret" (1 Cor. 14:27).

It is absolute blasphemy for an undergraduate Bible school student to be told to make a translation of a chapter of the Bible. The possibilities are endless; the assault upon the word of God is akin to the crucifixion. Using the available lexicons and grammars, he will merely replicate the translation errors exposed later in this book. More seriously, he will be following the serpent, as Adam did, to think 'Yea, hath God said?' The student's youthful respect and heartfelt awe toward the word of God "shall surely die." There is often an underlying motive for

re-translating and thereby dulling the sharp sword of the word of God. The young Bible school student will be happy to 'discover' that by using his new lexicon the KJB's sound "doctrine" forbidding "fornication" can be weakened into a "teaching" questioning an unspecified kind of "immorality." 'Hmmm'...he thinks, 'This Greek study may be to my advantage.' 'That word in Greek actually means...my narrow folks are full of beans.' A whole new world of correcting God, and becoming "as gods" has been opened to him. Few can resist the 'temptation.' The broad way is paved brick-by-brick with these subtle alternate translations.

In a paper delivered at the Society of Biblical Literature, Linguist Dr. Randall Buth admits that no Bible school graduate *really* understands or speaks Biblical Greek. He mourned, "...if we had schools producing students who could converse in Koine Greek as they wished... But we don't have such schools" (Taylor, p. 180). Echoing Professor Buth is the sermon, "Hush, You Don't Speak Greek," by the pastor of one of America's large and fine churches (available from A.V. Publications). In it the pastor points an alerting finger at the naked emperor of Greek-speak. The Greek *Emperor's New Clothes* are cut from the same cloth as the new bible versions; neither have any substance. None are woven together so royally as the King James Bible.

An upcoming chapter on R.C. Trench will explain the Biblical directive for having only one Bible translation in each language. Only God can place the proper translation equivalency in the proper context. This chapter has proven the absolute necessity of having one inspired Holy Bible for each language. God would not inspire Greek originals (which few would ever see) and cast the translation of the great mass of Holy Bibles (which billions would see) to a panoply of

opinions. (He has provided just such vernacular Holy Bibles, but men often abandon them to gather dust on library shelves and leave the printing of Bibles to the American Bible Society, which uses the critical text.) Yet God's inspired words can still be found for those who seek them, in Bibles such as the Spanish Valera 1602 Purificada, the Morrison Chinese Bible, Bible King James Française and others. Anyone who suggests that a translation cannot be inspired knows little of the wide and wild theological heresies which have been generated using the Greek words which are common to all Greek texts. For example, in the NKJV, as well as in all new versions, with a swift kick from a lexicon, Jesus slips down from God's "Son" and "child" to merely a 'servant' like Phoebe (e.g. see Acts 3:13, 3:26, 4:27, 4:30). There is more than one Greek word that carries the meaning 'servant,' just as there is more than one Greek word that can be translated 'Son.' In the modern versions Jesus not only moves down the ladder and becomes a servant, but Phoebe moves up from a servant to a deaconess (e.g., NIV and HCSB footnote, New Revised Standard Version, New English Bible, New Jerusalem Bible, Phillips Modern English et al.). The word *diakonos*, translated variously as 'deacon' and 'servant,' has multiple meanings, depending upon the context. In the KJB the Greek word translated as 'deacon,' when used for men, is correctly translated as 'servant' when used regarding Phoebe (Rom. 16:1). We know that the KJB has made the right choices by "comparing spiritual things with spiritual." Deacons might have wives, which Phoebe would not have (1 Tim. 3:8-12). Only the KJB paints with such a fine brush. Liberals can carve a man-centered modern version by simply ignoring context. (Further discussion is given in the chapter on Erasmus in *In Awe of Thy Word*).

Context Holds Meaning and Definition

Bible word meanings and translation equivalencies (particularly when a Greek word has more than one meaning) cannot be determined by the current standard lexical method of examining the same word in use in pagan, secular, or apostate religious Greek cultural contexts. Yet this is exactly what New Testament lexicographers do, in spite of their very own rule which requires finding the definition of a word from *its* own context. John Chadwick admits that "The essence of the method is simply to study the contexts..." (Chadwick, p. 4). Therefore Bible words must be defined within the context of the Bible only. Chadwick explains,

> "I now turn to the second method of making a dictionary. This is the only method which can be used in a case where there is no previous dictionary to use a basis...It consists of two steps. The first step is to assemble a representative collection of examples of each word. In the case of a lexicon to a single author [God is the single author of the Bible!], this will comprise all of the examples in the corpus in question (Chadwick, p. 17).

> "He must determine the meaning by reference to the context" (Chadwick, p. 20).

One needs "enough context to ensure the meaning could be grasped," he says (Chadwick, p. 25). *The Cambridge Encyclopedia of the English Language* shows how a typical dictionary definition is determined (David Crystal, *Cambridge Encyclopedia of the English Language*, Cambridge University Press, 1995, pp. 158-164). The definition can be gathered: 1.) from the word next to the word in question, 2.)

from several words away, or 3.) by taking 10 words or so from either side of the word. Observe the following 'meaning' or definition which is formed by examining most of the usages of the word 'hell' in the Bible.

Definition from next word: *fire*

1. "Thou fool, shall be in danger of **hell fire**" (Matt. 5:22).
2. "rather than having two eyes to be cast into **hell fire**" (Matt. 18:9).
3. "cast into **hell fire**: Where their worm dieth not, and the fire is not quenched" (Mark 9:4).

Definition from the next few words: 1.) *fire* 2.) *deeper, down, depths, dig, beneath,* 3.) *sorrows, pains, damnation, destroy*

4. "The **sorrows of hell** compassed me about; the snares of death prevented me" (2 Sam. 22:6).
5. "It is as high as heaven; what canst thou do? **deeper than hell**; what canst thou know? (Job 11:8).
6. "The **sorrows of hell** compassed me about: the snares of death prevented me" (Ps. 18:5).
7. "Let death seize upon them, and let them go **down quick into hell**: for wickedness is in their dwellings, and among them" (Ps. 55:15).
8. "and the **pains of hell** gat hold upon me" (Ps. 116:3).
9. "the **depths of hell**" (Prov. 9:18).
10. "depart from **hell beneath**" (Prov. 15:24).
11. "when I cast him **down to hell** with them that descend into the pit" (Ezek. 31:16).
12. "Though they **dig into hell**, thence shall mine hand take them:" (Amos 9:2).
13. "the **damnation of hell**" (Matt. 23:33).
14. "thrust **down to hell**" (Luke 10:15).
15. "is set on **fire of hell**" (James 3:6).
16. "go into **hell** into the **fire** that never shall be quenched" (Mark 9:43, 45).
17. "cast them **down to hell**, and delivered them into chains of darkness" (2 Peter 2:4).

Definition from ten or so words on either side: *burn, lowest, destruction, torments, consume, corruption, wicked*

18. "For a **fire** is kindled in mine anger, and shall **burn** unto the **lowest hell**, and shall **consume** the earth with her increase, and set on **fire** the foundations of the mountains" (Deut. 32:22).
19. "Dead things are formed from under the waters, and the inhabitants thereof. **Hell** is naked before him, and **destruction** hath no covering" (Job 26:5, 6).
20. "And in **hell** he lift up his eyes, being in **torments**" (Luke 16:23).
21. "The **wicked** shall be turned into **hell**, and all the nations that forget God" (Ps. 9:17).
22. "For thou wilt not leave my soul in **hell**; neither wilt thou suffer thine Holy One to see **corruption**" (Ps. 16:10).
23. "**destroy** both soul and body in **hell**" (Matt. 10:28).

The pagan Greeks describe *hades* (NIV, NKJV, ESV, HCSV, et al.) as a cold, dreary place in which to read and muse. Plato's *Phaedo* said,

> "But the soul, the 'unseen' part of us, which goes to another place **noble** and **pure** and unseen like itself, a true unseen **Hades**...passing the rest of time **with the gods**..."

Plato says that he who is not "initiated" is not blessed to go to 'hades' but is —

> "dragged back into the visible world, by fear of the unseen, Hades so-called, and cruises about among tombs and graves..." (*Great Dialogues of Plato*, W.H.D. Rouse, translator, NYC: Mentor Books, 1956, pp. 485, 486.)

Words describing the Greek *hades* as a 'pure,' 'noble,' place of 'the gods' cannot define the 'hell' of the Holy Bible.

Hypocritical Danker admits,

> "...in English we frequently have many **more resources** available for expressing the thought of a lexeme used in context in a source language...The meaning of a specific lexeme in such a structure becomes clear from its surrounding semantic **climate**" (Taylor, p. 25).

The Bible's climate is sometimes as hot as *hell*, not as cool as the NKJV's 'hades,' or as cold as the NIV's 'grave.' Its clouds ascend past the NIV's 'sky,' up as high as the KJB's third *heaven.* Its readers are refreshed by the gentle *spirit* not blown away by the NASB's 'wind' (see *In Awe of Thy Word*). But worldly minded lexicographers are limited in their view to a 'sky' that they can see, a 'grave' that they can engrave on bible pages, and a 'wind' that can blow away "spiritual things."

Lexicographer Terry Roberts says a definition calls for —

> "concern for a close syntactic fit with the collocations [words around it], which calls for strict demarcation between the semantic weight carried by the word under definition and that carried by the words required to complete the meaning of the word group [context]" (Taylor, p. 58).

When working with books other than the Bible, lexicographers do not define words in contexts written by someone other than the original author. When translating Plato or Homer, classicists will ask, 'How did Homer use this term?' or 'How did Plato use it?' But they refuse to see God as the author of the Bible, therefore they will *not* say, 'How did God use this term?' They scarcely will ask 'How did Paul use this term?' The question is: If a word's 'meaning' is derived from its context, why would Bible students look outside of the Bible for

its meaning? It is unscholarly to define Bible words using the pagan Greeks or the liberal and confused Catholic 'fathers.' The context in which to define Paul is Paul, not Plato. Yet the plans to repair the old lexicons merely include accessing *more* of the same secular contexts using the new digital, *Thesaurus Linguae Graecae.* Johnson says, with this new tool, "we can now easily locate almost **all** of the contexts in which a word form appears" (Taylor, p. 76). We already have all of the contexts in which Bible words appear; we do not need unsavory contexts.

> "According as his divine power hath given unto
> us **all** things that pertain unto life and godliness"
> (2 Peter 1:3).

The King James Bible's built-in dictionary holds the 'meaning' and 'definition' for every Bible word. This is explained in detail in the first chapter of *In Awe of Thy Word* and *The Language of the King James Bible.* Observe the following sample verse wherein the KJB defines its own words through parallelisms.

"...he shall **cause** the sacrifice and the oblation to **cease**,
and for the **overspreading** of abominations
he shall **make** it **desolate**,
even until the **consummation**,
and that determined shall be **poured upon** the **desolate**"
(Dan. 9:27).
cause = make

overspreading = poured upon

cease = desolate, consummation

Chapter 5

Mortal Sins:

Verbs Wounded in Action

- ✓ **No One Agrees on Greek Grammar**
- ✓ **Errors and Heresies in Greek Grammar Books, Bible Study Tools, and New Versions**
- ✓ **Another 'Aspect' to Consider**
- ✓ **A.T. Robertson's *Grammar of the Greek New Testament***

Greek Grammar & Verbs

Bible school students are taught Greek grammar from textbooks which try to squeeze a live octopus into a shoe box. What does not fit the living English verbal system gets cut out and the now-stinking dead remains are squashed under the cover of Greek grammar textbooks. Scholars recognize the problem, but the lively debate between taxidermists and biologists is never heard by textbook and shoe salesmen. Linguist Trevor Evans warns that false views about Greek verbs are being taught in Bible schools —

> "until the **severely dated descriptions contained in so many of our standard grammars are replaced**" (Taylor, p. 206).
>
> "...recent advances will take time to **supplant the false comfort of traditional interpretations to be found in the standard grammars**" (Taylor, p. 200).

Yet Bible schools are totally out of touch with what S.E. Porter, author of *Verbal Aspect in the Greek of the New Testament*, calls "the ongoing debate over the nature of the Greek verbal system" (Taylor, p. 221). It seems that the "field of Greek verb theory" is up for grabs with few reaching towards the often toxic and highly debatable material presented in typical Greek grammars, such as the following sample list:

George Hadjiantoniou, *A Basic Grammar of New Testament Greek* (Spiros Zodhiates, AMG International).

Ray Summers and Thomas Sawyer, *Essentials of New Testament Greek* (Revised and Original edition)

William H. Davis, *The Beginner's Greek Grammar of the New Testament*

J. Gresham Machen, *New Testament Greek For Beginners*

H.E. Dana and Julius Mantey, *A Manual Grammar of the Greek New Testament*

A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*

Blass, translated by DeBrunner and edited by Funk, *Greek Grammer of the New Testament*

E.C. Colwell and E.W. Tune, *A Beginner's Reader Grammar for New Testament Greek*

Steven Cox, *Essentials of New Testament Greek: A Student's Guide*

Nathan Han, *A Parsing Guide to the Greek New Testament*

Daniel Wallace, *The Basics of New Testament Syntax*; *Greek Grammar Beyond the Basics*; *A Workbook for New Testament Syntax*

Trevor V. Evans presented a paper at the Society of Biblical Literature bemoaning the —

> "**long-ignored problems which lie at the heart of the Greek verbal system and thus at the heart of the Greek language itself.** The purpose of this paper is to demonstrate that **we have barely begun the process of unraveling these problems**..." (Taylor, pp. 199, 200).

If professional Greek grammarians recognize problems in Greek grammar textbooks, why are professors presenting such material as if it were woven from the veil of the temple? These men may not know God, but they know Greek. Evans warns of the "dangers" and says discussions about verbs —

> "...raise new questions and demand reassessment of numerous long-accepted truths..." (Taylor, pp. 202, 203).

A.T. Robertson's dictates concerning the active, passive and the middle are now questioned by scholars; among them is Professor Bernard Taylor, translator for the NETS edition of the

Greek Septuagint, published by Oxford University Press (Taylor, pp. xii, 171 et al.). Greek professors who open Robertson's sordid shoebox before they open the Holy Bible are being out-shouted from every direction. Evans says,

> "The days of explaining present and aorist forms in terms of durative and punctiliar aspect-values are numbered **(though they will persist until the severely dated descriptions contained in so many of our standard grammars are replaced)**" (Taylor, p. 206).

Another 'Aspect' To Consider

There also is a "contemporary debate about the nature of aspect in relation to Greek verbs." Aspect is a category separate from tense and concerned with perspective on the action, not with time. Dr. Randall Buth says the current method of teaching Greek verbs is "convoluted and does not necessarily reflect basic structures of the language" (Taylor, p. 178). Out the window go terms such as "present tense [nonindicative]" and "aorist tense [nonindicative]" to be replaced with "imperfective aspect" and "perfective aspect." Linguists Stanley E. Porter and Buist Fanning clash on the details about "the Greek verbal structure," "perfect," "present and aorist" in *Biblical Greek Language and Linguistics*" (Taylor, pp. xiii, 177-221).

Chadwick admits that the understanding of ancient or Koine Greek verbs is evolving, "A fault of LSJ [Liddell-Scott-Jones *Greek-English Lexicon*] is failure to allow for the semantic value of the present-tense system, which was perhaps less well understood in the nineteenth century." "Some of the problems raised by LSJ's treatment" of verbs are "due to this failure to

observe the component of meaning conveyed by the aspect of the verb…" (Chadwick, p. 21).

Trevor V. Evans wrote the textbook *Verbal Syntax in the Greek Pentateuch* for Oxford University Press. He admits the "ideas" and "contemporary theorists are still in the process of impacting biblical Greek circles." He says "**shifts**" have occurred and yet "verbal aspect poses **some of the most difficult puzzles** in Greek linguistics…The history of aspectology is one of **changing** concepts." Evans says "There is **disagreement** among theorists on the number of abstract classes to be established…Fanning is an extremist, offering six subcategories of actional types." Even Fanning admits verbs "may have actional force according to their **contextual** meaning" (Taylor, pp. 199, 204, 205 et al.). Evans says,

> "Where the perfect tense fits into the picture of Greek aspect is becoming an increasingly sharp **question**. **Traditional responses are under challenge**. Does the perfect really manifest a third fundamental aspect? How accurate is the notion that it essentially expresses a continuing state resulting from prior occurrence? Comparison of Porter's and Fanning's approaches, which both mix conservatism and innovation, will indicate the volatility of current research into these matters." (Taylor, p. 205).

Errors & Heresies in Greek Grammar Books & Software

To academics the Bible is a history book, not the living breath of God. New versions, such as the NKJV, copy their dead verb choices such as, "For by grace you **have been** saved" instead of the KJB's "For by grace **are** ye saved" (Eph. 2:8).

The life of the Bible is shown in its verbs and Satan's scribes have pointed their "hurtful sword" at the Bible's very heart. The errors, heresies, and faulty translations in Greek grammars will be examined throughout this book. A few brief glances show:

- Students no longer need to be perplexed by the variation in the principal parts of Greek verbs. Books listing the principal parts of verbs do not even agree. Laurence Vance, author of *Greek Verbs in the New Testament and Their Principle Parts* observes that, "many of these lists contain **gross errors**" (Pensacola, FL: Vance Publications, 2006, p. ix).

- An heretical form of progressive works salvation is taught in all Greek grammars. Their incorrectly translated marching orders, "you **are being** saved," instead of "you *are* saved," have mustered a works salvation army, enlisting religionists of every creed.

- Students are also not taught that all Greek grammar books are based on the corrupt Nestle-Aland or the UBS Greek texts, with verb frequency counts and other particulars varying from the *Textus Receptus* and its historic translation. For example, J. Gresham Machen's *New Testament Greek For Beginners* followed "Moulton and Geden's Concordance to the Greek Testament" which followed "**Westcott and Hort**, Tischendorf and **the English Revisers [Revised Version]**" (Taylor, pp. 93, 91). Machen admits his English translations come from "the *Greek-English Lexicon of the New Testament* of Grimm-**Thayer**." Machen also followed "**Moulton**, *A Grammar of New Testament Greek*." See the individual chapters in this book on the heresies of Moulton and J.H. Thayer. Machen also used the **German** "Blass-Debrunner, *Grammatik des*

neutestamentlichen Griechisch" (New York: Macmillan Publishing, 1923, p. x).

- In their English translation all Greek grammars ignore the inflected endings on Greek verbs. Why memorize these endings, if they are to be ignored? In *Essentials of New Testament Greek* Summers' translation ignores the inflected endings on both the Greek second person singular and the Greek second person plural. He translates them both as "you," instead of differentiating them as the Greeks and the KJB do by the singular "thou" and the plural "ye" (Summers, p. 36 et al.). In the KJB "you" is correctly used to express only the plural *objective* case. Greek grammars ignore the various inflected Greek endings and use the word "you" for plural nominative, plural objective, singular objective, and singular nominative. God has provided equivalent English words which are *as specific* as the Greek Bible, which these textbooks refuse to translate into English. The Bible is a legal document; the words in the KJB are not archaic words, they are Bible words (See *In Awe of Thy Word*, pp. 446-452). If it is important to see that these Greek verbs are different in their endings for each person (I, thou, he, we, ye, they et al.), why do they not translate the endings. They are so apt to say, "The Greek really says…" in other cases, why not with verbs?

- The translations in Greek grammars also do not express other aspects of the inflected endings seen in Greek. For example, the KJB accurately translates the first person, "I write" and second person, "thou writest," but the translation of first and second person in all Greek grammars is "write" for both first and second person; this is not a reflection of the inflected Greek verb endings.

Charges of 'archaic' language in the KJB ('Ye,' 'thee' et al.) can hardly be made by those who memorize monstrously archaic 2,000 year old Greek inflected endings. The fruit of the Spirit will not be produced by pruning the KJB's verbs.

Preposition Preview

Errors in Greek grammars are not limited to verbs. Prepositions provide another pathway away from the straight and narrow path. The English translation of prepositions can open the door to every heresy imaginable. For example, in *Essentials of New Testament Greek* by Ray Summers *dia* (by, through et al.) is incorrectly translated as "through" in John 1. 'Through' can mean 'by means of' and is best expressed succinctly in this context as 'by.' But Summers blasphemously translates it as "through" and that denies Christ is God saying,

> ""The world was made **through** him." Here Christ is looked upon as the intermediate agent of creation; God is the original agent" (Nashville, TN: Broadman Press, 1950, p. 36).

The verse clearly states that "the Word was God." That is, Jesus is God. Summers is separating God and Jesus in a verse whose clear *purpose* is to teach that Jesus Christ *is* God and he made the world. Summers' comment shows the heretical results of not translating contextually. This context demands the word 'by.'

> "In the beginning **God created**..." (Genesis 1:1)

> "In the beginning was the Word, and the Word was with God, and **the Word was God**. The same was in the beginning with God. All things were **made by him**;" (John 1:1-3)

(*Elohim* and "us" are plural (Gen. 1:1, 26), but Summers is wrong to separate Jesus from God.) Prepositions will be covered fully in the chapter on Vine.

No One Agrees on Greek Grammar

Should we wait for the latest A+ Greek grammar to spring up, like Aphrodite or Apollo from Hades, and solve the confusion? Hardly, since as long as there are different minds seeking to be "as gods," there will be different opinions. Man's conflicting ideas about tense, aspect, voice, mood, person, number, augment, thematic vowels, reduplication, principle parts, tense formatives, personal endings, and deponency are as endless as new versions which put them in print. Newer grammars hold no hope as Generation X grammarians slide further and further from the ABC's of the KJB (ABC = **A**lways **B**ased on **C**ontext). Evans closes showing the widely divergent disagreement among linguists. He says,

> "By way of further contrast, **my own views are somewhat different again**. I accept with Porter that the perfect essentially expresses stativity, but agree with Fanning that this is to be understood as an *Aktionsart* value, not an independent aspect...Such **contradictory** responses clearly show the need for further study of the Greek perfect. It remains one of the verbal system's most difficult **problems**, and the new approaches just sketched raised their own share of **questions**" (Taylor, 206).

> "The result is that contemporary theoretical models rest in places on a **shaky** framework of **assumption**" (Taylor, pp. 202, 203).

He concludes,

> "However, numerous key **questions** remain open" (Taylor, p. 206).

> "Our aim must be…to attain the strongest grasp **possible (at our remove of so many centuries)** on the way in which aspect and the Ancient Greek verbal system function" (Taylor, p. 206).

What!...the "strongest grasp **possible**"! He is saying that Greek linguists and grammarians cannot *really* know how ancient or 'Koine' Greek verbs were used "at our remove of so many centuries" or how they might correspond to our present and very different system of English verbs. The babes with Holy Bibles can know, however.

> "With men this is impossible; but with God all things are possible" (Matt. 19:26).

Scholars change their minds about Greek grammar as often as verb tense stems change. Why waste God's time memorizing variations in the principal parts of Greek verbs? Today's Greek grammarians put the standard Greek grammar through a paper shredder, add some linguistic confetti and turn the fan on, blowing away much of what the standard Greek grammar states. The standard Bible school's paint-by-numbers approach gives a jagged connect-the-dots picture of the New Testament. Greek grammars are like mummies when compared to the living, breathing photographic realism portrayed in the King James Bible.

Memorizing the misdirected English translations of verbs in any current Greek grammar will be as fruitful as memorizing a medical textbook from the 1700s that calls for the bleeding of

living patients. George Washington died from such a doctor's 'cure' and so will the Bible expire, by lancing the living oracles of God of their inflected endings and correct contextual translation. While medical textbooks written by fallible men of the 1700s were instructing doctors to 'bleed' their patients, the Bible sat ignored as it said, "for the life of all flesh is the blood" (Lev. 17:14).

Greek grammar makes dead believers, as well as dead Bibles. Buth's definitions of *baptidzō* as "wash" and "dip" will have the same deadly results (Taylor, p. 195).

- If you are 'dipped,' you drown because you are not brought up to "walk in newness of life...in the likeness of his resurrection" (Rom. 6:4, 5).
- If you are 'washed' only, you *do not* go under to be ("buried with him by baptism...planted together in the likeness of his death").
- Only the word 'baptize' means to put under *and* to bring back up.

A.T. Robertson's *Grammar of the Greek New Testament*

Robertson's *Grammar* was the broth that simmered the sin seen in most of today's Greek grammars. He admits his use of the corrupt lexicons and grammars cited elsewhere in this book. He lists the following works, which are so tainted that each name in bold merits an entire chapter in this book:

Liddell and **Scott**, *Greek-English Lexicon*, (1882)
Buttmann-**Thayer**, *A Grammar of the N.T. Greek* (1880)
Grimm-**Thayer**, *A Greek-English Lexicon of the N.T.* (1887)
J. H. **Thayer**, *Greek-English Lexicon of the N.T.* (1887)
Winer-**Thayer**, *A Grammar of the Idiom of the N.T.* (1869)

R.C. **Trench,** *Synonyms of the New Testament* (1890)
J. H. **Moulton**, *A Grammar of the N.T. Greek*, (1908)
W.F. **Moulton,** *A Concordance to the Greek Testament* (1897)
G. **Milligan**, *The Greek Papyri*, (1912)
Winer-**Moulton**, *A Treatise of the Grammar of the N.T. Gk* (1882)
B.F. Westcott, *Language of the N.T.* (Smith's B.D.)
Nestle, *Novum Testamentum Graece* (1910)
Gesenius-Kautzch, *Hebrew Grammar,* F. J. A. Hort, *Notes on Orthography*, (1882) (A.T. Robertson, *Grammar of the Greek New Testament*, NY: Hodder & Stoughton, 1914, pp. xxi, xxiv, xxv, xxvii, xxix, xxxi, xxx, xxix, xxxii, xxxvi, xxxvii, xxxix et al).

Robertson's Steps to 'Understanding the Bible'

Caravan to heathen India, and locate a Sanskrit-English dictionary. Then hike over the Himalayas west to pagan Greece to buy some bawdy ancient literature. Unearth buried Egyptian grocery lists on your way, as you continue west to search the libraries of the infidels in Germany. Then ask a Unitarian to translate all of your findings. Complete the circle by consulting a *Revised Version* committee member's son, who writes books praising fire-worshiping Zoroastrianism and its god Mazda. If you do not think that solid Christians will want to read your travelogue, call it a 'Greek Grammar' and put it in a book with the name of a 'good' Southern Baptist on the cover. Though this all sounds absurd, every detail will be documented in this book.

- **Sanskrit**: Robertson applauds the work of New Ager Max Müller. Like him, he believes that the discovery of the Indian Sanskrit language "revolutionized" grammar. This linguistic switch from a Hebrew origin of language to an Indian origin mirrored the late 18th century shift from Western Christianity to Eastern mysticism and from creationism to evolution. Robertson bought the new theory of the 'Indo-European' origin of language, which

"revolutionized grammatical research" in his mind. Robertson admits that "the Old View" that "Biblical Greek is thus a language by itself" was subject to a "full revolt." He joined those who were "against the theory of a Semitic or biblical Greek." He says, "The old view of Hatch is dead and gone" (Robertson, pp. 24, 25, 10; See chapter on Liddell for more on Müller; see the chapters on Moulton and Thayer).

- **German-Greek:** Before Robertson, Greek grammar had been based upon a German edition by Winer, that was in turn translated by two English-speaking heretics. These two corrupt scholars, Thayer and Moulton, are exposed in *their own* chapters in this book. Thayer revised an old translation of Winer's German-Greek Grammar by Masson. Moulton further revised Thayer's edition. Robertson admits, "The various editions of Winer-**Thayer** and Winer-**Moulton** have served nearly two generations of English and American scholars" (Robertson, p. 4). Imagine, a Christ-rejecting Unitarian like Thayer, giving English interpretations from a German grammar. That does not sound like the 'original' Greek to me.

- **Pagan Greeks:** Robertson says the pagan Greeks, such as "Homer, Aristotle, Plato, not to say Aeschlyus, Sophocles and Euripides are still the modern masters of the intellect" (Robertson, p. 13). (The chapter on Thayer demonstrates the vile debauchery of Robertson's "masters.")

- **Secular papyri:** At the root of Robertson's "revolt" is Adolph Deissmann. The by-products of his graveyard robbery began infiltrating the pages of lexicons and grammars by Robertson, Moulton and Milligan. Robertson admits, "Some will not know how to assimilate the new facts and to co-ordinate them with old theories…" (Robertson, p.

30). He applauds this new "wider outlook," which Jesus calls the "broad" way. J.H. Moulton, the son of F.W. Moulton of the RV committee, wrote the *Introduction to N.T. Greek* and a Greek lexicon. His books, which are sympathetic to Zoroastrianism, would be a real eye-opener to fans of his lexicon. He "used the papyri for grammatical purposes," which Deissman found rooting around in Egyptian rubbish piles (Robertson, p. 6). Like a lost puppy in a bone yard, Robertson tracks Moulton.

- **From English Only to Greek Only:** The use of Greek to *study* and *teach* the New Testament is a rather new phenomenon. Robertson's preface even concedes,

> "In England, no less than in the rest of Western Europe, the knowledge of Greek had died away, and here also, it was only after the conquest of Constantinople that a change was possible [c. 450-1450]"
>
> "Western Christians had been afraid of the corruptions of paganism if they knew Greek, and of Mohammedanism if they knew Hebrew (being kin to Arabic!)" (Robertson, p. 45).

The Confession:
Robertson admits,

> "**It is not possible to parallel** the Hebrew tenses, for example, with the Greek, nor, indeed, can it be done as between **Greek and English**. The English translation of a Greek aorist may have to be in the past perfect or the present perfect to suit the English usage, but that proves

> nothing as to how a Greek regarded the aorist tense....Good Greek may be very poor English...A literal translation of this neat Greek idiom makes barbarous English" (Robertson, p. 47).

The Conclusion: Greek Grammar

The harsh allegations about the dated character of both lexicons and grammars proves only that there is no agreement among the last four centuries' finest minds — I said 'minds' not hearts. There are no authorities, outside of God's word, merely *opinions*, like Adam's, Eve's, and Satan's. The purpose of this first section of the book has *not* been to show that recent grammarians and lexicographers have discovered something valuable and new; the purpose is to show that the old 'scholars' do not agree with the new 'scholars' and the new 'scholars' do not agree with each other. This has been amply demonstrated. The conclusion is simple: toss your Bible remodeling tools. Do not replace them with the new chainsaw views of Generation X, since their Nintendo-warped grandchildren will change them again and the cycle will continue.

> "**Prove** all things; hold fast that which is good."
> 1 Thes. 5:21

The remainder of this book will prove faulty the most used Bible Study tools and find the reader holding fast to the King James Bible. (Greek grammar and verbs will be discussed in detail in the chapters on Vine and Trench. See also *The Language of the King James Bible*, pp. 108-109.)

Chapter 6

Metzger's Lexical Aids & Greek Text are Deadly:

Dr. Bruce Metzger:

Lexical Aids for Students of the Greek New Testament

- **Nuggets in the Greek Or Fool's Gold?**
- **Fooled By English Words with Greek Derivatives?**
- **United Bible Societies and Nestle-Aland Greek Text**
- **Metzger's RSV and NRSV**

Summary: Bruce Metzger
Lexical Aids For Students of the New Testament

According to Princeton's Bruce Metzger 45% of the most often used New Testament Greek words have English derivatives that will 'ring a bell' when heard.

These English words look and sound just like their Greek counterpart. When an English speaker hears these Greek words, his mind immediately recognizes them and their general meanings in English.

It is this recognition that tricks students of New Testament Greek into falsely believing that they have found a 'nugget' in their Greek studies.

The 'nugget' is simply a Greek word that is *already* recognized, because it *already exists* in the English vocabulary. Nothing new has been learned!

Documentation to follow.

Nuggets in the Greek or
English Words With Greek Derivatives

While stumbling blindly, groping for 'the' Greek, some have been hood-winked by a slight of hand trick which this chapter will uncover. The sinister snare built into Greek study tools is best seen in Bruce M. Metzger's *Lexical Aids For Students of the New Testament* written in 1946. What he calls a "psychological principal" is tucked up his sleeve to trick young men into questioning the *English* Bible and re-directing their attention to the *English* words in Greek lexicons. Notice the shell game was to replace *the Bible's* English translation with *his* English translation—English for English, not English for the 'original' Greek. In his *Lexical Aids For Students of the New Testament* Metzger says,

> "**According to the psychologists**, man learns by associating the new with the old, the strange with the familiar. In studying a foreign language, therefore, the beginner will do well to observe whatever similarities may exist between his own and the other language."
>
> "Part I of the following Lexical Aids makes use of this principle of associative learning by supplying, after the English definition of Greek words, such English derivatives as may be of assistance in remembering the meaning of the Greek vocabulary" (Bruce M. Metzger, *Lexical Aids for Students of New Testament Greek*, Princeton, NJ: Bruce M. Metzger, 1976, Preface, p. vii, 1946 edition).

How does this trick work and why has it been so very effective in convincing students that there are insights to be had

through the study of the Greek New Testament? There are approximately 5,436 different words in Metzger's Greek New Testament. However, most of it is made up of a core of words which are used over and over again, making the focal vocabulary of the Greek New Testament about 1,100 words. These 1,100 words are used in the New Testament ten times or more. Metzger gives a list of 1,066 of these most-used words, excluding proper names. He then lets his black cat out of the BAG,

> "[A] surprisingly large proportion of the following words can be supplied with more or less well-known English derivatives."
>
> "To be exact, 467 of the 1066 words that occur ten times or more are provided with **English derivatives. This is about 45 percent**" (Metzger, p. 2, footnote 1).

This means that half of the words a student of New Testament Greek frequently sees will already be familiar to him since they have English counterparts. No wonder the delusion is so strong that 'light' can be garnered from the study of Greek! Students are getting light from studying English, not Greek! The English language is *generally* a mix of early West Germanic words (Anglo-Saxon and Gothic) and Latin (some via French). These languages in turn *came from* or *match* the Greek language in many cases. Metzger admits, "Greek and English are sister languages" (Metzger, p. 76). Therefore many English words have a Greek origin or counterpart. For this reason most secular colleges teach a course called 'The Greek and Latin Roots of English Words.'

According to Metzger, 45% of the most often used New Testament Greek words have English derivatives that will 'ring a bell' when heard. These English words look and sound just like their Greek counterpart. When an English speaker hears these Greek words, his mind immediately recognizes them and their general meaning in English. It is this recognition that tricks students of the New Testament Greek into falsely believing that they have found a 'nugget' in their Greek studies. The 'nugget' is simply a Greek word that is *already* recognized, because it *already exists* in the English vocabulary. Nothing has been learned!

Metzger's 1946 book, *Lexical Aids for Students of New Testament Greek,* bases its entire Lexicon on this "psychological" principle. He says,

> "The [English] derivative, which is italicized and enclosed within parentheses, is not to be confused with the definition of the Greek word. The definition is to be memorized; the [English] derivative is intended to be of assistance in remembering the definition. Although many other examples of **English derivations** from these Greek words might be cited, those which are given were **chosen with an eye to the probable interests of the type of student who will make use of this booklet**. That is, whenever it was possible to do so, derivatives were provided that involve theological, ecclesiastical, or patristic terminology" (Metzger, p. 2).

We have all heard these pointless gems over and over. Like all nuggets, they are hard, with more lumpy syllables than babes can swallow. These 'meanings,' given to help define the simple

Anglo-Saxon words of the KJB are college-level vocabulary words. Look at the following list of typical English derivatives that are used to 'define' words (which Metzger said should not be done). The word on the left (the KJB word) is always easier to understand. No one seeking to define a word, should ever define it with a more difficult, longer, less-used word. But this is what is done. I have cringed every time I have heard teachers define Bible words for over 30 years. The definition given is usually the word in the modern versions! (I do not know if there is any other subject among Christians on which there is so much agreement as a general distaste for references to Greek. There are 7,000 who have not bowed the knee to hail Baal and the Greek veil he throws over the words of the Bible.) I have never heard them define a word with an easier word than the one already in the Bible or given nearby in the context. My view from the pew has seen babes dodging these 'nuggets' from the Greek (on the right). (The nuggets are not even the same part of speech as the word defined! This is a must when 'defining' words!).

KJB	**Hard Greek Nugget**
on	(*epi*: epidermis)
God	(*theos*: theology)
under	(*hypo*: hypodermic)
heart	(*kardia*: cardiac)
throw	(*ballo*: ballistics)
power	(*dunamis*: dynamite)
discerner	(*kritikos*: critic)
place	(*topos*: topography)
devil	(*diabolos*: diabolical)
Revelation	(*apokalupsis*, apocalypse)
whore	(*porne*, pornography)

store	(*thesauridzō*, thesaurus)
thief	(*kleptes*, kleptomaniac)
rock	(*petra*, petrify)
naked	(*gumneteuō*, gymnasium)
table	(*trapedza*, trapeze)
fool	(*moros*, moron)
old	(*archaios*, archaic)

Double trouble: Greek derivatives pile up 61 syllables and 154 letters to barely hint at what the KJB clearly said in 29 syllables and 93 letters. It does not get better than the KJB. If you understand the words on the right, you most certainly understand the words on the left. If you do not understand the words on the right, Greek-speak will not help you. Either way, the listener has learned nothing that he did not already know and must bear through the seemingly "barbarian" mispronunciation of the Greek words (1 Cor. 14:11).

To further pull the student of Greek into his trap, Metzger finds words which came into English from Latin, which match a Greek word. He says,

> "In some instances the derivative is not direct but is from a closely related word in Greek. In these cases the English word is introduced by the abbreviation 'cf' (= 'compare')...In a few instances, when not even this sort of indirect derivative is available in English, a cognate word is cited" (Metzger, p. 2).

For example, he says, "the English word ['paternal'] is derived from the Latin 'pater,' which is in turn a cognate of the Greek word." Voila! The student now thinks that he can not only speak and understand Greek, but he knows how to expound a

Greek New Testament word so that listeners, who speak English, can get its meaning — all a mountain of syllables away from the easy KJB.

Nuggets in the Spanish ;)

The Greek game can be proven to be a spoof by playing the same game with Bibles from *many* languages. Because English is based on numerous languages, one can get 'nuggets' from Bibles in many different languages. There are English derivatives which can be seen in Latin, Italian, French, Spanish, Romanian, Dutch, Norwegian, and German Bibles. Simply point out a foreign word that has an English equivalent that everyone will recognize. The light will go on and everyone will think that they got a nugget from 'the original' Spanish, French, or German Bible. An examination of Matt. 1:1 unearths the following nuggets in the Spanish Bible (*Valera 1602 Purificada*).

book (*libro*: library)
generation (*generación*: genesis, generate)
begat (*engendró*: engender)
wife (*esposa*: espoused, spouse)
carried away (*transmigración*: transmigration)
birth (*nacimiento*: nascent)
public (*infamia*: fame, infamous)
together (*juntasen*: conjunction, join)
just (*justo*)
privily (*secretamente*: secretly)
thought (*pensando*: pensive)
appeared (*apareció*: *apparition*)
saying (*diciendo*: dictate)
fulfilled (*cumpliese*: accomplish)
be with child (*concebirá*: conceive)
God (*Dios*: deity)
bidden (*mandado*: mandate)

A few of the derivatives or cognates that appear in the **German** Bible in Matthew 1 and 2 include:

dream (*Traum*; Grimm's Law says that 'd' and 't' are interchangeable between German and English.)
Son (*Sohn*)
fear (*fürchte*)
conceived (*geboren*: be born; from the Gothic language)
us: (*uns*: 'uns all'; from the Gothic language)
east (*Morgenland*: morning land)
child (*Kindlein*: kindergarten)
people (*Volk*: folk)
night (*nacht*: nocturnal)
fulfilled (*erfüllet*)

Scandinavian nuggets bounce out of the Bible as every page turns with words such as 'sky,' 'fellow,' 'husband,' 'skin,' 'wing,' 'root,' 'skill,' 'angry,' 'low,' 'happy,' 'take,' and 'call.'

Etymology and cognate words are interesting, but this is hardly God's method of growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). (For God's method of understanding the Bible see *New Age Bible Versions*, Appendix C and *In Awe of Thy Word*, chapters 22 and 26 et al.).

Some will ask, 'Yes, but isn't the Greek *the only* 'original'? The chapter "The Wobbly Unorthodox Greek Orthodox Crutch" will examine why the Greek Bible crutch is not always a safe one to lean upon.

More Greek with English Derivatives

Observe the poverty of replacing the KJB with English derivatives of Greek words:

- ✓ Why trade 'Revelation,' our rich 'revealing' and self-defining word, for its English derivative from Greek, 'apocalypse'?

- ✓ The English derivative 'porn,' we are told, will help us to understand the English words 'whore' and 'fornication,' but it actually mis-defines it. The real English root for 'forn' is much more descriptive as it describes the *actual* 'arching over,' (e.g. fort, fortify) which *porn* does not entail. The word 'fornication' may really come from the words *fornax* and *furnus*, meaning 'to burn.' This perfectly parallels the Bible verse, "[F]or it is better to marry than to burn (fornicate)" (1 Cor. 7:9) (Skeat, p. 372, s.v. fornication; *The Oxford Dictionary of English Etymology*, C.T. Onions, ed. Oxford: Clarendon Press, 1966, p. 372).

  The Greek does not give us the auditory or visual keys **f-rn-c**, which will pull up the words 'bu**rn**' and '**furnac**e' in the mind. The children of this world can be wiser than the children of light. Cambridge University came up with the following:

  > "Aoccdrnig to rscheearch at Cmabrigde Uinervtisy, it deosn't mttaer in waht oredr the ltteers in a wrod are, the olny iprmoatnt tihng is taht the frist and lsat ltteer be in the rghit pclae. The rset can be a taotl mses and you can sitll raed it wouthit a porbelm."

  God made the mind and only he can make a Bible to match it.

- ✓ We are told that the Greek word for 'place' has the English derivative 'topography.' From this we are to rejoice that

heaven is a real 'place.' Whoops, there's that simple Anglo-Saxon word 'place' again.

✓ Words such as "Spirit," are quickly secularized with the hot air of English derivatives such as 'pneumonia' and 'pneumatic drill.' The 'Spirit' blows out the window with a new version 'wind.' Greek words do have multiple meanings, as discussed in a previous chapter, but lexicons, new versions, and derivatives major on the secular usage only.

✓ We are told that the New Testament Greek word underlying the English word 'power' is the Greek word from whence the English word 'dynamite' comes. Any young English speaker who does not know what 'power' means will hardly have the word 'dynamite' as a part of his vocabulary yet either. The word 'power' is a much more widely used English word than 'dynamite.' No one would have any trouble understanding it. They are not being told anything they did not already know.

✓ We are told that the Greek word underlying the word "sorcery" in Revelation is *pharmakeus*, from whence we derive our word 'pharmacy.' Are we to suddenly re-define sorcery (magic) as 'drug abuse'? Why didn't God say, 'drug abuse' all along? The context of Rev. 18:23 equates sorcery with *deception*, which is just what 'magic' and sorcery are ("for by thy **sorceries** were all nations **deceived**.") The compounding of potions and the brewing of cauldrons is merely the *visible* part. Involvement with devils always requires an outward expression since devils cannot read minds. When devils *see* someone performing magic ceremonies, sitting in the lotus position, doing yoga,

guzzling twenty beers, or using drugs, they know what the participant is thinking. Skeat suggests that sorcery may come from the root for 'sort.' The devils hope to sort one's "fortune" or "lot" in life, controlling their affairs to their liking, just as a fortune teller sorts out the tarot cards. (Skeat, s.v. sorcery, sort). The words 'sorcery' and 'sorcerers' are defined by the Bible's own dictionary. The first usage and almost all subsequent ones connect sorcery to 'bewitched,' 'deception,' 'magicians,' 'enchantments,' and 'diviners.'

- ✓ "sorcery, and bewitched" "bewitched them with sorceries" (Acts 8:10, 11).
- ✓ "sorceries…enchantments" (Isa. 47:9).
- ✓ "enchantment…sorceries" (Isa. 47:12).
- ✓ "diviners…enchanters, nor to your sorcerers…lie" (Jer. 27:9, 10).
- ✓ "sorcerers…false swearers" (Mal. 3:5).
- ✓ "by thy sorceries were all nations deceived" (Rev. 18:23).
- ✓ "sorcerers…all liars" (Rev. 21:8).

God's clear meaning is gathered from the context. If sorcery meant 'drug abuse' the Bible would have inferred it somewhere. We may not know *exactly* what *pharmakeus* meant to the Greeks, but it obviously had at least one meaning that related directly to sorcery and its potions. The making of drugs evolved from that or was a second meaning.

Interestingly, one of the Bible's usages of the deception of sorcery involves doing something "**in like manner**" (e.g. sympathetic magic, pins in voodoo dolls, homeopathy).

- ✓ "sorcerers: now the magicians…did **in like manner** with their enchantments…" (Ex. 7:11).

Have men become sorcerers by **imitating** *God's role* as word-definer, just as the Egyptian sorcerers imitated Moses (Ex. 7:11)?

Another use of "sorcery" involves "**interpretation**."

✓ "magicians...sorcerers...**interpretation**" (Dan. 2:2, 4).

Have men become sorcerers by being called to give an "**interpretation**" of God's words, as the sorcerers were in Daniel's day (Dan. 2:2-4)? Hmmmm.

The only thing that is being learned when Greek tools are consulted is that the English Bible is not *quite* right. The implicit question arises in the listener's heart – 'If the Greek word means 'such and such,' why didn't the KJB say that? Oh...my Bible is wrong...' Another book, another source, or another man must be found to get God's intended meaning. The bookstores and internet are full of such Bible-biting bugs. Today many teachers-turned-traders will swap their slick salve for listening, itching ears. Have non-Catholic men become 'alter' boys, trying to rise higher than the Bible by stepping on it? All false religions stack their man-made books higher than the Holy Bible.

The Bible is God's immune system, warding off all heresies. Lexical 'Aids,' originally called GRID (Greek-Related Immune Deficiency), will lower immunity to heresy, opening the door to any man's contaminated creeds. One last English derivative, if you will—

✓ The Greek word for 'discerner,' *kritikos*, has the English derivative 'critic.' How I wish the Bible 'critics' would notice that this Greek word is only used ***once*** in the New

Testament. It is used of **the word of God**, which is the only true 'critic.' As the Bible says, "let **one** interpret." The KJB is the only English interpreter. (See the chapter on Trench for details.)

Metzger's United Bible Society's Greek New Testament

Metzger thinks that even the 'originals' contain errors. In Metzger's *A Textual Commentary on the Greek New Testament,* he says that Matthew penned "erroneous spelling" in the 'original' edition, in both Matthew 1:7 and 10, in the genealogy of Christ (New York: United Bible Societies, 1941). In Metzger's autobiography, *The Reminiscence of an Octogenarian*, he confesses that his critical approach to the Bible sprung from —

> "a remark I had heard a visiting minister make one Sunday, to the effect that **the meaning** of the original Greek of the text for his sermon that morning was **not** fully brought out **in translations** commonly available."

That one instance of casting doubt upon the Holy Bible was to spread its cold shadow over Metzger's young and moldable mind. Upon entering college his professor then introduced him to the dangerous "Codex **Vaticanus**...as well as **Westcott and Hort**'s volume 2." He admits, "Early in my study of New Testament Greek I acquired a copy of J. H. **Thayer**'s *Greek-English Lexicon of the New Testament*," the work of a Unitarian (see upcoming chapter on Thayer). He also studied the works of "R.C. **Trench**" (see upcoming chapter on Trench). He later attended Princeton Seminary, where German textual criticism had prospered under professor Charles Hodge (Bruce Metzger, *Reminiscence of an Octogenarian*, Peabody, Mass.: Henderickson Publishers, 1997, pp. 8, 9, 11, 12, 15).

Metzger's professional involvement with questioning the Bible emerged in 1949. Along with Catholic and other liberal scholars, he was the recipient of a financial grant from the Rockefeller Foundation to explore *variants* in Greek manuscripts for the International Greek New Testament Project (Metzger, *Reminiscence*, pp. 57, 59, 63).

Metzger's ecumenicism found him traveling to spread his critical views of the Bible. He "went on to Rome in order to attend the annual meeting of the International Society of New Testament Studies." Later he went to a meeting near "Red Square and the Kremlin" in Russia. He says, "There was, however, some resistance among ecclesiastical authorities to the idea of replacing the traditional Byzantine Textus Receptus..." (Metzger, *Reminiscence*, pp. 72, 74-75).

Most new versions are based upon the Greek text created in the 1950s by Metzger for the United Bible Societies. He admits that the "German word for "butcher" is Metzger." He is well-named, because his Greek text carves, chops, and grinds to mincemeat nearly 8,000 words from the Received Text. Metzger joined four other bible critics to create this critical text. It was founded, as he admits, "On the basis of Westcott and Hort's edition." In addition to the committee of five, there were three other men who participated: "J. Harold Greenlee, Robert P. Markham, and **Harold K. Moulton**."

Moulton is the editor of his father's corrupt Greek-English lexicon, *The Analytical Greek Lexicon (Revised)*. Moulton's grandfather had been a member of the Westcott and Hort RV committee. Moulton is thanked profusely for his "wise counsel" in the production of the "Greek-English Dictionary" included in Metzger's United Bible Society's Greek Text, 4th edition. The Dictionary's Preface says, "the meanings are given in present-

day English, rather than in accord with traditional ecclesiastical terminology." This diluting and secularization of the Holy Bible's words is characteristic of all lexicons. (Metzger, *Reminiscence*, pp. 2, 69, 70; Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo Maria Martini, and Bruce Metzger, *The Greek New Testament*, 4th Revised Ed.; United Bible Societies, 1993, *A Concise Greek-English Dictionary*, Preface, after p. 918).

When one of the central five committee members resigned, "[I]t would happen, of course, that occasionally the vote on a problem was two against two" (Metzger, *Reminiscence*, p. 70). Imagine, a Greek text upon which no general consensus could be formed, being used unwisely by some as *the final* authority. Readings are given either an A, B, C, or D rating, based upon their certainty. Their ever-evolving second edition appeared in 1968 and included, at his admission—

> "forty-five **changes** in the evaluation of the evidence…eleven **alterations** involving brackets, and five modifications of text or apparatus. For the preparation of the second (and subsequent) editions, the committee had been enlarged by the addition of [Roman Catholic Cardinal] Carlo M. Martini of the **Pontifical** Biblical Institute in **Rome**. The third edition, published in 1975, incorporated a **thorough revision** of the Greek text…As a result of these discussions, more than **five hundred changes** were introduced into the third edition" (Metzger, *Reminiscence*, p. 71).

The actual 765 differences between the second and third editions are indicted by daggers. These necessary changes generally were brought about by the collation of recently discovered ancient papyri from the second and third centuries A.D.. These papyri exposed 544 places where the *Textus*

Receptus had been right all along. They exposed standing errors in the first and second editions of Metzger's UBS text. The critical text, made popular in 1881 by Westcott and Hort, and further fomented in 1898 by Eberhard Nestle, was now proven a failure. The King James Bible was vindicated. In the third edition of the UBS text, these 544 places were changed *back* to the readings of the *Textus Receptus*. Adams and Gipp list the following number of reintroductions of *Textus Receptus* readings: Matthew (103), Mark (62), Luke (64), John (75), Acts (84), Romans (28), 1 Cor. (18), 2 Cor. (11), Gal. (9), Eph. (5), Phil. (6), Col. (3), 1 Thes. (6), 2 Thes. (3), 2 Tim. (2), Titus (4), Philemon (0), Heb. (11), James (11), 1 Peter (12), 2 Peter (4), 1 John (5), 2 John (1), 3 John (0), Jude (5), and Rev. (19) (For the exact changes, order the following book from A.V. Publications: Bobby Adams and Samuel C. Gipp, *The Reintroductions of Textus Receptus Readings in the 26th Edition & Beyond of the Nestle/Aland Novum Testamentum-Graece*, Miamitown, OH: DayStar Publishing, 2006, pp. iii, iv, 69).

A large store of papyrus from the first three centuries is not available to check all of the readings in the New Testament. Therefore, Metzger's UBS text will remain pock-marked in many *other* places, as it follows later fourth century manuscripts, such as the Vaticanus and Sinaiticus.

The preparation of the fourth edition (UBS^4), issued in 1993, saw the replacement of Metzger's other UBS editors, Wilgren and Black, with Barbara Aland and Johannes Karavidopoulos. Although UBS^4 made no textual changes, it omitted important evidence in its footnotes (critical apparatus), which previously showed support for the Received Text. Even Metzger admits, "On the negative side was the elimination, **for some unexplained reason** of the evidence of the Gothic version, made by Ulfilas about AD 385." This evidence supports the King James Bible and the Received

Text and weighed too heavily on the already embarrassed critics. The letter ratings (A, B, C, or D) given variant readings differ greatly between the UBS 3rd and 4th editions. Yet, no reason is given for the change and the rating is often in direct contrast to the accompanying comments (e.g. Mk. 1:41, 2 Cor. 1:10, Luke 7:10, 24:47, John 8:34, Acts 4:6, and 21:1).

This fourth edition of the UBS text replaced the Nestle-Aland text, "leaving only the apparatus to continue the Nestle tradition" (Metzger, *Reminiscence*, pp. 72, 73-74). To secure this documentation which supports the Received Text (which is now removed from UBS^3 and UBS^4) secure old copies of the UBS^1 or UBS^2 editions and the Nestle-Aland 25th and 26th editions. Kurt Aland admits on page 46 of his introduction to the 27th edition that "several uncial fragments," which support the "Majority text," have been omitted from the critical apparatus. Page 47 includes further omissions of manuscripts supporting the Received Text.

(The first edition of Nestle's text had been edited by Eberhard Nestle in 1898. His son Erwin took over the work in 1927 and edited the text through the twenty-fifth edition. Kurt Aland became co-editor, beginning with the twenty-first edition of 1952. He took over completely upon the death of Erwin Nestle in 1972. The twenty-fifth edition was published by the United Bible Society. The twenty-sixth and twenty-seventh editions of the Nestle-Aland text are identical to each other and to the UBS third and fourth editions. All four contain the 544 changes back to the *Textus Receptus*. The introduction to the Nestle-Aland twenty-seventh edition admits,

> "The text shared by these two editions was adopted internationally by Bible Societies, and

> following an agreement between the **Vatican** and the United Bible Societies it has served for the basis for translations and revisions made under their supervision. This marks a significant step with regard to interconfessional relationships" (p. 45).

Dr. Nico Verhoef of Switzerland visited the European headquarters of Kurt Aland's United Bible Society and was shocked to see that its walls were plastered with Roman Catholic icons throughout.)

Metzger's RSV and NRSV

Metzger traces the history of his *New Revised Standard Version* back to its origin, as an adaptation of the *Revised Standard Version* of 1946 (NT) and 1952 (OT), which was in turn a revision of the *American Standard Version* of 1901, all done under the "Standard Bible Committee." Metzger says, "I became chairman of the committee" for the RSV in 1977. Metzger edited a study edition of the RSV, called *The Oxford Annotated Bible*. He says, "Because of the growing acceptance of his study Bible in Catholic circles...Cardinal Cushing granted his endorsement in the form of an *imprimatur*..." Metzger confesses that he worked with the "Vatican secretariat for Christian unity together with the United Bible Societies" to "issue an edition of the Revised Standard Version as a "common Bible"" for Catholics, Orthodox, and Protestants (Metzger, *Reminiscence*, pp. 77, 83, 80, 82, 81). This brought him a personal audience with the pope.

> "In 1973, shortly after the Collins publishing house [now NIV], joined by Thomas Nelson and Sons in the United States [now NKJV], had

> issued its *Common Bible*, Lady Priscilla Collins, a convert to Catholicism, arranged to present a specially bound copy to **Pope** Paul VI at the Vatican. Consequently, on May 9th of that year the pope granted a private audience to Lady Priscilla and Sir William Collins, joined by Herbert Man and **myself**."
>
> "The story of the making of the Revised Standard Version of the Bible… is an account of the slow but steady triumph of ecumenical concern over more limited sectarian interests" (Metzger, *Reminiscence*, pp. 84, 86).

In the transformation of the RSV into the NRSV, Metzger joined Jesuit priest, George MacRae, S.J., secular Jew, Harry Orlinsky, Lucetta Mowry, and others "in eliminating masculine-oriented language" and coming up with "the least unsatisfactory rendering." Interestingly, one debate arose among members about the translation of *doulos*, which in the KJB is rendered "servant." Some wanted to use the word "slave," but others pointed out that in the Greek Septuagint it was sometimes used in a much higher way to mean, "official" or "servant" (Metzger, *Reminiscence*, pp. 89, 91). Even a reprobate such as Mark Twain knows that "The difference between the right word and the almost right word is the difference between lightning and a lightening bug." Although the revision committee failed in their efforts, they discussed the need for "euphony" and "reducing unpleasant hissing sounds" (This is thoroughly discussed in *In Awe of Thy Word* and my other books.) In seeking a title for their revision, they considered calling it the "Ecumenical Standard Version" or Improved Revised Standard (IRS), but settled for the *New Revised Standard* Version (Metzger, *Reminiscence*, pp. 93, 94). Working

with Metzger on the Standard Bible Committee were Eugene Ulrich of the [Catholic] University of Notre Dame, Alexander Di Lella of the Catholic University of America, Allen Wikgren, of the UBS Greek New Testament committee, Katherine Sakenfeld, J. Cheryl Exum, Phyllis Bird and a host of other professors from liberal universities. Metzger says that in 1990 he had an audience with yet another pope.

> "[T]he New Revised Standard Version had received the *imprimatur* from Roman Catholic authorities...and Professor Di Lella and **myself**, were granted a private audience with **Pope** John Paul II in the Vatican...who expressed his appreciation that such an edition was now available" (Metzger, *Reminiscence*, p. 97).

Metzger did his job as "butcher" in making "block cuts" from the RSV to create *The Reader's Digest Bible*. He admits that when it was published, "Not a few inquired whether I had never read Revelation 22:18-19, where woe is pronounced against those who "add to or take away from the words of the book of this prophecy." He dismissed their warnings, charging that the ending was merely "like a copyright notice" (Metzger, *Reminiscence*, pp. 117, 121).

Part II

Greek & Hebrew Lexicons: *Who's Who*

Greek & Hebrew Lexicons by Members of the Corrupt Westcott-Hort *Revised Version* Committee of 1881:

STRONG, SCOTT, & THAYER

Chapter 7

Strong Delusion:

James Strong's *Dangerous* Definitions in the back of his *Strong's Concordance*

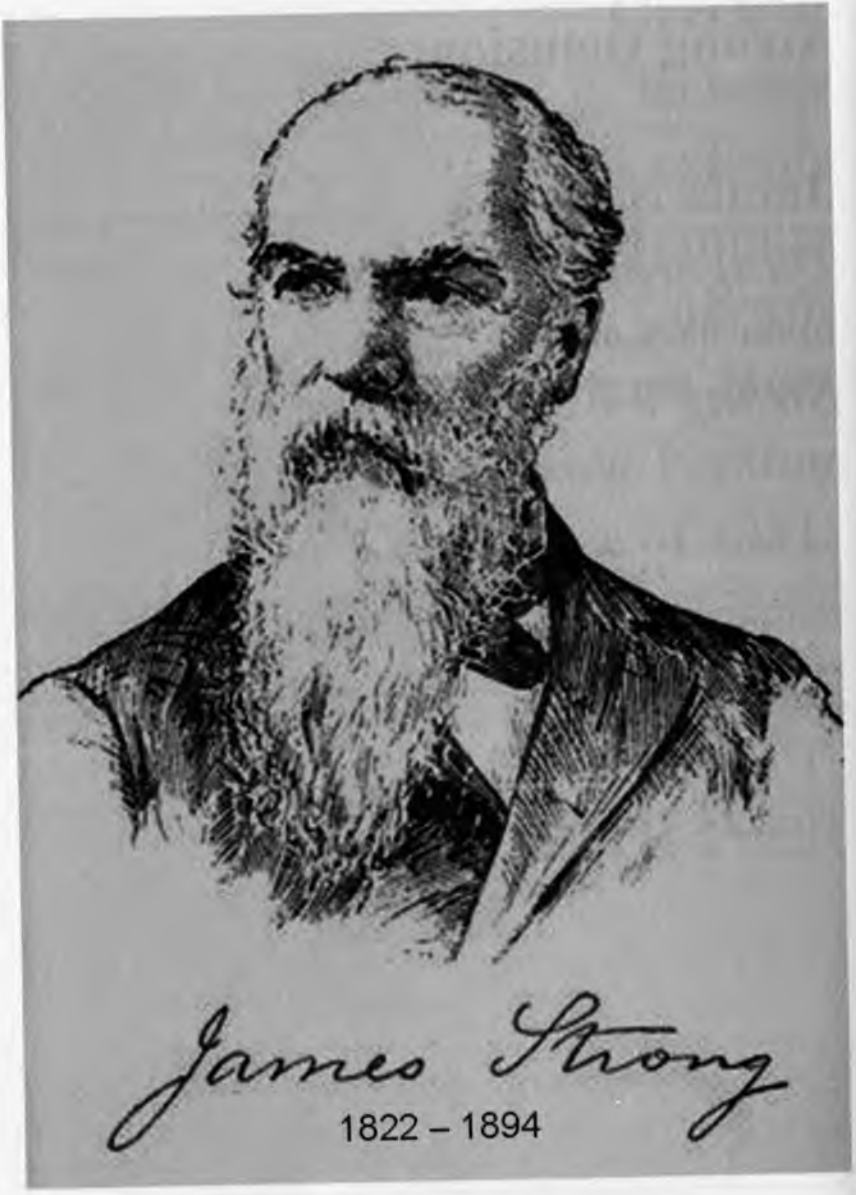


Image courtesy of StanKlos.com

Summary: James Strong of *Strong's Concordance*

1. Strong was a member of the Westcott and Hort ***Revised Version*** **Committee** (RV) of 1881 and worked in masterminding this corrupt version.

2. Strong was also a member of the ***American Standard Version*** **Committee**, finally published in 1901. It said that Jesus Christ was a creature, not the Creator.

3. On these committees Strong joined Unitarians (e.g. Thayer), a child molester (Vaughan), followers of Luciferian H.P. Blavatsky (e.g. Ginsburg, Schaff), and a horde of Bible critics (e.g. S. R. Driver), who together changed nearly 10,000 words of the text.

4. ***Strong's Concordance*** **definitions are often the very words of these corrupt versions and also the Koran.**

5. Strong also gathered his definitions from Gesenius' corrupt *Hebrew Lexicon*. His work also accesses the corrupt lexicons of Liddell-Scott, Thayer, Brown, Driver, and Briggs. All merit chapters in this book.

6. Strong's Greek text is not always that which underlies the King James Bible.

7. Strong's various definitions may not give anywhere near a literal translation of the Greek.

8. Some of the latest editions of *Strong's Concordance* are not even Strong's original. In the Greek and Hebrew lexicons in the back section, they contain even more corrupt definitions from new version editors. In the main body of the concordance, which originally was correct, new editions omit important KJB usages of the word 'Jesus' in order to match corrupt new versions.

James Strong's Concordance Greek and Hebrew Lexicon

James Strong (1822-1894), author of *Strong's Concordance*, has been elevated to the position of fourth member of the Trinity by many. His corrupt Greek and Hebrew definitions pepper today's preaching, as if his lexicon was the final and 67th book of the Bible. His liberal definitions are used as quick and weak patches to fill a void in sermons. The space would be better filled by a laborious looking up of all the Bible's usages of a word.

James Strong of the Corrupt *RSV and ASV* Committees

Strong's liberal views got him a Committee seat on the corrupt *Revised Version* (RV) of 1881 with Westcott, Hort, and Vaughan, as well as a seat on the *American Standard Version* (ASV) committee with Schaff and Unitarian J. Henry Thayer (finally published in 1901). Westcott and Hort sought American Bible critics to join them in their work on the *Revised Version*. In 1870 the British Committee voted "to invite the cooperation of some American divines" (Matthew Brown Riddle, *The Story of the Revised New Testament American Standard Edition*, Philadelphia: The Sunday School Times, 1908, p. 11). Strong became "a member of the Old Testament company of revisers" (*New Schaff-Herzog Encyclopedia of Religious Knowledge*, New York: Funk and Wagnall's Company, vol. XI, p. 115). Strong was hand-selected by American RV chairman Philip Schaff, who was also a participant in the new age Parliament of World Religions.

> "The Rev. Philip Schaff, D.D., LL.D., Professor of Sacred Literature in The Union Theological Seminary, New York, by invitation of the English New Testament Company prepared a draft of rules for cooperation, and a list of names

> of biblical scholars who should probably best represent the different denominations and literary institutions in this movement. The suggestions were submitted to the British Committee and substantially approved" (Introduction by Dr. Schaff to *The Revision of the English Version of the New Testament*, 1872).

Philip Schaff denied the inspiration of the Bible and only chose committeemen who agreed that the Bible had *never* been inspired; he called 'inspiration,' "the moonshine theory of the inerrant apostolic autographs" (See *New Age Bible Versions* for more details, p. 458; David Schaff, *The Life of Phillip Schaff*, NY: Scribner's Sons, 1897, pp. 439, 351, 357, 434-435). Their ASV Preface jabs that, "The Hebrew text is probably corrupt..." (p. vii).

Strong "was able to sympathize with the modern movement." An article expressing Strong's desire to draw young men into a "Seminary" where they could learn such liberalism "provoked both criticism and opposition." One wise soul wrote "in reply to Doctor Strong's proposition," that "there should be one professor at least with the title 'P.P.R.,' that is, 'Professor of Plenty of Religion'" (Charles Sitterly, *The Building of Drew University*, NY: The Methodist Book Concern, 1938, pp. 82, 255, 41).

Strong and the American Committee of the RV worked with Westcott and Hort on the details of the Revised Version "and the results of the deliberations were exchanged across the sea" (*Schaff-Herzog*, s.v. Bible Versions, vol. II, p. 139). I have a Revised Version dated 1881 entitled *The Parallel Bible, The Holy Bible...being the King James Version Arranged in Parallel Columns with the Revised Version,* published by H. Hallett & Co., Portland, Maine. It lists both the British and the American committee members, placing Strong on the same page as members of the British revision committees (see Old Testament prefatory pages, no page numbers). The 1911 *Encyclopedia Britannica* tells the whole story.


Philip Schaff
1819-1893
Courtesy of Palmu Publication
Philip Schaff

The ancient occult ceremony wherein a lion's paw resurrects an initiate from a coffin (See p. 401) is represented by the hand signals of men from as early as the Egyptian ruler, who built the pyramids, to modern masons, occultists and others. 1) Egyptian ruler, Khufu 2) Origen, first Bible corrupter, 3) *Richardson's Monitor of Freemansonry* 4) Luciferian, Annie Besant 5) Karl Marx, 6) Baron Rothschild. 7) Billy Graham, 8) Pat Robertson, *Time*, Feb. 17, 1986, 9) Satanist Anton LaVey, 10) Mr. Spock. 11) *Duncan's Masonic Ritual and Monitor.* The split fingered version, seen under Philip Schaff's vest, is called "The Real Grip of a Master Mason" and represents the wicked Cabalistic use of the Hebrew letter *shin*. The hand of lexicographer Henry Liddell, seen on page 204, may evidences this split.

REAL GRIP OF A MASTER MASON.

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The Rt. Rev. JOSEPH BARBER LIGHTFOOT, D. D., LL. D., Bishop of Durham.
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The Very Rev. EDWARD HENRY BICKERSTETH, D. D., Prolocutor, Dean of Lichfield.
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The Very Rev. CHARLES MERIVALE, D. D., Dean of Ely. [Resigned 1873.]
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The Rev. JOSEPH ANGUS, D. D., President of the Baptist College, Regent's Park, London.
The Rev. DAVID BROWN, D. D., Principal of the Free Church College, Aberdeen.
The Rev. John Eadie, D. D., LL. D., Professor of Biblical Literature in the United Presbyterian Church, Glasgow. [Died 1876.]
The Rev. FENTON JOHN ANTHONY HORT, D. D., Hulsean Professor of Divinity, Cambridge.
The Rev. WILLIAM GIBSON HUMPHRY, B. D.
The Rev. BENJAMIN HALL KENNEDY, D. D., Canon of Ely, and Regius Professor of Greek in the University of Cambridge.
The Rev. WILLIAM MILLIGAN, D. D., Professor of Divinity and Biblical Criticism in the University of Aberdeen.
The Rev. WILLIAM FIDDIAN MOULTON, D. D., Master of the Leys School, Cambridge.
The Rev. SAMUEL NEWTH, D. D., Principal of New College, Hampstead, London.
The Rev. ALEXANDER ROBERTS, D. D., Professor of Humanity in the University of St. Andrews.
The Rev. FREDERICK HENRY AMBROSE SCRIVENER, LL. D., D. C. L.
The Rev. GEORGE VANCE SMITH, D. D.
SAMUEL PRIDEAUX TREGELLES, LL. D. [Died 1875.]
The Rev. BROOKE FOSS WESTCOTT, D. D., Canon of Peterborough, and Regius Professor of Divinity, Trinity College, Cambridge.

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CHARLES SHORT, LL. D., Professor of Latin in Columbia College, New York.

EZRA ABBOT, D. D., LL. D., Professor of New Testament Exegesis in the Divinity School of Harvard University.
The Rev. JONATHAN KELSEY BURR, D. D.
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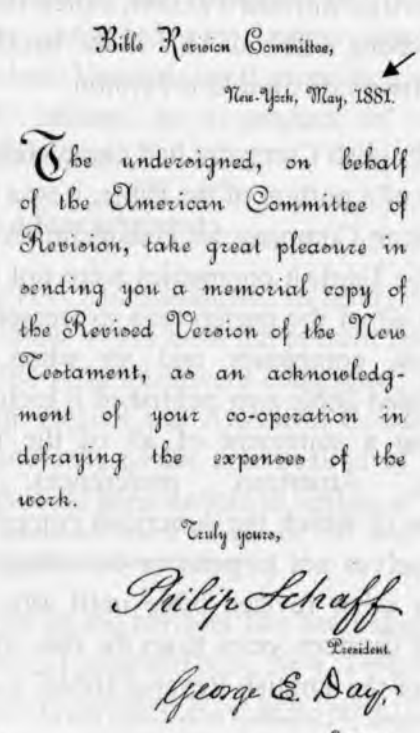
The Rev. HOWARD CROSBY, D. D., LL. D., Ex-Chancellor of the University of New York.
The Rev. TIMOTHY DWIGHT, D. D., Professor of New Testament Exegesis in the Divinity School of Yale College.
JAMES HADLEY, LL. D., Professor of Greek, Yale College. [Died 1872.]
The Rev. HORATIO BALCH HACKETT, D. D., LL. D., Professor of New Testament Exegesis in the Theological Seminary, Rochester, N. Y. [Died 1875.]
The Rev. CHARLES HODGE, D. D., LL. D., Professor of Theology in the Theological Seminary, Princeton, N. J. [Died 1878.]
The Rev. ASAHEL CLARK KENDRICK, D. D., LL. D., Professor of Greek in the University of Rochester.
The Rt. Rev. ALFRED LEE, D. D., LL. D., Bishop of the Protestant Episcopal Diocese of Delaware.
The Rev. MATTHEW B. RIDDLE, D. D., Professor of New Testament Exegesis in the Theological Seminary, Hartford, Ct.
The Rev. PHILIP SCHAFF, D. D., LL. D., Professor of Sacred Literature, Union Theological Seminary, New York.
The Rev. HENRY BOYNTON SMITH, D. D., LL.D., Professor of Systematic Theology, Union Theological Seminary, New York. [Resigned 1872.]
The Rev. EDWARD ARIEL WASHBURN, D. D., LL. D.

(*Revised Version* New Testament Committeemen, who worked with Westcott and Hort and also wrote lexicons or other reference books cited herein include Trench, Scott, Vaughan, Milligan, Moulton, and Thayer. RV Old Testament revisers and lexicographers include Driver and Ginsburg.)

"Negotiations were opened with the leading scholars of the Protestant denominations in America, with the result that similar companies were formed in the United States. The work of the English revisers was regularly submitted to their consideration; their comments were carefully considered and largely adopted, and their divergences from the version ultimately agreed upon were printed in an appendix to the published work [1881]. Thus the Revised Version was the achievement of English-speaking Christendom as a whole…The reviser's first task was to reconstruct the Greek text…the revisers were privately supplied with installments of Westcott and Hort's text…" (*Encyclopedia Britannica*, 1911, vol. 3, p. 903).



Bible Revision Committee,

New-York, May, 1881.

The undersigned, on behalf of the American Committee of Revision, take great pleasure in sending you a memorial copy of the Revised Version of the New Testament, as an acknowledgment of your co-operation in defraying the expenses of the work.

Truly yours,

Philip Schaff

President.

George E. Day,

Secretary.

Strong Contentions Brings the *ASV*

When Strong began working with the Westcott-Hort-Vaughan RV committee, there were *no* plans for the American participants to produce their own edition. However, hostilities eventually ensued as a few of the suggestions by these Americans were not accepted by the British participants. Westcott and Hort had changed approximately 9,970 words from the traditional Greek New Testament. But the Americans wanted to make *more changes* by watering down and further secularizing the remaining vocabulary. The ensuing clash and legal battles between the British and American participants in the RV are revealed in *New Age Bible Versions* and *The Life of Philip Schaff*. Strong and the Americans finally published *their* corrupt ideas in a revised *Revised Version*, called the *American Standard Version*. Strong's liberal ASV is the backbone of the now distorted *New American Standard Version*.

> "When the English Company had completed the first revision of a portion of the Bible, it was sent to the American Company for consideration and advice…[T]he English companies were not able to concur in all of the preferences expressed by the American companies and so when the English Revised Bible was published it included by agreement a statement of all of the non-concurred-in American preferences, in consideration of which the American companies bound themselves not to print or encourage the issue of any other revised bible until after the expiration of fourteen years from the date of the publication of the English Revised Bible" (Frank J. Firth, *The Holy Gospels: A Comparison of the Gospel Text as It Is Given in the Protestant and Roman Catholic Bible Versions in the English Language in Use in America*, New York: Fleming H. Revell, 1911, p. 9).

> "The revised New Testament [RV] was published in England May 17, 1881...America had a peculiar reason for complaint, seeing that many an expression which American scholars had preferred was to be found only in the appendix, and they were bound not to issue a new edition within fourteen years. That time was up in 1896, and the American edition [ASV]...appeared in New York in 1901" (*Schaff-Herzog*, s.v. Bible Versions, vol. II, p. 139).

Even the *original* preface to the NASB, which was taken from the ASV, said of the ASV/RV connection,

> "The British and American [RV] organizations were governed by rules...The American Standard Version, itself a revision of the 1881-1885 edition, is a product of international collaboration..."

One lexicon editor admitted,

> "The AV, has maintained its hold on the English Protestant world until the present time. The RV, of 1885 [Old Testament completed], prepared by a joint British and American Committee, under the authority of the convocation of Canterbury, has thus far been unable to replace it" (Charles Briggs, *The International Critical Commentary, The Book of Psalms*, NY: Charles Scribner's Sons, pp. cix, cx).

"The work of the revisers has been sharply criticized from the standpoint of specialists in New Testament Greek," notes the *Encyclopedia Britannica* (s.v. Bible, English, 1911, vol. 3, p. 904).

Strong with Westcott & Hort's *Revised Version* Committee

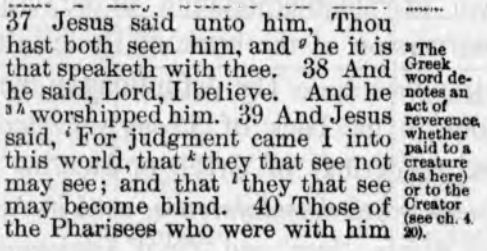
Strong called it the "Anglo-American Committee on Bible Revision" [RV/ASV]. He states,

> "The textual examination of the New Test. in particular has received a powerful stimulus by the labors of the Anglo-American Committee on Bible Revision, who had necessarily to **reconsider** the Greek text. Although they have not directly put forth any new edition, yet the results of their **criticism** have been embodied in *The Greek Testament, with the Readings adopted by the **Revisers** of the Authorized Version* (Oxford, 1881, 12 mo), which may be regarded as the **most mature and impartial fruit of the combined scholarship of the times, and probably nearer the autograph than any other text extant**....A fierce attack has been made by some scholars, especially opposed to Bible revision, on the conclusions arrived at in the foregoing productions. It has been claimed that they unnecessarily depart from the *textus receptus*, and unduly lean upon the few great uncial MSS., to the exclusion of all other copies and to the neglect of the early versions" (McClintock and Strong, *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, NY: Harper & Brothers, Publishers, 1867-1887, vol. 12, Supplement, p. 171).

Strong Heresy in the ASV

God will not promote a bible that teaches heresy. The RV/ASV Committee included several Unitarians (those who deny the Trinity and other central doctrines). One such man was American Bible critic, J. Henry Thayer, author of Thayer's heretical *Greek-English Lexicon* (see upcoming chapter on Thayer). Therefore it is no surprise that the ASV marginal note for John 9:38 states that Jesus Christ is *just* a man, a "creature," and not God, the "Creator." (Also see the ASV note in Matt. 2:2). The ASV note for the verse, "And he said, Lord, I believe, And he worshipped him," says,

> "[3]The Greek word denotes an act of reverence, whether paid to **a creature (as here)** or to the Creator …"



37 Jesus said unto him, Thou hast both seen him, and [g] he it is that speaketh with thee. 38 And he said, Lord, I believe. And he [3] [h] worshipped him. 39 And Jesus said, [i] For judgment came I into this world, that [k] they that see not may see; and that [l] they that see may become blind. 40 Those of the Pharisees who were with him

[3] The Greek word denotes an act of reverence, whether paid to a creature (as here) or to the Creator (see ch. 4. 20).

Even more shockingly, the ASV has a similar note in Luke 4:6, 7 referring to the worship that the devil requests. ("And the devil said unto him…If thou therefore wilt worship me…") Here the ASV note **omits the parenthetical (as here)**.

> "[7]The Greek word denotes an act of reverence, whether paid to a creature or to the Creator …"

Therefore, Strong's ASV specifies that in their opinion Jesus is a "creature," not the Creator. But it does not specify that the

devil is a "creature" and not the "Creator"! Again, in Matt. 4:9, the ASV leaves the choice to the reader as to whether the devil is a creature or the Creator. The ASV states emphatically that Jesus is a "creature."

James Strong reveals his weak Christian convictions and lack of discernment by his participation in the RV and ASV, both of which deny the deity of Christ in numerous places (For examples, see the upcoming charts, as well as *New Age Bible Versions*, for ASV omissions still seen in the NASB). Why would today's Christians lurk in the back section of *Strong's Concordance* to unearth this old heretic's liberal definitions for Bible words?

Strong's *Weak* Definitions

As a member of the corrupt RV and ASV committees, he preferred his own "private interpretation" of the scriptures, even making his own version of the book of Ecclesiastes in 1877 (Schaff-Herzog, p. 115, s.v. James Strong). The definitions in the Greek and Hebrew Lexicons in the back of *Strong's Concordance* are often ***not literal*** renderings of Greek or Hebrew words. For example, the Greek word *deisi**daimonia,* used in Acts 17:22, is made up of two words, 'fear' and 'devil' (*daimon*). The King James Bible correctly interprets 'fearing devils' as being "too superstitious." Propelled by views that 'other' religions are to be respected, Strong's *Concordance* and his ASV *pretend* the word is "very religious." Both the ASV and *Strong's Concordance* turn a stern warning into a high compliment. (The word *deisi**daimonia*** is discussed in depth in the chapter about R.C. Trench, the originator of the mistranslation "very religious" and the author of an anti-KJB book with the Luciferian serpent logo on the first page.)

When reading the so-called definitions in *Strong's Concordance* (in the Greek and Hebrew Lexicons in the back), one is *really* often just reading the liberal and watered-down words from Strong's corrupt *American Standard Version* (and sometimes also his 1881 *Revised Version*). Such corrupt words are now echoed in versions such as the NIV, TNIV, NASB, NKJB, ESV, HCSB, NAB, NJB and others. Note the following examples:

King James Bible	***Strong's Concordance* Corrupt Lexicon 'Definition'**	**James Strong's & J. Henry Thayer's *American Standard Version* of 1901** (See corresponding corruptions in most places in the NIV, TNIV, ESV, NASB, HCSB, NRSV, NAB, NJB, CEV, etc..)
Godhead	divinity	divinity
one is your Master, even Christ	teacher	one is your teacher
charity	love	love
follow	imitate	imitate
temperance	self-control	self-control
too superstitious	very religious	very religious
heresy	party	party
curious	magical	magical
bottomless pit	abyss	abyss
hell	Hades[1]	Hades
devils	demonic being[1], deity	demons
Lucifer	morning-star	day-star

[1.] If Strong intends to use a translation that still needs to be translated (i.e. using a transliteration of Greek words, such as 'Hades' or 'demon'), why did he not leave the KJB's transliterated words such as heresies (*hairesis*), heretic, (*hairetikos*), Jesus (*Jesus* in Heb. 4:8 & Acts 7:45), or martyr, (*martur*)? Strong's ASV omits what his fellow committee members called "fearful" terms and "excessive conservatism," such as the words 'heresies,' 'martyr,' 'hell,' and 'devils' (Alexander Roberts D.D., *Companion to the Revised Version of the English New Testament with Explanations of the Appendix by a Member of the American Committee*. NY: Cassell, Peter, Galpin & Co. 1881, p. 204; Preface, ASV, p. iv).

Piles of other such non-literal or secularized definitions can be found by those who are not just *playing* Greek-speak. Strong admits in his "Directions and Explanations," on the second page of his *Concordance*, that in his Concordance "a double obelisk marks a change by the American revisers only (*American Standard Version* 1901)"; these obelisks, showing ASV changes in the Bible, lead the way to finding where *Strong's Concordance* definitions match his ASV. With an ASV in hand the facts become all too clear. Well-meaning pastors and Bible students are unknowingly quoting from the depraved ASV or RV, when they think they are 'defining' a word using Strong's Greek or Hebrew Lexicon. Strong's system of asterisks and single obelisks will also lead to many matching Westcott and Hort *Revised Version* word choices. (Slippery new editions of *Strong's Concordance* may have slyly removed these revealing symbols.)

> "An asterisk calls attention to the fact that in the text quoted the leading word is changed in the Revised Versions; while an obelisk shows that a change has been make by the British Revisers only (English Revised Versions 1881-85)" (James Strong, *Strong's Concordance*, Iowa Falls, Iowa: World Bible Publishers, no page numbers; see second page).

Strong's Source Lexicons

Although Strong published the body of his *Concordance* in 1849, it was not until 1890 that he added the lexicons in the back matter. These were entitled, "A Concise Dictionary of the Words in the Greek New Testament" and "A Concise Dictionary of the Words in the Hebrew Bible." His admitted access to the corrupt lexicons of Thayer, Liddell-Scott, Brown, Driver, and Briggs tainted his new appended dictionaries of 1890, which are still seen in *Strong's Concordance* today (McClintock and Strong, vol. 2, p. 456; see preface page of both Dictionaries in the original 1890 edition.).

- The McClintock-Strong encyclopedia's article on "Greek Language" points to "**Thayer's**" Unitarian Greek lexicon of "1887," including it in its list of the "best" and the "latest" lexicons (vol. 3, p. 988). Even the old Kitto's *Cyclopedia* (Dr. Donaldson's article) concedes the error of defining words by using the context of the pagan classics, as Strong and Thayer do. Of the Holy Bible's "Vocabulary," Donaldson admits,

> "The new thoughts [Christian] demanded new modes of expression, and hence the writers did not hesitate to use words in senses rare, if not entirely unknown to the classical writers."

Donaldson adds, "...the grand moral ideas that were expressed by some of them are unique in the age in which they were uttered" (as cited in McClintock and Strong, vol. 3, p. 987).

Strong calls Thayer's corrupt edition of Winer's Greek grammar the "best" (McClintock and Strong, vol. 3, p. 988).

- Strong's encyclopedia also recommends the work on New Testament *Synonyms* by R.C. Trench, whose blasphemous

views and proposed changes to the Bible merit an entire chapter in this book (McClintock and Strong, vol. 3, p. 988).

- He recommends at least eight German-based lexicons, which stem from the German schools led by higher critics and infidels (McClintock and Strong, vol. 3, p. 988).

- He cites under his list of "best" lexicons, the edition of 1829 from John Parkhurst, who labored in the 1700s, writing polemics against John Wesley. It has been suggested that this lexicon may contain "ridiculous etymologies bearing traces of the Hutchinsonian opinions of their author" (McClintock and Strong, vol. 7, p. 694; vol. 4, p. 426).

- In his encyclopedia, just as in the *Strong's Concordance* Lexicon, there is an admission of his use of **Gesenius'** Hebrew Lexicon, whose dangers and heresies merit an entire chapter in this book (e.g. McClintock and Strong, vol. 1, p. 3, vol. 2, p. 75, vol. 4, p. 168 et al.). He even admits that "Gesenius was an outspoken adherent of the Rationalistic school," and as such, he "began a new era," revolutionizing and secularizing Hebrew study (McClintock and Strong, vol. 3, p. 839). He includes Gesenius with a list of German higher critics (McClintock and Strong, vol. 2, p. 568).

- Strong exhibits his ready access to the pagan infested **Liddell-Scott** *Greek-English Lexicon*. He mentions, "The learned authors of Liddell and Scott's Greek Lex...." (McClintock and Strong, vol. 4, p. 166).

Strong's Weak Greek Text

Strong's ASV and RV derived definitions are not the only snares set to pull Bible students away from their King James Bibles and toward his revised versions. Strong's "Greek" text is not in all points the "Originall" to which the King James translators had reference (see KJB 1611 original title page). For

example, in Acts 19:20 Strong pretends that the Greek word is *kurios* (Lord), the reading in his RV. In fact, the KJB's "Originall Greeke" word was *theos*, 'God,' as seen in Greek manuscripts from as early as the 5th and 6th centuries (i.e. D and E). These represent a much older text. The word "God" dominates the most ancient versions and vernacular editions, such as the Syriac, syr^{p} (fifth century), the Armenian Bible, written in the 300s by Chrysostom, and the Old Itala, it^{d}, it^{w} (MS dated in the fourth century and representing the original Old Latin reading). Beza's Codex Cantabrigiensis uses "God" in both its Greek and Latin text (*Bezae Codex Cantabrigiensis*, ed. Frederick H. Scrivener, Cambridge: Deighton, Bell and Co., 1864).

More Strong Heresies in the ASV

The following chart shows just a few of the places where James Strong and fellow ASV member and Unitarian friend, J. Henry Thayer, denies the deity of Jesus Christ. Most new versions echo their heresy.

Verse	King James Bible	James Strong's & J. Henry Thayer's *American Standard Version* (Check the NIV, TNIV, NASB, ESV, HCSB, and most new versions, which usually omit the same words.)
1 John 4:3	And every spirit that confesseth not that Jesus **Christ is come in the flesh** is not of God	and every spirit that confesseth not Jesus is not of God
Col. 1:2	our Father **and the Lord Jesus Christ**	our Father

Verse	King James Bible	James Strong's & J. Henry Thayer's *American Standard Version* (Check the NIV, TNIV, NASB, ESV, HCSB, and most new versions, which usually omit the same words.)
Eph. 3:9	God, who created all things **by Jesus Christ**	God who created all things
Eph. 3:14	I bow my knees unto the Father **of our Lord Jesus Christ**	I bow my knees unto the Father
Gal. 4:7	an heir of God **through Christ**	an heir of God
Gal. 6:15	**For in Jesus Christ** neither circumcision availeth any thing	For neither is circumcision anything
1 Tim. 2:7	I speak the truth **in Christ**	I speak the truth
1 John 5:13	These things have I written unto you **that believe on the name of the Son of God;** that ye may know that ye have eternal life…	These things have I written unto you, that ye may know that ye have eternal life…
Rev. 14:14	**the** Son of man	**a** son of man
Rev. 1:13	**the** Son of man	**a** son of man

Verse	King James Bible	James Strong's & J. Henry Thayer's *American Standard Version* (Check the NIV, TNIV, NASB, ESV, HCSB, and most new versions, which usually omit the same words.)
John 6:47	He that believeth **on me** hath everlasting life	He that believeth hath eternal life
Mark 10:21	and come, **take up the cross**, and follow me	and come follow me
Acts 8:37	**I believe that Jesus Christ is the Son of God**	omit
Romans 1:16	For I am not ashamed of the gospel **of Christ**	For I am not ashamed of the gospel
Acts 22:16	calling on the name **of the Lord**	calling on his name
1 Tim. 3:16	**God** was manifest in the flesh	He who was manifested in the flesh
Phil. 4:13	I can do all things **through Christ**	I can do all things in him
1 Cor. 16:22	If any man love not the Lord **Jesus Christ**	If any man loveth not the Lord

Verse	King James Bible	James Strong's & J. Henry Thayer's *American Standard Version* (Check the NIV, TNIV, NASB, ESV, HCSB, and most new versions, which usually omit the same words.)
Acts 19:10	**Lord** Jesus	Lord
2 John 1:3	**the Lord** Jesus Christ	Jesus Christ
2 Tim. 4:1	**the Lord** Jesus Christ	Christ Jesus
2 Cor. 4:10	**the Lord** Jesus	Jesus
O.T.	**LORD**	Jehovah (By usually omitting the LORD from the O.T. and omitting 'Lord' from the title of Jesus Christ, Strong has managed to deny that Jesus is the Lord God of the Old Testament. The ASV's preface called it "Jewish superstition" to call him "God" or "LORD." This ASV idea fits perfectly with the Higher Criticism of their day which believed that Jehovah (not the KJB's all capital JEHOVAH) was the name of a tribal god, not THE only GOD (Preface, p. iv.)
	Master	Teacher (what a demotion!)

Unitarianism pocks many pages of Strong's ASV. The denial of the virgin birth is seen in the ASV and new versions in Luke 2:33. They change the KJB's "Joseph and his mother" to "his father and his mother." Joseph was not Jesus' father. The idea of God's blood being shed is omitted twice by Strong's Unitarian-influenced ASV. By saying the Lord's "...blood" instead of God's "blood," the ASV skirts around admitting that Jesus is God.

Verse	**King James Bible**	**Strong's & Thayer's ASV** (Check new version for identical corruptions.)
Col. 1:14	In whom we have redemption **through his blood**	in whom we have our redemption
Acts 20:28	the church of **God**, which he hath purchased with his own blood	the church of the **Lord** which he purchased with his own blood

To further deny the deity of Christ, the ASV, as in most new versions in Phil. 2:6, moves the important word "not." In the ASV and new versions Jesus believed he has "**not...equality** with God." The KJB affirms that, for Jesus, it was "**not robbery** to be equal with God." (Confused? Diagram the sentence and see which words modify which words.)

Strong's ASV, like new versions, has no "Holy Ghost." See the following ways Strong and Thayer's ASV denies the Trinity.

Trinity		
Verse	**King James Bible**	**Strong's & Thayer's ASV** (Check new version for identical corruptions.)
1 John 5:7	**For there are <u>three</u> that bear record in heaven, the <u>Father</u>, the <u>Word</u>, and the <u>Holy Ghost</u>: and these <u>three</u> are <u>one</u>.**	omit (In 1 John 5:7 the NIV steals some of verse eight to pretend they have a verse seven. The NASB steals some of verse six to pretend they have a verse seven. But both omit the *real* verse 7, as do most new versions.)
Rom. 1:20	Godhead (The Godhead is the three persons of the Trinity. It is in the KJB 3 times!)	divinity* The ASV note for Acts 17:18 equates note 8 "foreign divinities" with note 9 "demons"!
Acts 17:23	**THE** UNKNOWN GOD	**AN** UNKNOWN GOD
Acts 14:15	**the** living God	**a** living God
Heb. 9:14	**<u>Christ</u>**, who through the eternal **<u>Spirit</u>** offered himself without spot to **<u>God</u>** [the Trinity]	ASV margin suggests replacing "**the** Spirit," the third person of the Trinity, with "his spirit."

This chart shows just a few of the places where Strong's ASV and new versions teach the innate goodness of all men and salvation by works, instead of righteousness by God's grace through faith in the Lord Jesus Christ alone. They omit grace in

Romans 11:6 and teach that obedience, faithfulness, and self-control saves.

Verse	**King James Bible**	**Strong's & Thayer's ASV** (Check new version for identical corruptions.)
Rom. 11:6	**But if it be of works, then is it no more grace**	omit
John 3:36	**believeth**	obeyeth
Gal. 5:22	**faith**	faithfulness
Gal. 5:22, 23 (Acts 24:25, 2 Peter 1:6)	the fruit of the Spirit is**...temperance**	the fruit of the Spirit is **...self-control** (Is it 'self' or 'Spirit' control?)

Strong's ASV and new versions teach the equality of all religions, as evidenced here.

Verse	**King James Bible**	**Strong's & Thayer's ASV** (Check new version for identical corruptions.)
Acts 17:22	I perceive that **in all things** ye are **too superstitious** ...I found an altar with this inscription, TO **THE**	I perceive that ye are **very religious** ...I found an altar with the inscription, TO **AN**

	UNKNOWN GOD	UNKNOWN GOD
Rev. 21:24	And the nations **of them which are saved** shall walk in the light of it	And the nations shall walk amidst the light thereof
Gal. 5:20	seditions, heresies (negative)	divisions, parties (neutral)
Titus 3:10	heretick (wrong beliefs)	factious (Since the ASV editors did not believe anything could be 'wrong' doctrinally, then there can be no 'heresy.' In their 'ecumenical' mindset the only 'error' would be to be divisive or factious.)

Strong replaced 'hell' with *Sheol* in the Old Testament. One "member of the American Committee" said he believes in a "spirit-world" called *Hades* and agrees they should omit "the fearful word hell" (Roberts, *Companion,* p. 204).

Verse	**King James Bible**	**Strong & Thayer's ASV** (Check new version for identical corruptions.)
Deut. 32:22 (and all of Old Testament)	hell	*Sheol* (Their ASV even used *Sheol* 35 times more than the RV.)
Mt. 11:23, 16:18, Luke 10:15, 16:23, Acts 2:27, 2:31, Rev. 1:18, 6:8,	hell	Hades

20:13, 14		
Rev. 9:1 etc.	bottomless pit (too "fearful"?)	abyss (non-descriptive)
N.T. & O.T.	judgment (a negative penalty)	justice or ordinance (no negative connotation)

Did Darwin's notion of evolution or the Hindu idea of cyclical ages prompt these men to deny the creation by God and a 'beginning' of the world?

Verse	**King James Bible**	**Strong's & Thayer's ASV** (Check new version for identical corruptions.)
Luke 1:70, Acts 3:21, 15:18	from the beginning of the world	of old
Titus 1:2	the world began	times eternal (note: long ages ago)

Strong's bible, along with most new versions, has no 'Lucifer' (Isaiah 14:12). Lucifer becomes the "day-star," of Roman mythology, which equates Lucifer with Christ. Ideas from Roman and Greek mythology permeate lexicons (see chapter on Thayer). Their note for Isaiah 14:12 (where 'Lucifer' *should be*) gives the reader a cross reference to Jesus Christ in 2 Peter 1:19, Rev. 2:28, and 22:16! This makes Jesus Christ the devil "fallen from heaven," "cast down to the ground," "down to hell" and "abominable."

The use of the writings of pagan and secular authors (as in Isa. 14:12) to study 'word meanings' for the Bible is discredited even by the *Encyclopedia Britannica*. It quotes one scholar as saying,

> "[T]he Greek of the New Testament may never be understood as classical Greek is understood," and [Dr. Rutherford] accuses the revisers of distorting the meaning "by translating in accordance with attic idiom [old classical Greek] phrases that convey in later Greek a wholly different sense, the sense which the earlier translators in happy ignorance had recognized that the context demanded" (1911, s.v. Bible, Versions, vol. 3, p. 904).

Having been *so dishonest* in dealing with the "holy scripture," Strong's ASV shrinks when it gets to the word "honestly."

Verse	**King James Bible**	**Strong & Thayer's ASV**
Heb. 13:18	honestly	honorably
1 Thes. 4:12	honestly	becomingly

The ASV, like most new versions, has no 'condemning' words, such as devils, witches, heathen, or whores. In 1 Cor. 2:14 and 15:44, 46 the occult word "psychical" from the occult Society for Psychical Research's pops up in the ASV's margins in place of the KJB's word "natural." Strong's delusion continues on page after page of the ASV and his Concordance's Greek and Hebrew lexicon. And sadly, Strong's ASV matching definitions fall on ears within church walls and echo into fellowship halls.

The McClintock - Strong
Cyclopedia of Biblical, Theological, and Ecclesiastical Literature

In 1853, at the young age of thirty-one, Strong began a ten-volume encyclopedia with John McClintock, who "lived to see only three volumes through the press." Therefore, Strong completed the remaining seven volumes "alone." They were published between 1867 and 1881, with a Supplement in two volumes published between 1885 and 1887. Strong and McClintock's friendship arose because of their mutual criticism of the KJB. McClintock had participated in the American Bible Society's "completely new translation" of the Bible between 1847 and 1856. It made "thousands of changes in the text," including the omission of "God," was manifest in the flesh in 1 Tim. 3:16. (*Schaff-Herzog Encyclopedia of Religious Knowledge*, NY: Funk and Wagnalls Company, 1910, vol. 7, p. 107; vol. 11, pp. 114-115; John McClintock and James Strong, *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, NY: Harper & Brothers, Publishers, 1867-1887, Grand Rapids, MI: Baker Book House, 1981 reprint, vol. 5, p. 937; James Sightler, *A Testimony Founded For Ever*, p. 35).

The "Prospectus" preceding the first page of the 1869 edition of volume one states, "Every article has been revised by the editors themselves." "Biblical Literature has been wholly superintended by DR. STRONG." The Preface of volume three describes Strong's solitary input for volumes one through three:

> "It may be proper to add that this department [Strong's area of "Biblical Literature"] embraces not merely Bible names, but also all branches of Biblical Introduction, including such articles, for instance, as Canon of Scripture, Commentary, Concordance, Criticism, Cross, I., II., Ethnology, etc.: also, Biblical philology, manuscripts and versions, and many cognate subjects such as English Versions, Eschatology, Essenes,

Ethiopic Language, Fortification, Geology, Government, etc."

After the death of McClintock, Strong was responsible for the *entire* work of volumes three through ten, as well as the remaining two supplements. Therefore, any citations in this chapter which are attributed to Strong alone will be taken exclusively from those subjects and volumes over which he alone exercised control.

The Cyclopedia's original "Prospectus" begins with a jab at the then "common English translation," the King James Bible, which the encyclopedia charges with having, "erroneous renderings" (vol. 1, 1869 Harper edition).

Where does James Strong get his definitions? He gets some of them from the Koran! He believes the higher critics' false theory that the Hebrews got their Bible words, not from God, but from the neighboring pagans. He cites higher critic Eichhorn to prove that the word 'Babylon,' "seems to be connected" to *Babel* "to confound," "but the native etymology (see the **Koran**, ii, 66) is Bab-il, "the gate of the god..." He concludes, "[T]his no doubt was the original intention of the appellation" (vol. 1, p. 595).

Strong and McClintock's use of the sometimes questionable Kitto's *Cyclopaedia of Biblical Literature* and Smith's *Dictionary of the Bible* is compounded by their own liberal editorial bent. (Note the following nineteen examples of heterodoxy in the McClintock-Strong *Cyclopedia*, cited by volume and page number:

1. Unchallenged Occultism

The extensive article on the occult "Cabala" in volume two contains not even a whisper of censure against this vile system

of Jewish mysticism. It instead schools the reader in all of the Cabala's particulars, even saying, "We find that in olden times secret philosophical science and magic went hand in hand." Instead of impugning the Cabala, it impugns as "rigid" a literal interpretation of the Bible and adds —

> "It is no wonder, then, if the Jewish cabalists of the latter part of the Middle Ages transmitted the conception of their science to their Christian adepts...in plain English, that they connected with it the idea that a true cabalist must at the same time be **a sorcerer**."

The article says adherents of the Cabala, "Being unable to go to **the extreme of the rigid literalists** of the north of France and Germany, who, without looking for any higher import, implicitly accepted **the difficulties and anthropomorphisms of the Bible**..." [i.e. Bible descriptions of God, using what are also human characteristics. For example, God said, "thou shalt see my back parts: but my face shall not be seen" (Ex. 33:23).] The article references Strong's fellow R.V. committee member, C. Ginsburg, whose heretical book on the Cabala and textual changes, seen in the Trinitarian Bible Society's Hebrew text. merit an entire chapter in this book (vol. 2, pp. 4, 3, 6, s.v. Cabala).

2. Strong's Encyclopedia equates Lucifer with Jesus Christ

Strong's encyclopedia charges that Lucifer is not Satan, but Lucifer is Jesus Christ. It quotes one "Dr. Henderson," whom Strong notes, "justly remarks in his annotation:"

> "The application of this passage [Isa. 14:12] to Satan, and to the fall of the apostate angels, is one of those gross perversions of Sacred Writ..."

His encyclopedia states that in Isa. 14:12, the word 'Lucifer' means "morning star" (which is impossible since the Hebrew word for 'star' is not used). It continues saying, "The scope and connection show that none but the king of Babylon is meant," thereby eliminating any connection to Satan. After denying that Lucifer is Satan and that Isa. 14 describes his fall, Strong's encyclopedia blasphemously insists that Lucifer is Jesus Christ! It quotes the apostate Delitzch saying,

> "In another and far higher sense, however, the designation [Lucifer, whom he believes is the morning star] was applicable to him in whom promise and fulfillment entirely corresponded, and it is so applied by Jesus when he styles himself 'The bright and morning Star' (Rev. xxii, 16). In a sense it is the **emblem** also of all those who are destined to live and reign with him. See STAR" (vol. 5, p. 542-543).

The pentagram (star) is the "emblem" of witchcraft and Satanism, not Christianity! His encyclopedia goes on to say that the Hebrew word for Lucifer is the same word that is used in Ezek. 21:12 [17]. A Jewish child who knows the Hebrew alphabet can see that these words do not have the same letters and are clearly not the same word (vol. 5, p. 542).

3. Hell

His encyclopedia says there is "*ample*" evidence that hell is "...the abode of both happy and miserable beings." It speaks of "the *happy* part of Hades..." (vol. 4, p. 168). In truth, Abraham's bosom, which is also called 'paradise,' is never referred to as *hades*. By enveloping Abraham's bosom within the definition of "Hell," the encyclopedia, in essence, redefines 'hell.' It describes as "figurative" the Bible's fearful words which

describe hell. It says Christians were wrong who took the Bible's description of hell "in an entirely literal sense, and supposed there would be actual fire, etc, in hell" (vol. 4, p. 168).

Strong's encyclopedia generally has a weak view of 'hell.' It says that, at its worst, it is a "dark and gloomy world." It calls "doubtful" the KJB's use of the word "hell" in some places, saying hell "does not here mean a place of torment" and is "not necessarily a place of torment." It says, "Our English version in this passage renders *sheol* as "hell;" but, clearly, the place of torment cannot be meant..." The article leaves open the possibility that *sheol*, which can mean the grave, means "extinction" (vol. 9, pp. 662, 663).

4. Fanatical or Faithful

Strong's approved 'friends' and foes reveal much about his thinking. The article entitled "Fanaticism" says, "In the Protestant world we find fanaticism in the Ana**baptists** of Münster..." (vol. 3, p. 482). These good Anabaptists, of course, were the forerunners of today's Baptists, whose doctrine is characterized by orthodoxy, piety, and an adherence to the scriptures. The article on "Anabaptists" repeats his charge of "fanaticism." His own works-based religion lead him to include what he calls "the Anabaptist fanatics" in the article on "Antimonianism." He reports that one of them "persuaded the people to devote their gold, and silver, and movable property to the common use, and to burn all their books but the Bible" (vol. 1, pp. 210, 265).

5. Essenes

In an upcoming chapter the man-made practices of the Essenes will be exposed. They were in total disobedience to God's commandments to the Hebrews. Strong, on the other hand, has much to say to commend them. Strong suggests that Jesus "refers to them in Matt. xix, 12..." He erringly calls them

a "God-fearing and self-denying order." He claims that "John the Baptist was a parallel to this holy order...the Baptist had really attained to that spirit and power which the Essenes strove to obtain in their highest stage of purity" (vol. 3, p. 303).

6. Infant Baptism

Strong was evidently a proponent of infant baptism. The article says, "In this instance, the rite is the application of water in a certain way to a child; the idea is a certain relation of children to the Church, namely, that the children of Christian parents, by virtue of their parentage, are brought into such a relation to the Church that they are regarded as in a certain sense within its membership..." It quotes another author who chimes, "We cannot but think it almost demonstratively proved that infant baptism was the practice of the apostles." It adds, "The presence of the *idea* or *principle* upon which infant baptism is grounded, we may say, is an indisputable *fact* in the New Testament..." He sheepishly must admit though, "All Baptists assert that there is no ground for this probability" (vol. 7, pp. 521, 523). His baby-sprinkling article on "Baptism" chides the KJB saying one should be baptized "with" water, not "in" water. He says the preposition, "which has unfortunately, in the Auth. Engl. Vers., often been rendered by the ambiguous "in," whereas it really (in this connection) signifies only *with* or *by*, or at most merely designates the locality where the act is performed" (vol. 1, p. 63).

7. Works Salvation

The sin, which resigns a man to hell, is rejecting the salvation offered through the sacrifice of Jesus Christ (John 1:29). Strong's encyclopedia says however, "the sins [plural] which shut out from heaven vary so greatly in quality and degree..." (vol. 4, p. 169).

8. Jesuit?

Although Strong does not seem to be in favor of Roman Catholicism, the encyclopedia includes some strange comments. One states that "a Jesuit college and several convents were erected, and the province of Jaffna became almost wholly Christian" (vol. 2, p. 192). In reality, Jesuits and Catholic convents *do not* generate 'Christians.'

9. Salvation

Strong's encyclopedia article on the 'Heathen' makes it clear that he believes that the heathen will be saved, regardless of his religion and lack of personal faith in Jesus Christ. The article rejects what he mockingly calls "the extreme evangelical theory, which assumes the certain damnation of all who have not learned the name and faith of Christ..." It chides the man who "confines that mercy within an exceedingly narrow compass." It adds, "Even Mohammed did not go to this degree of exclusiveness." To support this view it misuses another author, who said, "[N]or do I conceive that any man has a right to sentence all the heathen and Mohammedan world to damnation" (vol. 4, pp. 121, 122). The encyclopedia's article on "Universalism" applauds and calls "judicious" the following quotation: "As to the heathen and others who, entirely without their own fault, have missed the way of life, Holy Scripture nowhere compels us to believe that these should summarily, and on that account alone, be the victims of an eternal damnation" (vol. 10, p. 657). This is contrary to much of the scripture that says the gospel is preached to "every creature" and they are "without excuse" (Romans 1 et al.).

10. Trinity

The encyclopedia's article on the "Trinity," alleges of the Trinitarian proof text, "1 John v, 7, 8 are generally admitted to be spurious..." (vol. 10, p. 552).

11. Chop Verses

The encyclopedia recommends removing from the Bible a large portion of the book of Mark, specifically the last twelve verses. It rejects the "the closing portion (xvi, 9-20), where it says the evidence, both external and internal, is somewhat strong **against** its having formed a part of Mark's original Gospel..." (vol. 5, p. 762).

12. Nazi

Strong's encyclopedia says, "German theologians are strongly imbued with the feeling that the history of the Hebrews has yet to be written." This is a frightening statement, considering the fact that it was made in the pre-Nazi era and assumes that the Bible does not give an accurate description of Jewish history (vol. 4, p. 277).

13. Booze

Strong contends that Jesus approves of and made fermented alcoholic beverages for his first miracle. He claims, "But for the excessive zeal of certain modern well-meaning reformers, the idea that our Lord used any other would hardly have gained the least currency (vol. 5, p. 514).

14. Racism

Strong provides a forum for the views and rationale of racists, including a lengthy article entitled "PreAdamites." It speaks of the "inferior psychic and bodily endowments of the Black races." It charges that "Blacks" are of a "lower grade." It concludes, "The name Adam, signifying red, would imply that he was not the parent of the Black Races." Strong, as editor, inserts several dissenting footnotes disavowing some of what is said by "(A.W.)," the author of the article. However, ninety-nine percent of the eccentric article goes uncontested by Strong. Inclusion of such a strange article was totally at Strong's discretion and it includes ideas such as:

- The "First Men were created before Adam" and this is a "scientific fact."
- "The Jews are descended from Adam, the Gentiles from Preadamites."
- "The deluge of Noah was not universal, and it destroyed only the Jews."
- "The conclusion is indicated, therefore, that the common progenitor of the Black and other races was placed too far back in time to answer for the Biblical Adam" (vol. 8, pp. 484, 485, 486).

15. Textual Criticism

Strong calls the corrupt "Vatican Manuscript," the "most valuable MSS. of the Greek Testament" (vol. 10, p. 731). He chides Beza for not being acquainted with the "criticism of the New Testament" (vol. 2, p. 429). Of the Bible defiling "Germans" he says, "In the *lower criticism* we willingly sit at their feet and learn" (vol. 2, p. 432).

He recommends a "very superior edition of Schmid's" concordance and its "correspondence with Griesbach's edition," the precursor of the corrupt Westcott and Hort Greek text (vol. 2, p. 455). Of Griesbach's corrupt Greek edition he says, "It is indispensable to every critic and intelligent theologian (vol. 2, p. 571). He adds, "Critical examination of the text of the Bible was then much in favor, and young Griesbach followed the current...Griesbach's name is inseparably connected with the criticism of the text of the N.T...." (vol. 3, pp. 1008, 1009). He admits, "Griesbach's innovation excited great alarm among the partisans of the existing texts" and he was subsequently "attacked."

Strong boasts that Griesbach, "constantly displays a very decided preference for the Alexandrian class" of manuscripts. "His ultimate choice of reading is consequently determined by

the testimony of Origen..." (vol. 3, p. 1009). (*New Age Bible Versions* describes in detail the depravity of both Origen and the Alexandrian manuscripts.) **Strong admits that "Griesbach was long and severely attacked by Trinitarian writers as an opposer of the doctrine of Christ's divinity...In consequence of these and other points in his critical works, the commendation and patronage of the Unitarians were bestowed upon him"** (vol. 3, p. 1010). Why would Christians seek Strong's definitions for Bible words, when he reveals his admiration for Griesbach's critical Greek edition and shows himself most unworthy of our confidence by his membership on the RV/ASV committees.

Why is so much missing from Strong's RV and ASV? Like Westcott and Hort, he recommends "the most ancient" manuscripts, such as the old corrupt "uncials." He says,

> "We cannot believe, with the editor (Martin Scholz), that the Byzantine family is equal in value or authority to the Alexandrine, which is confessedly more ancient, nor can we put his junior codices on a level with the very valuable documents of the Oriental recension."

The encyclopedia's article on "Criticism" closes saying, "Were we disposed to follow the text of any one editor absolutely, we should follow Lachmann's" Christ-rejecting text (vol. 2, pp. 571, 572). Strong bemoans the "impossibility of any satisfactory restoration of the Hebrew of the O.T., or any settlement of the Greek of the N.T." (vol. 3, p. 220).

16. Unholy Lexicons vs. the Holy Bible

Strong recommends "Roman Catholic Dr. Geddes," who charges the King James Bible with "falling short" of the "true principles of translation" (vol. 3, p. 219). He cites several who chide

the KJB translators' "superstitious adherence to the Masoretic text" (vol. 3, p. 219). He commends his readers to the diabolical "book by Dr. Trench," who says that "a revision ought to come" (vol. 3, pp. 221, 220). Trench and his book are thoroughly exposed in a chapter to follow later in this book. Strong charges that, "Grammatical inaccuracy must be noted as a defect pervading" the KJB. He says, "Instances will be found in abundance in Trench..." (vol. 3, p. 221). This wrong view is thoroughly swept away in the chapter, "Mortal Sins: Living Verbs Wounded in Grammars," as well as in other chapters in this book.

17. Strong's Weak on Hebrew

In upcoming chapters, readers will learn that modern Hebrew 'scholars' construct word meanings based upon the secular and distorted usage of surrounding pagan nations. Strong admits that in the KJB, "The forms of cognate Shemitic languages had not been applied as a means for ascertaining the precise value of Hebrew words." "...Hebrew was more studied in the early part of the 17th century than it is now" (vol. 3, p. 222). In other words, earlier English translations, such as the KJB and its predecessors, were not tainted by the use of distorted lexicons that define Hebrew words based on pagan usage.

Strong's encyclopedia directs the reader to one of the most extreme works of the higher critics, "Ewald's *Hebrew Grammar*" (vol. 4, p. 131). The encyclopedia denies that the original Hebrew text had vowel points, saying "the vowel sounds formed no part." This belief often enables Strong to write *his own* Bible, "when a change of the points [vowels] would give a better sense..." (vol. 4, pp. 133, 137). That the vowel points are in fact original is proven in *In Awe of Thy Word*.

18. Inspiration

Philip Schaff selected only ASV committee members who denied the inspiration of the originals. Strong's article, entitled "Criticism, Biblical," notes, "...it is possible that some clerical **errors** may have existed in the **original** autographs themselves, and others probably crept in at the earliest date in copying" (vol. 2, p. 567). Strong's article on the inspiration of the "Canon" of the scriptures notes his doubts and says it is "difficult to adjust in every respect with their human features" (vol. 2, p. 85). Without a clear standard of scriptures before him, Strong staggers on a sea of variants, alleging "corruption of the text." He says, "discrepancies, are apparently insoluble, owing to the loss of the original data" (vol. 2, pp. 290, 291).

His article on "Inspiration" denies the verbal inspiration of the statements in the Bible. It says, "...nay, we must, in the light of just criticism – admit that the phraseology in which these statements is couched is oftentimes neither elegant nor **exact**. Yet this does not impair their essential truth." His belief in concept, not verbal inspiration, leads him to find a "discrepancy" in its records. He says that to use the terms "Plenary Inspiration" and "Verbal Inspiration" are "incorrect" and "extravagant." He says, ""Plenary Inspiration" is a phrase nowhere warranted by the Scriptures as predicated of themselves." He adds, ""Verbal Inspiration" is an expression still more objectionable as applied to the Scriptures." He concludes, "Words, as such are incapable of inspiration...to say that God makes use of them is only evading the point. He does not directly supply them nor authorize them; he only suffers them" (vol. 4, p. 614).

19. The Genesis Record

The article on "Cosmology" says, "...the simple narrative of creation omits much that scientific research has since supplied..." "Creation was regarded as a progressive work – a gradual development from the inferior to the superior order of things...[T]he term "day" alone may sometimes refer to an indefinite period..." (vol. 2, pp. 526, 527).

The article, which Strong wrote on "Geology," gives expanded credence to the evolutionary model, which generally disavows the Genesis record of six days of creation and tries to adapt the Bible to the meager evolutionary science available in the 1800s. He charges those who "ascribed the existence of fossil remains to the flood in the days of Noah" with relying upon "false and absurd principles" (vol. 3, pp. 794-808). The article on "Skepticism" discusses other aspects of the evolutionary model in a more Biblical way (vol. 12, p. 821 et al.).

The encyclopedia says,

> "It will sometimes become necessary to modify our conclusions as to particular passages in consequence of the discoveries and deductions of MODERN SCIENCE. Instances in point are the theories respecting the creation and deluge, arising from the progress of astronomical and geological knowledge. All truth is consistent with itself; and although the Bible was not given for the purpose of determining scientific questions, yet it must not, and need not be so interpreted as to contradict the "**elder scripture** writ by God's own hand" in the volume of **nature**" (vol. 4, p. 206).

Strong's Delusion and God's Conclusion

The book of Revelation records that Jesus Christ charged with heresy, certain churches that were composed of true Christians. It would be wrong to presume that even today there are not true Christians who are deceived in some way and the harbingers of heresies as severe as those denounced in the book of Revelation. Strong and a few of the other lexicographers discussed in this book (e.g. Vine) may be just such Christians, as their writings periodically show a glimmer of truth. It is impossible for a person to know another man's heart and judge whether their statements of orthodoxy are based on a real relationship with Jesus Christ or are merely religious rhetoric, which serves as the sheep's clothing which all wolves must don. Strong's heresy is a Christian's warning to "withdraw thyself" from the Greek and Hebrew "private interpretation" in the back of *Strong's Concordance*. The front matter of his concordance, in which Strong lists the PLACES where a given word is used, is still perhaps the most valuable tool Christians have to "compare spiritual things with spiritual."

The Latest Strong Delusion

The latest editions of *Strong's Concordance* have been corrupted to further match the corrupt new versions. *The Complete Strong's Concordance* and its Greek Dictionary had King James Bible critic, Gregory Stephens, among its editors. The latest fiasco is called *The Strongest Strong's Exhaustive Concordance.* Its editor is new version fan, John Kohlenberger. It is published by NIV publisher, Zondervan, therefore it is sure to make its definitions match the NIV and TNIV. Zondervan is a subsidiary of Harper-Collins, the publisher of *The Satanic Bible*.

Although the front concordance (not back lexicon) in *Strong's Concordance* has been very useful in the past in finding *where* Bible words occur (since it was more comprehensive than Young's or Cruden's concordances), the *New Strong's Concordance* is less dependable than the original edition. New editions are beginning to conform the *main* concordance to **new version corruptions**. For example, the word 'Jesus' is no longer listed as occurring in Heb. 4:8. This is because Thomas Nelson, its publisher, also publishes the corrupt NKJV which omits 'Jesus' in that verse. This omission of the pre-incarnate Christ follows all corrupt new versions, which replace 'Jesus' with 'Joshua' in that verse. The KJB is the only Bible which accurately translates, instead of 'interprets' that word in that verse. The "Instructions to the Reader" of this *New Strong's Concordance* says, "*The New Strong's Expanded Exhaustive Concordance of the Bible – Red-Letter Edition* enables the reader to locate any Scripture passage in the King James Version, as well as every Hebrew or Greek word behind the English words." This is a misleading statement as the Greek word for 'Jesus' *is* in Hebrews 4:8 in all Greek manuscripts and printed editions, both corrupt and pure. Furthermore, it admits it has "Expanded" entries in which its "Dictionaries include contributions by John R. Kohlenberger." This is a very dangerous trend (*The New Strong's Expanded Exhaustive Concordance of the Bible*, Nashville: Thomas Nelson Publishers, 2001, p. 453, title page, et al.).

The *front* concordance (not back lexicon) in Strong's Concordance is still the best Bible study tool, outside of the Holy Bible, as it usually shows each occurrence of a word, thereby enabling one to see how *God* uses each word in other contexts. (The Greek and Hebrew definitions throughout *Young's Concordance* are just as corrupt as those in the back of Strong's lexicon and Young's main concordance is less comprehensive.)

Holy Bible's Built-in Dictionary

Definitions from corrupt lexicons, like Strong's and Young's, are not necessary; the King James Bible defines all of its own words. Even the reformer Philip Melancthon said,

> "[I]t is a duty to abide by the pure and simple meaning of Holy Writ, as, indeed, heavenly truths are always the simplest; this meaning is to be found by **comparing Holy Writ with itself**. On this account we study Holy Writ, in order to pass judgment on all human opinions by it as a universal touchstone" (*Cont. Eckium Defensio*, Melancthonii *Opera*, ed Bretschneider, I, 113 cited by Neander, *History of Dogmas* [Ryland], p. 623 and Strong and McClintock, vol. 3, p. 462).

In centuries past, British theologian Bishop Lowth wrote of "the correspondence of terms," wherein one verse's words are defined by another parallel verse. He noted that "...parallel lines sometimes consist of three or more synonymous terms, sometimes of two, sometimes only of one...Parallels are formed also by the repetition of the first part of the sentence." Even earlier, Schöttgen wrote about "the conjunction of entire sentences signifying the same thing; so that *exergasia* bears the same relation to sentences that synonymy does to words." Jebb "suggests as a more appropriate name for parallelism of this kind, *cognate parallelism*." Even antiquated Hebrew Grammars, such as Mason and Bernard's *Hebrew Grammar,* show how the Bible expresses "the same idea in different words." "[I]f you translate" the Bible "into another language," verses "still keep and retain their measure" and the word-defining parallelisms remain (McClintock and Strong, vol. 8, pp. 323, 324). My books, *In Awe of Thy Word* and *The Language of the King James Bible,* document and demonstrate just how easily this built-in dictionary can be found.

Chapter 8

Logos Bible Software's

Liddell–Scott *Greek-English Lexicon*

"THE MOTHER OF HARLOTS" Rev. 17:5

Henry George Liddell
1811-1898

Courtesy of Palmu Publications

(See bottom of page 165 for split finger hand sign, which may or may not be used by Liddell.)

The First Bite Might Kill You

> "But of the tree of the **knowledge** of **good and evil**, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" Gen. 2:17

Liddell and Scott took the first *big* English bite from this tree of "knowledge." At the bottom of every Greek-to-English New Testament Lexicon lies the residue of the pagan Greek civilization. Stirred up by Robert Scott and Henry Liddell in 1843, this scum is mixed with their cooked-up English definitions and served today as spiritual food to starving baby Christians, crying out for the pure milk of the word. Their poison spreads from generation to generation, as *Vine's Expository Dictionary* tells readers it follows Thayer's *Greek-English Lexicon*, which in turn informs readers that it followed Liddell-Scott's *Greek-English Lexicon*. The NIV editor, Kenneth Barker, cites the Liddell-Scott *Greek-English Lexicon* as one of the "works referred to" to support his NIV (Kenneth Barker, *The Accuracy of the NIV*, Grand Rapids, MI: Baker Books, 1996, pp. 7, 8, 114 et al.).

These cooks, Liddell and Scott, hide back in hell's kitchen and their names are rarely seen in the acknowledgements in today's lexicons. Subsequent lexicon authors and Bible software developers have taken Liddell and Scott's definitions for Greek words and passed them off as their own. Only Logos Bible Software of Bellingham, Washington, brings them out of the closet, boldly parades their 'Greek Pride,' and names Liddell and Scott on their CD-Rom version of the 9th unabridged edition of the *Greek-English Lexicon.*

The lexicon's English definition for 'bird' may be 'good.' Their pagan definition for 'soul,' 'spirit,' 'heaven' and 'hell' will be 'evil.' Only those who think that *they* are "gods," dare try to discern "good" from "evil" definitions. It was the devil who lied, saying, "ye shall be as gods, knowing good and evil" (Gen. 3:5). Their fellowship with God will wither and will "surely die" from the serpent's lie. Our fellowship with the living God is through his book which "liveth" (1 Peter 1:23). The whole tree of knowledge, where God's words are tested, questioned, refined and re-defined, casts a questioning shadow, not an illuminating light, over what "God said." It is a lifeless counterfeit for comparing "spiritual things with spiritual" (1 Cor. 2:13)."

People who want to 'correct' the Holy Bible generally do so because they find it much too *holy* for their tastes. Lexicographer Dean Henry Liddell of Christ's Church, Oxford, is one such man. *The Victorians*, by A.N. Wilson, warns,

> "Alice Liddell, whose father was Dean of Christ Church, Oxford, befriended a don called the Rev. Charles Dodgson. The results were some photographs in questionable taste and *Alice's Adventures in Wonderland*" (A.N. Wilson, *The Victorians*, New York: W.W. Norton & Company, 2004, photo copy between pp. 148-149)

Dean Liddell and "The dons wives seemed content to allow this stammering clergyman to photograph their daughters completely nude, though only when they were very young [pre-teens]" (Wilson, pp. 324, 325). Liddell and his coterie provided the children and Dodgson, the pedophile, provided the camera.

> "Dodgson's photographs, which might produce queasiness in the eyes of some, conform to that horrible cliché of paedophile fantasy – the little child who 'wants it' is leading on the voyeur." The details of Liddell's involvement are documented in detail in the Appendix at the end of this chapter. (A.N. Wilson, *The Victorians*, New York: W.W. Norton & Company, 2004, pp. 324, 325, photo between pp. 148-149).

As the reader will discover, nice people do not re-word the Bible.

Henry Liddell (1811-1898), the Real Humpty Dumpty

Henry Liddell's upbringing, or lack of it, makes it all too clear why he grew up to be a man who wanted to make the Church of England "broader and more liberal" through his *Greek-English Lexicon* (*Encyclopedia Britannica*, New York: Encyclopedia Britannica, Inc., 1911, vol. 16 p. 588). When all too tender to think for himself, he was shuttled off to "the rough discipline" of boarding school for brainwashing. Liddell's mother and father traded parental guidance for training in the pagan Greeks. There, students "were obliged to learn all the Odes and Epodes of Horace by heart, and to be able without book to translate them..." (Henry L. Thompson, *Henry George Liddell*, London: John Murray, 1899, pp. 2, 7). The diet, no doubt, was a mix of gruel paste and "Greek plays...Satires...and Plato's Apology." He said the school had, "not much of religion in it..." and "was not a place to foster religious impressions..." There, the heartless dead skeleton of Church of England formality was given a shroud of liveliness with the lurid tales and wicked plays of the twice dead pagan Greeks. With no indication of his own spiritual awakening, Liddell says that at "fifteen years of age, I was confirmed with others by Bishop Bloomfield" (Thompson, pp. 11, 10).

With yet no testimony of salvation, at the age of 18, he was "entered on the books of Christ Church," when he enrolled at Oxford. Here he "was now first introduced to the intricacies of Thucydides...and...Aristotle." Here he met fellow student Robert Scott, with whom he hatched the lexicon scheme. (Thompson, pp. 13, 14, 15).

Wine Washes Away "pure theology"

As a substitute for the true Spirit of God, Liddell and Scott imbibed yet another kind of 'spirits,' as many college students do. He claimed 'membership' in a church and then a drinking club. The ten members "consumed, in four nights, less than four bottles of wine" (Thompson, p. 18).

> "In 1832 Liddell became one of the original members of a club which, from its consisting of ten members...was called the 'Ten Tribes.'" "The club met of an evening after Hall dinner, for **wine** and talk..." (Thompson, pp. 17, 18).

What could college students do with a Bible which warns in Prov. 20:1, "Wine is a mocker"? The evil 'spirits' balked,

"Yea, hath God said...?"
Why, wine's not a mocker.
There's more to that meaning.
The Greek's in your locker.
The Septuagint word
means 'gregarious talker.'
Toss the old solid Rock.
Use much more *supple* talk.
Think how smart one could sound
if the Greek word he found.
Who will know its true meaning,
with a lexicon leaning
back to old pagan Greece,
where the fold we can fleece?

Soon the "wine and talk" turned to a scheme to silence the talking book, which gawked at their every evil move. These "two young students," Liddell and Scott, at the baby-faced age of 23, began working on *the first* (of its kind) Greek-English lexicon in 1834 (Thompson, pp. 65, 66).

Of course the spirit, "that now worketh," had a publisher that now walked on the scene, knocked on the door of their dreams, and made them an offer from Satan's deep coffers (Eph. 2:2). The evil purpose of the whole lexicon is openly admitted in a Liddell letter. He "regrets" to see a mind "running too much to **pure** theology." His solution is a secularized Greek-English lexicon, which would bastardize pure New Testament words, smearing them with meanings with pagan Greek leanings. It would have to "explain all words contained in the New Testament…All tenses and forms of words in the Gospels" (*A Lexicon: Abridged From Liddell-Scott's Greek-English Lexicon*, Oxford: Clarendon Press, prefatory material, no page number).

> "In a letter to Vaughan Liddell writes:"
>
> "…the authors were first encouraged to their task by the suggestion of William Sewell…"
>
> "'Sewell thinks the Oxford mind is running **too much to pure Theology**: if you think so too, and also **like him regret it**, you will be glad to hear that some of us are – in all likelihood – about to close an engagement with Talboys [a publisher] for a **Lexicon** founded chiefly on Passow; indeed I dare say it will be nearly a translation. This sentence is rather arrogant, for the "some of us," after all, is only Scott and myself. At

present you need **say nothing about it**..."
(Thompson, pp. 66, 67; H. H. Vaughan).

When the lexicon was finished, they wrote in the preface:

> **"...we shall be content if it shall in any sort serve that end of which we spoke in the outset..."** (Thompson, p. 77).

Was "that end" to rid themselves and others of "pure theology," as they wrote at the outset? Imagine, young students, still *un*able to live on their own outside of a dorm room, paid for by their parents, spelling out what they thought, after a "wine and talk" session, 'what English word *might*' fit 'what Greek word.' A less serious, less scholarly enterprise cannot be imagined.

> "He describes how Scott and he used to meet in his rooms at the south-west corner of the Great Quadrangle (Staircase III. 4) and work away from seven till eleven each night, one holding the pen, the other searching for authorities in books..." (Thompson, p. 73).

The Liddell-Scott *Greek-English Lexicon is* available in 100% proof, 80% proof, and 12% proof. Their spirits all carry a kick— right back to pagan Greece.

1. *A Greek-English Lexicon* (now in the 9th revised edition (unabridged)
2. *An Intermediate Greek-English Lexicon*, which is a condensed version of the 1882 7th edition
3. *A Lexicon: Abridged From Liddell-Scott's Greek-English Lexicon*

4. *Logos Software Greek-English Lexicon* on CD-Rom

Liddell & Cecil Rhodes' Spreading Monster π

As Liddell mocks the Bible's words, a "monster" mocks him. He admits,

> "'Behold the monster, as he has been mocking my waking and sleeping visions for the last many months'" (Thompson, pp. 74, 75).

The monster takes the form of the Greek letter **π** (Pi).

> "In July 1842 he writes to Scott: 'You will be glad to hear that I have all but finished **Π**, that two-legged **monster**, who must in ancient times have worn his legs a-straddel, else he could never have strode over so enormous a space as he has occupied and will occupy in Lexicons.'"

His biography contains his actual sketches:

> 'You will be glad to hear that I have all but finished ΠΙ, that two-legged monster, who must in ancient times have worn his legs a-straddle,  else he could never have strode over so enormous

He then draws a picture of the creature in human form.

'Behold the monster, as he has been mocking my waking and sleeping visions for the last many months.'

Liddell's mind was entombed in the ancient world of the Greek myth, art and architecture. He saw the Greek letter **π** (Pi) come to life as the Greek statue called, The Colossus of Rhodes, one of the seven wonders of the ancient world. The statue represents the pagan Greek sun god, *Helios*, from whence we get the English word 'hell' (Gail Riplinger, *The Language of the King James Bible*, Ararat: A.V. Publications, 1998, p. 121). This 'god of hell' can only be the devil. He was represented in a statue about 110 feet tall, whose widely spread legs once straddled the harbor of the Greek island of Rhodes, many affirm. The pose represents the occupation and spreading dominion of the pagan sun god, Baal, always represented by the circular shape of the sun (and from which we get the word 'ball'; the football goal posts connecting the horizon line over which the kicked ball 'sets.') The arms and legs of Liddell's sketch also depict radii of a circle; the monster's left (evil) eye is the circle's center point. (The circumference of a circle equals π **[the monster]** times the radius squared.) The pagan temples of the Greek gods were built using π (3.14), since they thought it was a magical number.

In precisely the same telling pose, with arms and legs outstretched. Cecil Rhodes, a protégé of the Greek lexicon, is depicted in a *Punch* cartoon in 1895, over 50 years later. The cartoon is titled, "Rhodes Colussus" [sic]. Rhodes was "shouting Colossus," that is world dominion, until the end, notes his biographer. The end of this chapter will tell the full story of how the Lexicon became Baal's bible for Cecil Rhodes, the man who founded his "Secret Societies" and Rhodes scholarship to spread the rule of this pagan Greek god of hell.) (Sarah Gertrude Millin, *Cecil Rhodes,* New York: Grossett & Dunlap, 1933, p. 346); Elisabeth Floyd and Geoffrey Hindley, *Makers of History*, NYC: Galahad Books, 1980, p. 190).

The Lexicon Monster's Mistakes

The Liddell-Scott *A Greek-English Lexicon* was published in 1843. The eighth edition was published in 1897. Today its mistakes lurk in so-called 'Bible' software.

> "'I **regret**,' wrote Liddell in 1853, 'to find how much better the Lexicon might be!...'"

When he was a married man, "after the children had gone to bed, he was accustomed to work for an hour or more, correcting the Lexicon." He admitted it had, "many, many **errors**" (Thompson, pp. 79, 250). When he was very old, he said,

> "You have found me at the very end of a life's task; for I am writing the last sheet of the last edition of the Lexicon which I shall undertake. I shall henceforth leave it to others to **correct**...he confessed that he could not keep his hands off it; that **so many** people had sent him **corrections**..." (Thompson, pp. 80-81).

His biographer wrote of Liddell's "**unending task of correcting**" the Lexicon. So many errors, a lifetime would not permit them to be fixed. Yet this dorm room project of pimple-pocked preppies is used as THE authority to correct the Holy Bible. Even when he was in his eighties, "He still worked, as has been recorded, at the Lexicon, making many corrections throughout..." (Thompson, pp. 121, 268). So much for authoritative definitions.

In 1940 Stuart Jones and Roderick McKenzie tried to patch up the Lexicon and printed a ninth edition. It is sometimes called the Liddell-Scott-Jones Greek-English Lexicon. Between

1940 and 1968, so many additional errors remained that an entire Supplement was printed to contain them. Errors continued to be found to such an extent that Oxford University Press had M. L. West (1981) and P.G.W. Glare (1988) add to the Supplement edition. The most recent edition of the error Supplement, printed in 1996, contains 320 pages of corrections to the main text. Imagine all of the Greek-o-philes who have, since 1843, mistakenly used an edition of this ever-changing, error filled Lexicon to find fault with someone's unchanging Holy Bible. The Bible has always had the word "Holy" on its cover; the Lexicon has wisely never made that claim.

In fact, an entire book has *recently* been written exposing the errors of Greek-English lexicography, and the huge volume of errors found particularly in Liddell-Scott, which is at the foundation of all Bible lexicography. It is entitled *Lexicographica Graeca,* by Cambridge University Professor Chadwick.

Lost in Translation: German to English? Latin to German?

Greek-English Lexicons give the false impression that they go from the 'original' Greek right into English, supposedly taking today's reader even closer to the 'originals' and the mind of God. In fact *all* Greek lexicography comes first through *German Lexicons,* the cesspool of Higher and Lower Biblical Criticism. The Liddell lexicon was based upon one used "in Germany for the old Epic Greeks" (Thompson, p. 69).

> "It was upon this work of Passow that the new Oxford Lexicon was avowedly based: and in the first three editions his name appeared on the title page" (Thompson pp. 68-69).

Liddell was *not* an experienced German translator; he was not even an *inexperienced* German translator. He was not a German translator at all. At the age of 24, when he was just commencing his work on the lexicon, "he spent some weeks at **Heidelberg** [in Germany], in company with H. Halford Vaughan, and worked hard at **German**..." so that he could try to figure out Franz Passow's German *Handwörterbuch der griechischen Sprache* (1819-1831 editions) and the German lexicon from which Passow's was taken, Johann Gottlob Schneider's *Kritisches griechisch-deutsches Handwörterbuch* (Thompson, p. 27). Visits to Germany to uncover its hot-bed of Biblical criticism could scarcely have brought him closer to the Christ of the Bible.

"The Preface to the first edition is now so little known," admits his biographer. In addition to plagiarizing Passow, Liddell's original preface admits his other sources. There, we can trace the words as they travel from the *pagan* Greek mind, blinded by looks at Catholic-touched Latin-Greek lexicons, shadowed by the dark forest of German unbelief, then stagger into the dorm room of a wine-blushed English *student*, who was not a native speaker of German. English words devised this way are not pure, holy, nor given by inspiration, the words which God uses to describe his words.

Liddell's sources include, as he admits in the preface, the same profane Greek names given in J. Henry Thayer's *Greek-English Lexicon.* (For a lengthy description, see chapter on Thayer). They include Plato, Aristotle, the "comic Poets," Aeschylus, Sophocles and the whole bag of Greek filth, murder, adultery, homosexuality, debauchery, violence, drunkenness, idolatry, and sadism. Liddell also makes reference to what he

calls, "the Alexandrian version of the Old Testament…" (Thompson, pp. 68-71).

Liddell, a 'Priest'?

The "monster" of religious cynicism stalked Liddell his entire life. Yet a wolf needs to feed his belly and warm his cold soul with sheep's clothing. So he caught the scent of assembled sheep and said, "I have resumed my original intention of being ordained Priest…" (Thompson, p. 49).

> "A few weeks before the Ordination he writes in answer to his father:…Would I could feel as deeply as it deserves the depth and breadth of its importance! **But I am sorry to say that my mode of life has a strong tendency to attach my first thoughts to other subjects of a too worldly kind**…" (Thompson, p. 40).

He continues saying, "we know that in some measure our salvation depends on our mutual efforts…" He seemed to have an odd mix of faith and works. "[H]e entered Holy Orders at Christmas, 1836." He said, "…I kneeled this day before the Bishop," and hoped God would "so **exalt my** being while I am left here…" He echoes Lucifer, who said, "I will **exalt my** throne above the stars of God" (Isa. 14:13) (Thompson, pp. 39, 41).

As we shall see, Liddell's 'Christ' is not "the Lord's Christ" (Luke 2:26). Liddell's Christ is that of Strauss, who said *man* was Christ; it was "*this* Christ," which was meant, if ever Liddell spoke of 'Christ' (See upcoming section on Max Müller for a further description; James Sightler, *A Testimony Founded Forever*, Greenville, SC: Sightler Publications, 2nd ed., 2001, p. 58).

His biographer adds,

> "Liddell's tastes were **at no time** ecclesiastical. He was now busily occupied with his pupils and his own studies; and his leisure hours were devoted to the improvement of his **artistic** knowledge and skill" (Thompson, pp. 41-42).

With the black and white pages of the Bible grayed by his lexicon, no view point could be all 'good' or all 'evil.' Liddell spoke to an audience where the shadows of the gray goats darkened any stray sheep. In 1844 he wrote to his mother,

> "...I preached my last University sermon yesterday...The subject was *Unity*, not *Uniformity*; an attempt to persuade people to *agree* to *differ*..." (Thompson, p. 52).

Liddell's family supported him in his "form of godliness." His friend and uncle, Robert Liddell, was a High Church pastor who enjoyed the Catholic priest's robe and surplice, the high altar, golden candlesticks and fancy altar coverings, so abhorred by true Christians. The Surplice Riots, as they were called, were protests by true Christians outside of such services. Mr. Westerton took Robert Liddell to court and won in having much of this removed (*The Church in England*, pp. 358-359).

Liddell: Professor of Moral Philosophy and Dean

What encompassed the study of "Moral Philosophy" in England during the nineteenth century? The Professor of Moral Philosophy at Cambridge was soon to be Henry Sidgwick. He was "favorably impressed" with Luciferian Madame Blavatsky. Sidgwick's spiritualistic activities were identified as "Satanism" by the evangelical Christians of his day (Janet Oppenheim, *The Other*

World, Cambridge: Cambridge University Press, 1985, pp. 111, 112, 174; see index under "Sidgwick, Henry," and "satanism"). His counterpart at Oxford was Henry Liddell, who was elected professor of Moral Philosophy in 1845. Like Sidgwick, his lectures were *not* from the Bible. "Of his work as Professor," one observer of Liddell said,

> "...the opinions of ancient Philosophers were illustrated and explained in their bearings on questions of modern days. Liddell used to illustrate the Ethics by quotations from Jane Austen's novels and other modern writings" (Thompson, p. 53).

"Liddell was never a popular preacher..." (Thompson, p. 55). To the chagrin of many, in 1855 he was chosen to be the Dean of Christ Church College at Oxford. The conservatives "dreaded" to see a man they called a "liberal," given this authority.

> "At Christ Church itself, however, there prevailed an **old-fashioned conservatism**, which had regarded with dislike and apprehension the changes recommended by the Commission, and which **dreaded** the experience of the rule of one who had been a prominent member of the body."

> "Many of us at that time were **strong conservatives** as regards the affairs of Christ Church, and little wished to have one who was **a liberal**, and had been an influential member of the University Commission, to be our **ruler**..." (Thompson, pp. 134-135).

A contemporary wrote of Liddell, "'There was, I think,' he writes, 'a certain turn in the course of the Dean's life and interests. In the midst of the theological fray at Oxford between the Oxford school and its opponents, he preached one or two very able sermons of a **liberal** and philosophic kind...'" He commented further that Liddell "seemed afterwards to turn aside and to devote himself entirely to Classical pursuits..." [pagan Greek literature and mythology, et al.]. His biographer continues saying, "Whatever cause may be assigned, it is undoubtedly true that after Liddell's return to Oxford in 1855 he rarely preached before the University except on Good Friday and Christmas Day, when it was his **duty** to do so." His biographer states, "But there is no doubt that, as he grew older, he shrank more and more from theological discussions" (Thompson, pp. 246- 248).

As Dean, his personal and home life found place for the murder and witchcraft of Shakespeare and the Greek plays. He said, we "hope to throw open our doors for an evening musical party next week. They are intending to get up the 'Macbeth' music, with choruses, some glees, and other music, by the help of some of the young men and some ladies, if they are **not too prudish to join**" (Thompson, p. 148).

No doubt the conservatives, whom he disliked, whispered about such things, as he admits,

> "This is a strange place for rumours. It has been reported that Mrs. Liddell is getting up private theatricals, and that Dr. C- permits his daughter to personate one of the witches, while the Dean is expected to represent Macbeth!" (Thompson, p. 149).

No doubt rumor travels, as Mrs. Liddell *had* coached male students earlier who "had acted female parts" and "she had taught them as to their gait…" (Thomspon, p. 133). Can you just picture that?! Some of Liddell's students and friends, as we shall soon see, would have been in their 'element.'

Liddell's Rowdy Friends

"[A]ttack was made in the newspapers as early as December 1859," against Liddell, for preferential treatment of those who were likeminded (Thompson, pp. 180-181). Liddell's ungodly circle of like-minded friends is brought back to life through the medium of his official biography, *Henry Liddell*, which was sanctioned by his wife and written by a friend and admirer. Liddell chose to surround himself with imps and wimps from Satan's inner circle of mind-molders and nation-makers. (Documentation will follow.) These include:

1. George **Eliot** (aka Mary Ann Evans) (pantheist and libertine)
2. Arthur **Stanley** (consoler of Luciferian Annie Besant, Revised Version host and translator)
3. John **Ruskin** (Socialist, racist, New World Order Utopian, fascist, alleged pedophile, and member of the Metaphysical Society and Sidgwick's Society for Psychical Research (contacting the dead through séances)
4. Charles **Kingsley** (universalist, whose endorsement appeared in Darwin's *Origin of the Species*)
5. Benjamin **Jowett** (pantheist and heretic)
6. Max **Müller** (professed atheist, lecturer on Hinduism, author of *Theosophy* (1893), who had

a "generous estimation" of Luciferian, Madame Blavatsky)

7. C. L. **Dodgson** (pen-name, **Lewis Carroll**, alleged pedophile and author of *Alice In Wonderland,* a book named such because of Dodgson's prurient 'interest' in Liddell's child, Alice; see also Appendix A, following this chapter.)
8. Robert **Scott**: Member of Westcott and Hort's vile Revised Version Committee of 1881

A look into the minds of Liddell's choice for friends lends little credibility to the mind that made his lexicon jump from German to English.

Ladies First: George Eliot

George Eliot was the pen-name behind which Mary Ann Evans hid her heresies. Liddell's liberal outlook was a mirror reflection of Eliot's and A.P. Stanley's. Their distorted image of philosophy should be looked into, Liddell stated to one correspondent—


George Eliot (aka Mary Ann Evans)
1819-1880

"As to faith, I suppose you mean that the ***old*** provinces of **faith** are being invaded by conviction of ***new*** **facts** inconsistent with their maintenance. **Must this not be so**…"

> "I have been reading *Scenes of Clerical Life*, by **George Eliot**...**How different all our religious squabbles and doubts would be, if such questions were treated as she or Arthur Stanley treated them**... I did not know she was so powerful, and so completely **fair to all varieties of religious thought and feeling**" (Thompson, pp. 271-272).

George **Eliot** was also a friend of A.P. **Stanley.** If Liddell would have liked to see "religious squabbles and doubts" treated as Eliot and Stanley treated them, let's see what ideologies Liddell promoted (Sightler, p. 251).

George Eliot Denied Every Doctrine of Christianity

- George Eliot's live-in consort, George Lewes naturally wrote of her, "laxity in religion" (Sightler, p. 253).
- It has been said that necromancer and chloroform addict, Edmund Gurney, became the inspiration for her book *Daniel Deronda,* (Sightler, pp. 251-252).
- She and Lewes attended a séance with Charles Darwin. Her biographer said that something "took possession of her" when she wrote. He said that she was only "the instrument through which the spirit, as it were, was acting" (Brian Inglis, *Natural and Supernatural, A History of the Paranormal From Earliest Times to 1914*, London: Hodder and Stoughton, 1977, p. 308 as cited in Sightler, p. 256).

To promote her heretical, pantheistic, and monistic beliefs, she translated the writings of German transcendentalist, D.F. Strauss. Both Eliot and Strauss had bitten of the forbidden fruit and swallowed the serpent's saying, "ye shall be as gods." Eliot

and Strauss believed that *each person* that is born is actually God becoming a man. Strauss said, "Humanity is the union of two natures – God become[s] man..." Strauss and Eliot teach that the story of Jesus is only a myth to demonstrate the divinity of man (Strauss, D.F., as quoted in Storr, Vernon, F., *The Development of English Theology in the Nineteenth Century*, New York: Longmans, Green, and Co., 1913, pp. 225-226 as cited in Sightler, p. 58-59).

As a youth, Liddell had read this *very* philosophy expressed by Plato, who taught that each man's soul was a small part of the Soul of the World and was therefore divine. (This philosophy is called monism and sometimes pantheism. Liddell's *Greek-English Lexicon* was the key which opened Plato's dark cave of Greek philosophy to a new generation. Plato's view that 'man is God,' is the paramount world-view of today's New Age movement and is also held by many Hindu swamis. Both Liddell and B.F. Westcott's (and Moulton and Milligan's) sons followed the footsteps of Luciferian Madame Blavatsky and her pilgrimages to India, seeking the original roots of this philosophy (Thompson, p. 238). A trip to Genesis chapter three would have been shorter. Many lost British young men wandered to India to find a wider religion which escapes the narrow path of the Bible. Homes where Hinduism was held high bid the *sons* of men who were lexicon authors and Revised Version translators (Liddell, Westcott and Moulton or Milligan) to follow Blavatsky's path to India (See chapter on the Moulton & Milligan Lexicon). Many young men broke through the borders of England to escape the bounds of the English Bible (Thompson, p. 238). India and Germany were two frequently taken trips to unbelief.

In another letter Liddell adds,

> "I have also been reading Lord Roberts' *Forty-one Years in India* with the greatest satisfaction…Philosophy and, I must add, **theology have no delights for me**" (Thompson, p. 273).

In another letter written in his eighties, Liddell said,

> "But I think the true Christian spirit is best evidenced by recognizing what is **good in every man and every system**" (Thompson, p. 273).

A.P. Stanley: Liddell's Opinion Maker & Friend #2:

A. P. Stanley was the Dean of Westminster Abbey, that "Decorated Gothic," sensuous, and spiritual vacuum where British monarchs are crowned, married, and buried. Its leadership is never given to an evangelical or fundamental Christian. Its throne fits Stanley, who belonged to the Sterling Club, which was called a club of "popish" men and "Germanized Straussians" (i.e. man is God) (Sightler, p. 192). Liddell's biographer reveals,

> "No other friend exercised so much influence as did **Stanley** over **Liddell's opinions**"

> "Stanley's friendship was very precious to the Dean [Liddell]" (Thompson, pp. 183, 189).

Liddell was Stanley's "close neighbor" and chose him to be the godfather of his son. Liddell's biography spoke of his "close and affectionate intimacy" with Stanley. He was a lifelong "close personal friend." When "his very dear friend Arthur Stanley" died, Liddell said, "Ah me! Out of my own dear family no death could so rend my heart..." (Thompson, pp. 125, 182, 186, 259). Liddell's biographer said,

> "...**the two** had been drawn together in many ways for many years, and were **closely united in sympathies, religious** and political" (Thompson, p. 259).

What were these "united" "religious" "sympathies"? What did the conservatives of his day think of Liddell and Stanley? Liddell's push to have his liberal, best friend, Stanley, as an occasional speaker to the students at Oxford, elicited a letter of "opposition" from Dean John Burgon, a conservative and supporter of the King James Bible (Thompson, p. 193). Burgon castigated Liddell for his liberal choice, saying:

> "I cannot think the advocate of the Westminster Abbey **sacrilegious** Communion; the **patron of** Mr. Vance Smith, the **Unitarian** teacher; the partisan of Mr. Voysey, the **infidel**; the avowed champion of a **negative and cloudy Christianity** which is really preparing the way for the **rejection of all revealed truth**; a fit person to be selected to address the youth of this place from the University pulpit" (Prothero, Rowland E., *The Life and Correspondence of A.P. Stanley*, New York: Charles

Scribner's Sons, 1894, Vol. II, p. 226, as cited in Sightler, pp. 194-195; see also Thompson, p. 192).

Liddell would like "religious squabbles" "treated as Arthur Stanley treated them," with a referee with no eyes, where religious squabbles end in ties. Stanley's biographer said that Stanley even opposed the use of the Christian creed in the church, because of its strong Trinitarian statements (Sightler, p. 196; Thompson, p. 192). Might the Christian Trinity offend his Unitarian and Hindu friends and sympathizers?

Liddell, in words, is apparently applauding Stanley's mind-set — so broad it allowed his comforting visits to Luciferian, Annie Besant, soon to be editor of *Lucifer* magazine. She was a theosophist and protégé of Lucifer worshipper, Madame Blavatsky. After Besant had written a leaflet denouncing the deity of Christ, Stanley encouraged Besant regarding her beliefs during visits to her home. Her paper's introduction was written by the "infidel," Charles Voysey. Stanley told her during one of his visits to her home,

"...that conduct was far more important than theory, and that he regarded all as Christians who recognized and tried to follow the moral law. On

> the question of the absolute Deity of Jesus he laid but little stress..." (Annie Besant, *Autobiographical Sketches*, London: Freethought Publishing Company, 1885, pp. 81-82 as cited by Sightler, p. 196). (See p. 165 for Besant's hand sign.)

See page 880 for a *frightening* picture of Stanley! Besant said,

> "He soothed away all her [Besant's mother] anxiety about my heresy with tactful wisdom, bidding her have no fear of differences of opinion where the heart was set on truth" (Besant, *Autobiographical*, pp. 81-82 as cited by Sightler, p. 196; he echoes Müller who said at Stanley's church "as long as they spring from a pure and simple heart," *The Collected Works Of Max Müller*, London: Longmans, Green, and Co., 1898, p. 377).).

Besant asked Stanley how he could remain in the Church of England with such un-Christian views. He confided his true Jesuitical style,

> "I think that I am of more service to true religion by remaining in the Church and striving to widen its boundaries from within, than if I left it and worked from without" (Besant, pp. 81-82 as cited in Sightler, p. 196).

How did he "widen its boundaries"? "Stanley had invited "to preach at a course of 'services for the people' in Westminster Abbey,"" Hugh Haweis. He was a member, with Stanley, of the Society of Psychical Research and "attended séances." He said "faith in and reverence for the Bible was dying out" and "clergymen" "ought to be grateful to Spiritualism [necromancy] for giving them a philosophic basis for the immortality of the soul." In 1893, twelve years after Stanley's *Revised Version* came out, Haweis told W.T. Stead, editor of *Borderland* (an occult newspaper) that, "Occultism is

not only a question; it is the question of the day." That same year he "served as an Anglican representative to the Parliament of Religions held in Chicago in 1893," directed by the Luciferian Theosophical Society. Haweis "denounced clergymen who delighted in "preaching hellfire and frightened poor children into fits and sending timid women into lunatic asylums."" "[H]ell hath enlarged herself," since Stanley invited such speakers to "widen its boundaries" (Isaiah 5:14) (Oppenheim, pp. 71-75).

If Liddell and Stanley were "closely united in sympathies, religious and political," the Liddell-Scott Lexicon is haunted with words from a tongue that was set on fire of hell itself. Those words lurk in new versions, beginning with the *Revised Version* of 1881, and they infest today's software.

Liddell, Stanley and Gladstone Support the *Revised Version*

All the libertines of England wanted to rid themselves of the strident English Holy Bible. Liddell, practical head of Oxford University, Stanley, consort with queens and princes, and Gladstone, the Prime Minister of England, joined their powers with one voice:

> "the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Psa. 2:3).

The corrupt *Revised Version* would not have been published in 1881 without the direct approval and support of Liddell, who was a director of the Oxford University Press at that time. "The financial arrangements with the Revisers were made while he presided as Vice-Chancellor [of Oxford], so that

there is every reason to assume that he concurred in the enterprise..." The Oxford University "Press...always contributed" to the support of the university and Liddell played a major role in deciding "what was good" for them to publish (Thompson, pp. 202, 203-204). Liddell's Lexicon made the way for a multitude of softened meanings for Bible words, thus melting the metal of God's sharp sword. The *Revised Version* brought Liddell-Scott's English words to a broader audience, who pressed the Press's tiny purse, which Liddell held.

Liddell's *Lexicon* had broken down long-standing meanings for Bible words in the minds of some, including the British Prime Minister Gladstone. Liddell told of a lecture Gladstone gave on his visit to Oxford. He said that Gladstone spoke on "recent discoveries of Assyrian antiquities..." "One of these was that the Assyrian Hades had seven gates, through which the mythical hero Ishtar had to pass." Gladstone remarked that "Homer speaks of" a "*gatekeeper*; so that it is clear Homer had the seven Assyrian gates in his mind." Liddell said that,

> "He values this discovery so highly that he has sent me a note of it for insertion in the Lexicon" (Thompson, p. 239).

What a relief for all to discover that the burning hell of the English Bible is merely a seven gated Assyrian amusement park! O, how a lexicon, with dark pagan Assyrian mythology, sheds light upon the English Holy Bible.

Stanley hosted and was a founding member of the Revised Version Committee. *The Life of Philip Schaff* discusses the ongoing correspondence between Stanley and R.V. member and American Standard Version head, Philip Schaff (David S. Schaff,

The Life of Philip Schaff, New York: Charles Scribner's Sons, 1897, pp. 357-358 as noted in Sightler, p. 27).

Much earlier, in 1870, Stanley signed a formal protest against the phrase in Mark 16:16 that says, "but he that believeth not shall be damned." It said,

> "the passage commonly quoted from the Authorized Version of Mark xvi. 16 in their defense is...of very doubtful genuineness" (Prothero, Vol. II, p. 233 as cited in Sightler, p. 196).

Liddell and Stanley allowed the participation of Unitarians on the RV Committee. Stanley had said earlier that Unitarians would be included in the "Communion of Saints," which includes, in his mind, "all good men in all ages and countries," including the homosexual, "Socrates" (Sightler, p. 194). A lexicon which cites Socrates so frequently could hardly view him as a reprobate.

Roman Catholic Sympathies: Liddell and Stanley

When the flames of the R.V. Committee were just beginning to kindle upon the Bible, firebug, Father 'Marie' Hyacinthe Loyson carried his candle of Catholic hell-fire to Liddell's neighborhood in Stanley's home for a camp-fire meeting. The purpose of the Loyson-Stanley meeting was "ecumenical" (Matthew, H.C.G., *The Gladstone Diaries*, Oxford: Clarendon Press, 1982; see Sightler, pp. 286-287). With this spark, the RV members melted down the Protestant Bible, then merged it with the Catholic version.

Years earlier, Liddell had set the Oxford stage for such word play. Liddell's biographer revealed that early on, "He was

an occasional attendant at the meetings of Dr. Pusey's Theological Society..." To bring Liddell's liberal Oxford and the Anglican Church to ashes in the Catholic caldron, Pusey and Newman ignited the wildfire, called the Oxford Movement. Liddell admits of "being persuaded by Newman to undertake the translation of some passages from the Fathers for publication." Liddell's biographer notes that, "They were really some passages from Ignatius...to be found among the [pro-Catholic] *Tracts for the Times.*" John Henry Newman left to "find in the Roman Church a satisfaction and a cure" for his displeasure with the Church of England. Or were Newman and Pusey Jesuits all along? (Thompson, pp. 42, f. 43, 44; For an excellent analysis of Newman, see Anonymous, *Analysis of Cardinal Newman's "Apologia Pro Vita Sua,"* London: Elliot Stock, 1891). Liddell preached a glowing sermon about the *then Catholic* Cardinal Newman and a Protestant minister. He said,

> "It has been my fortune to hear both of these great preachers...It is difficult to say which was the more impressive...The earnestness of both these great teachers was the same; the thoughtfulness inspired by them was equal. We may be proud that both were sons of Oxford" (Thompson, pp. 44-45).

The biographer discloses, "it shows Liddell's appreciative estimate of Newman's influence" (Thompson, p. 45). Most tellingly of all, Liddell's biographer notes that Liddell was cold to those evangelicals who resisted this push toward Rome.

> "...he gave but cold support to the Evangelical protest against it" (Thompson, p. 45).

His close friend Max Müller taught that Roman Catholicism is the mother and Protestantism is the child (Max

Müller, *Collected Works of Max Müller*, IX, The Hibbert Lectures, London and Bombay: Longmans, Green, and Co., p. 140). Only from Anglican heresies, and there were plenty, could that conclusion be drawn. In 1867, Catholic copy-cat, Liddell caterwauled "a very remarkable sermon on the philosophic basis of the doctrine of the Real Presence" (Thompson, p. 247). The term, the "Real Presence" expressed the Roman Catholic fable that the communion service was a magic show where a 'priest,' whether Catholic, Anglican, Episcopalian, or Lutheran, changed the bread into Christ's 'Real' body. Christians know such cloaked cannibalism is forbidden in the Bible.

Broad Church Platonism and Mysticism

> "...**broad** is the way, that leadeth to destruction, and many there be which go in thereat:" Matt. 7:13

A Greek lexicon, which held up Plato and the Greek myths as *the* source for meaning and truth, *higher* than the Holy Bible, could not help but place Greek philosophy on a pedestal shadowing the Bible itself. The backfire of Liddell's lexicon, and the path it provided to the mysticism of Greece, fueled the mystical views already nascent in the Anglican Church. Oxford graduate, Kirsopp Lake, wrote in his book, *The Religion of Yesterday and Tomorrow:*

> "...the Broad Church party with Maurice, Arnold, **Kingsley**, **Stanley**, and a little later **Westcott** as its leaders. These were all, though in different measure, philosophers and **mystics**. They belong to the great tradition which can be traced back through the Cambridge Platonists, the Mystics of the Middle Ages, St. Augustine,

> Origen...and still further through Ammonius Saccas and his predecessors to **Plato** and unknown mystics whose names have been forgotten..."

> "The result was the **Westcottian** [B.F. Westcott] theology...**the skill of the writer is so great that the reader often fails to perceive that the words of the historic theology somehow mean exactly what they were intended to deny**" (Boston: Houghton Mifflin, 1925, pp. 49-55; For further information, see Sightler).

The Broad Church men who held posts in the Church of England denied all of the tenets of the Christian faith. But as Lake said, its members used their pens to etch a church façade to protect their gilded Grecian posts. Stanley has been described as "that most liberal of broadchurchmen" (Sightler, p. 22). *Bibliotheca Sacra*'s article on "Broad Church Theology" listed those who were part of the "new mental tendency," which got added impetus from Coleridge, the opium addict, who was followed by "**Stanley...Kingsley...Ruskin**..." (H.C. Hitchcock, "Broad Church Theology," *Bibliotheca Sacra*, Vol. XLVIII, 1891, pp. 630, 631 as cited in Sightler, p. 67). (Another hand sign like p. 165)


JOHN RUSKIN

John Ruskin: Liddell Friend # 3

Ruskin, Nebraska and Ruskin, Florida were named for John Ruskin, the man who inspired their founders to build a socialist Utopia.

John Ruskin (1819-1900) had been a student of Liddell's, although Liddell was not much older than Ruskin. Even as an adult, Ruskin would sign a letter to Liddell, "Ever your affectionate pupil" (Thompson, p. 82). Ruskin inherited his father's wine and "sherry business," which brought him a "large fortune." The *Encyclopedia Britannica* speaks of his "lifelong friendships," which include Henry Liddell (*Encyclopedia Britannica*, New York: Encyclopedia Britannica, Inc., Vol. XXIII, s.v. Ruskin, John, 1911, pp. 858, 859, 860).

> "Mr. Ruskin's admiration for Liddell in earlier days has already been referred to. Their friendship had begun while Ruskin was an undergraduate..." (Thompson, p. 215).

Ruskin and Liddell shared a fascination with art, architecture and the Greek classics (i.e. Aristotle), from which Ruskin got his dreams of a socialist Utopia. Liddell's biography shows that he exercised more devotion to preserving the Gothic details of his church building, than in preserving its Holy Bible. Liddell was like Stanley, who felt that his "love of music, painting, and of stately architecture were the bonds that held him bound to the Church of England" (Sightler, p. 196). Ruskin authored many books on such subjects; Liddell offered to fill his purse with "profit," if Ruskin would publish them through Liddell's' University Press. Ruskin responded to Liddell that his books can already be bought "for the price of a couple of bottles of good Sillery") (OED Sillery: "A high-class wine"; Thompson, p. 230).

Christians criticized Ruskin for writing books which promoted the sense-distracting and wasteful ornateness of decorated Gothic architecture and the psychedelic mindset behind the impressionistic and semi-abstract painters. Many questioned Ruskin's support of the blasphemous painting,

Christ in the House of His Parents. After writing a highly criticized book on art, Ruskin wrote to Liddell,

> "I *need* some support, considering the weight and numbers of those against me; and you will, I am sure, believe me when I say that I looked to none in the whole **circle of the friends** whom I most respect, with so much anxiety as to you…You may judge, therefore, of the infinite pleasure which your kind letter gave me…" (Thompson, p. 216-217).

"[T]he common ground of artistic sympathies which, in distant days, had united Liddell and Mr. Ruskin," led Liddell to select Ruskin for a professorship at Oxford. "[T]he appointment of Mr. Ruskin to the Slade Professorship of Fine Art" was "brought to pass chiefly through the influence of Dean Liddell…" "Mr. Ruskin's acceptance of the Professorship was due principally, if not entirely, to the influence of his friends Dean Liddell (who was chairman of the Board of Electors)…" (Thompson, pp. 228, 214-215, 211).

Ruskin, Burns Bibles?

Liddell selected Ruskin for a professorship because he knew the halls of Oxford would echo yet more loudly Liddell's own soul-damning Greek philosophy and lexicography. Regarding religion Ruskin says he "regrets the narrow Protestantism" of his early years (EB, p. 860). Ruskin based his entire rejection of the Holy Bible on the private interpretation of Liddell and his Lexicon. It was THE vehicle which drove him away from his religious upbringing, as it is for so many. Eavesdropping on one of Ruskin's lectures shows Liddell's

doting student desperate to actually "burn" the Bible and its doctrine of punishment. Ruskin said,

> "How wholesome it would be for many simple persons, if, in such places (for instance) as Acts xix.19, we retained the Greek expression, instead of translating it, and they had read – "Many of them also which used curious arts, brought their **bibles** together, and **burnt them** before all men..." (Charles W. Eliot, ed., *The Harvard Classics: Essays English and American*, John Ruskin, "Sesame: Of Kings' Treasuries," New York: P.F. Collier & Sons Corporation, vol. 28, p. 104).

Of course the KJB translates the word *biblos* correctly and contextually into English, as "books," not "bibles," in Acts 19:19. Occult "books," not Holy Bibles, teach "curious arts." Liddell and Ruskin would have Christians burn "their bibles," if they could; instead their lexicon does it word-by-word.

They would burn the book that lovingly warns them of a lake that burns with fire and brimstone. Liddell taught Ruskin well how to deal with the English words 'hell' and 'damned.' Ruskin scorns what he calls, "the English vulgar mind," which sometimes translates the Greek word κατακρίνω as, 'damned.' He mocks saying,

> "sermons have been preached by illiterate clergymen on – "He that believeth not shall be damned..." (*The Harvard Classics*, vol. 28, p. 104).

Liddell agreed and his presses published the Revised Version which softens "damned" to "condemned." Ruskin, a master of English prose, knew well the powerful impact of the plosive 'd.' (See Riplinger, *The Language of the King James Bible*, p. 67).

Ruskin despises sermons that proclaim, "He that believeth...shall be saved" (Mark 16:16). He was sorely irritated by converts from child evangelism and prison outreaches. He despises those who believe they "can be saved by" believing on the Lord Jesus Christ. He scorned,

> "converted children, who teach their parents; your converted convicts, who teach honest men, your converted dunces, who, have lived in cretinous stupification half of their lives, suddenly awakening to the fact that of there being a God, fancy themselves therefore His peculiar people and messengers...[and] think themselves exclusively in the right and others wrong; and preeminently, in every sect, those who hold that men can be saved by thinking rightly instead of doing rightly, by word instead of act, and wish instead of **work**...blown bagpipes for the fiends to pipe with..." (*The Harvard Classics*, Vol. 28, pp. 109-110).

Somewhere Ruskin missed Christ's statement that, "This is the work of God, that ye believe on him whom he hath sent" (John 6:29). Ruskin's belief in 'works' for salvation makes him quite at home with Rome. He wrote an essay recommending a return to Rome, where art, imagery, and Gothic architecture keep the workers busy (*Construction of Sheepfolds*). Ruskin said of his books,

> "I think I shall be pretty sure not to use the language of any particular Church, for I don't know exactly which one I belong to. A Romanist priest...assured me I was quite as good a Catholic as he" (Thompson, p. 227).

Ruskin has the same time-worn scheme to rid the world of a Bible that says, "by the works of the law shall no flesh be justified" (Gal. 2:16). Ruskin drilled:

> "**Now in order to deal with words rightly,** this is the habit you must form...**[L]earn** your **Greek** alphabet; then get good dictionaries of all these languages [The Liddell-Scott was the only Greek-English dictionary widely available], and whenever you are in doubt about a word, hunt it down patiently. Read Max Müller's lectures thoroughly..." [See upcoming section on Liddell's New Age friend, Max Müller] (*Harvard Classics*, Vol. 28, pp. 104-105).

The artist in Ruskin says, "You have heard many outcries against sensation lately; but I can tell you, it is not less sensation we want, but more" (Harvard Classics, Vol. 28, p. 113). Ruskin wants to bring the heaven-sent Holy Bible, at every point, down to the sense-filled world of Liddell's pagan Greeks. With the lexicon Ruskin joins modern Bible translators to secularize, without reference to context, every Bible word. The "Spirit" is too "indistinct" for his secular tastes. He says:

> "Take up your Latin and **Greek dictionaries**, and find out the meaning of "**Spirit**." It is only a contraction of the Latin word "breath," and an **indistinct** translation of the Greek word for "wind"" (*Harvard Classics*, Vol. 28, p. 109).

It is *much too* distinct, for a man who lives in the world of his imagination. **Ruskin** asked his mentor, Liddell,

> "Who is the best metaphysician who has treated the subject [of the imagination] generally, and do you recollect any passages in Plato or other of the Greeks particularly bearing upon it?" (Thompson, p. 221).

Liddell wrote back, not leading him to Bible verses which *warn* of man's imagination, but steering him off-course to yet another of his heterodox friends, "Vaughn" (Thompson, p. 227). **Ruskin,** along with **Stanley, Sidgwick, and Catholic Cardinal Manning**, were members of the Metaphysical Society. Ruskin was also a member of Sidgwick's Society for Psychical Research and had attended séances (J. Oppenheim, *The Other World, Spiritualism, and Psychical Research in England, 1850-1914*, Cambridge: Cambridge University Press, 1985, pp. 127, 35, 12, 13; Sanders, C.R., *Coleridge and the Broad Church*, 1942, as cited in Sightler, p. 247).

Ruskin, the "ever...affectionate pupil" of Liddell's lexicon, is celebrated today as one of the 'great' minds, who mined the ancient Greek mind-sets of Plato and Aristotle, merging them in his own Socialist-Fascist political plan for a "new social Utopia." He joined the occultists of his day in many of his ideas, and like them, expressed his "indignation" over vivisection.

No Children, Please

Liddell's biographer said that he was very involved with the upbringing of his children and that, "nothing was complete without his co-operation and approval" (Thompson, p. 251). One would need a space shuttle to see the entire breadth of his liberalness. He permitted his children to become quite involved with *two* men who were alleged pedophiles (see also the upcoming section on *Alice in Wonderland's* author, Charles Dodgson, better known as Lewis Carroll). Yale University

Press's definitive two-volume biography of Ruskin, by Tim Hilton, asserts that "he was a paedophile." Ruskin's autobiography, *Praeterita*, details, in part, his relationships with Liddell's young daughters. *The Victorians*, by A.N. Wilson, describes the incident when Ruskin was caught "sneaking" to see Liddell's little daughter, when the parents were away. The provocative picture, which Dean Henry Liddell had taken of his daughter, attracted much of this wrong kind of attention (Wilson, p. 325). "For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:12). The lurid details which have brought historians to draw the conclusion that Ruskin also was a pedophile, are best not further explored (Tim Hilton, *John Ruskin: The Early Years*, Yale University Press, 1985, pp. 253-254 et al.; Tim Hilton, *John Ruskin: The Later Years*, Yale University Press, 2000, Vol. 2, p. 553 et. al).

Needless to say, like many who have lived on the outer border of the broad way, he spent his last years as a delusional psychotic. His "mental malady" is so foreign to the "sound mind" given by the Holy Bible, which he unwisely re-defined with his Liddell's Lexicon — whose damnation is just (Rom. 3:8) (EB, p. 861). Today the swastikas on his gravestone still speak to passersby of his strange beliefs.


Cecil John Rhodes
1853-1902
Courtesy of Palmu Publications

Cecil Rhodes: His Lexicon & His "Secret Society"

Liddell's *Lexicon* and his selection of Ruskin for a professorship had an unforeseen and monumental impact on the world as we *now* know it. Liddell's biographer notes,

> "Dr. Woods has not exaggerated the deep impression which Mr. Ruskin's lectures, from 1869 to 1879, make upon the Oxford world;" (Thompson, p. 229).

One student in particular, "heard with awe the words of Ruskin" (Sarah Gertrude Millin, *Cecil Rhodes,* New York: Grossett & Dunlap, 1933, p. 346). He was the soon-to-be diamond magnate and millionaire, Cecil J. Rhodes (1853-1902), the man for whom the African nation of Rhodesia and the Rhodes Scholarship were named. Cecil Rhodes carried his Liddell-Scott Greek-English lexicon with him everywhere. And I mean *everywhere*. During the three months of perilous travel from England to Africa, he carried three essentials:

> "...his digger's tools, some volumes of the classics, and **a Greek lexicon**" (Millin, p. 21).

His biographer asks, 'why would a sixteen year youth carry such objects.'

> "[W]hat was he doing here with his classics and **his Greek lexicon? Why had he brought them** across the seas and carried them by Scotch cart and oxen, all the slow, lumbering way...just...**these books** and his digger's tools**?**" (Millin, p. 26).

These were the tools of a young man who was seeking to unearth buried diamonds, while burying his Christian upbringing under the titillating pages of the pagan Greek 'classics' and myths, rife with homosexuality, murder, drunkenness, debauchery, and intrigue. The lexicon served to translate the only bawdy material available to a young man in his day. The lexicon also served the same function it did for the liberal clergy who remained in England – it served as the magic book that could challenge *any* Bible charge against a life of unbelief and sin.

Rhodes longed to attend Oxford, the mother-lode for his treasured lexicon and its 'Father' Henry Liddell. When he finally became a student at Oxford, between 1876-1878, he fell under the direct spell of Liddell's appointee and 'Utopia' advocate, John Ruskin. "The Disciple of Ruskin" is the title to chapter four of his biography, *Cecil Rhodes*. Rhodes' was a "mind buzzing with the exhortations of Ruskin." "The government of the world was Rhodes' simple desire" (Millin, pp. 319). In 1877,

> "Inspired by Ruskin's Inaugural Lecture at Oxford, he makes out his first will" (Millin, p. 354).

As a homosexual, "Rhodes had no wife and children to whom to leave his money; and although he was passionately interested in his "young men" and wanted (as his Rhodes Scholarships prove) heirs to his tradition," he determined to leave his yet-to-be-made millions to fulfill his goal of "world-dominion by blonde men" (Millin, pp. 216, 354, 356).

Rhodes wanted to experience the unbridled life of the Greek god-man, as portrayed vividly in his ever-companion, the Greek lexicon and its foundational Greek myths and

philosophies. His ideas of a one-world government, his elite secret society, his homosexuality, his drinking, his megalomania, and his greed can all be traced directly to his fascination with the Greeks, particularly Aristotle and Zeno.

Rhodes' One-World Government

Rhodes' "digger's tools" started eroding America's sovereignty and independent economy many years ago. As a super-power, America stands in the way of a one-world government. America's mountainous strength must be chopped away to unearth Rhodes' one-world white diamond. His biography (*Cecil Rhodes* by Sarah Millin), written in **1933**, and his will, *The Last Will and Testament of Cecil John Rhodes* edited by W.T. Stead (London: "Review of Reviews" Office, 1902) spell out in grave detail, the plan which unfolds with today's newspaper. It is being implemented by the latest brood of Rhodes scholars. Rhodes said,

> "The future is clear – we shall be one."
> "…how ridiculous it would appear to you to see all these divided states, divided tariffs, divided people…it is merely a question of the years it will take to complete." "[Y]ou cannot live unless you have the trade of the world…It must be brought home to you that your trade is the world, and your life is the world…" (Millin, pp. 132, 176).

The "Ruskin-Darwin-Aristotle theme" was the driving power of Rhodes, notes his biographer. Ruskin said,

> "I contend that we are the first race in the world, and that the more of the world we inhabit, the better it is for the human race" (Millin, p. 34).

When he introduced the Glen Grey Act to push the native Africans from their land and when he wrote his will, "He still had in his mind the exhortation of Ruskin,

> "She must found colonies as fast and as far as she is able, formed of her most energetic and worthiest men; seizing any piece of fruitful waste ground she can set her foot on, and there teaching her colonists that their chief virtue is to be fidelity to their country and that their first aim is to be to advance the power of England by land and sea"" (Millin, 173).

Rhodes' Darwinian racism is in full view when he says,

> "If the whites maintain their position as the supreme race, the day may come when we shall all be thankful that we have escaped those difficulties which are going on amongst all the old races of the world" (Millin, p. 234).

Any setback brought out his falsetto, as he whined,

> "It is humiliating to be utterly beaten back by these niggers" (Neil Parsons, *A New History of Southern Africa*, 2nd edition, London: Macmillan, 1933), pp. 179-181 et al.).

Millin, his biographer notes, "These were also the politics of Aristotle," graven in his mind via Liddell's lexicon (Millin, p. 134). Millin adds,

> "Rhodes did not know it, but he was a Nietzschean" (Millin, p. 135).

Rhodes was also repulsed by Christian missionaries. He knew that missionaries taught and "insisted that the black people and the white people were brothers" in Christ. Rhodes pronounced, "We are to be lords over them." He was "against all missionaries." His approach was "The missionaries must not convert – not too much" (Millin, pp. 59, 65, 354, 102).

Rhodes' Will and Its 'Secret Society'

Rhodes' last will and testament set forth his blueprint for a secret society to direct the building of his one-world government.

> "In this particular will a **secret society** is to carry out his scheme…" (Millin, p. 34).

The exact wording of the will leaves his money:

> "To and for the establishment, promotion and development of a Secret Society, the true aim and object whereof shall be for the extension of British rule throughout the world…"

The will called for,

> "The whole continent of Africa is to be settled by Britons, and also the whole continent of South America, the Holy Land…the seaboard of China and Japan, and, finally the United States. In the end Great Britain is to establish a power so overwhelming that wars must cease and the **millennium** must be realized" (Millin, p. 34).

"The confidant of his maturity was W.T. Stead," who published *Borderland*, a spiritualist journal containing articles favorable to "occultism" and "palmistry." Stead, like Stanley and Ruskin, was a member of the Society of Psychical Research; he also used automatic writing. He went down with the Titanic, a ship of the White Star Line, named after Lucifer (Millin, p. 23, Oppenheim, pp. 34, 47, 141; Riplinger, *The Language of the King James Bible*, p. 129).

Rhodes' last will and his "words to Stead are no more than a recapitulation of his first will, made fifteen years before, to the purpose of "the foundation of so great a power as to hereafter render wars impossible…"" (Millin, p. 173). "Rhodes went to England to see Lord Rothschild, and Lord Rothschild approved of him" (Millin, p. 86). Rhodes' open letter to Stead said he wanted,

> "Union with America, and universal peace, I mean after one hundred years, and a **secret society** organized like **Loyola's**, supported by the accumulated wealth of those whose aspiration is a desire to do something…to one language throughout the world, the patent being the gradual absorption of wealth and humane minds of the higher order to the object…" (Millin, p. 129, 217).

Rhodes' scheme included:

- "one language throughout the world" [English]
- "a federation with America ("We could hold your federal parliament five years at Washington and five at London")

- "and of "the only feasible thing to carry out the idea – **a secret society gradually absorbing the wealth of the world!**"" (Millin, pp. 173-172).

Millin quotes Rhodes,

> ""Being a Free Trader," he writes to Stead, "I believe until the world comes to its senses you should declare war with those who are trying to boycott your manufacturers...You might finish the war (the tariff war) by union with America and universal peace. I mean after a hundred years, and a **secret society** organized like **Loyola's**"" (Millin, pp. 173, 174).

Millin adds,

> "He felt, perhaps, that Gladstone was not the sort of man to whom one might confide one's admiration of **Loyola**" (Millin, pp. 173, 174).

His own "Secret Society" was to supersede the Freemasons, of which he had been a lifetime member since his Oxford days (Anthony Thomas, *Rhodes: The Race for Africa*, London Bridge, November, 1997, (ISBN 0-5663-38742-4).

"The discovery of his patent, as he called it, for spreading England and **unifying the world** and so **bringing about the millennium** may have been his proven right where all other rights were merely the experimental rights which could be thrown away" (Millin, p. 170). Rhodes' last will and testament set the stage for today's jobless American. His anti-tariff plans have been carried out by his Rhodes' scholar, Bill Clinton. The tariff walls which would have protected the American economy have been torn down to allow for Rhodes' diamond, a *world*

economy (Millin, p. 173). This is God's judgment on a blessed America that has forgotten God. God had blessed America; it is time for America to bless God.

"Surely the wrath of man shall praise thee:" (Psa. 76:10), as Christians "Honour the king" and as God said,

> "humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (1 Peter 2:17; 2 Chron. 7:14).

The Rhodes Scholarship

His last will and testament charged that his great wealth (gathered through diamond mining with the sweat of African nationals) should be spent for the indoctrination and education of his "union of blond men." These scholarship recipients were to become the leaders, who could facilitate his dream of a one-world government. "They are the meaning of his last will and the plan behind his scholarships" (Millin, pp. 344, 172-173).

> "...the essence of the will, as the world knows is the Scholarship Foundation. In the end all that Rhodes can do toward extending British rule and restoring Anglo-Saxon unity and founding a guardian power for the whole of humanity is to arrange for a number of young men from the United States, the British colonies, and Germany to go to Oxford...After thirty years there would be, in the words of Stead, "between two and three thousand men in the prime of life scattered all over the world, each one of whom would have had impressed upon his mind in the most

> susceptible period of his life the dream of the Founder" – each one of whom, moreover, would have been specifically – mathematically – selected toward the Founder's purpose..." (Millin, pp. 330, 331).

Ruskin told Stead the scholars should have characteristics such as, "smugness, brutality, unctuous rectitude and tact" (Millin, 331).

Living Out the Last Page of Liddell's Lexicon

As Rhodes' jungled-up soul becomes more overgrown with sin, "More often than ever his voice breaks now into its strange falsetto. He cannot restrain his passion." "He did, of course, demand the stimulation of drink" (Millin, pp. 339, 142). He brought to life the pages of Liddell's *Lexicon*, with its greed, megalomania, homosexuality, and debauchery. How much better it would have been, if he had brought to life the qualities of Christ. The Bible says, "Happy is the man that feareth alway" (Prov. 28:14). How can one be happy when he replaces the Bible that brings these words, with a lexicon, that casts doubt upon them? Rhodes said,

> "Happy? I happy? Good God, no!... I would give all I possess to believe what that old man believes [He was referring to General Booth, founder of the Salvation Army]," (ellipses in original; Millin, p. 334).

And yet, he cannot believe. Liddell's lexicon took away his faith and carried him instead to the feet of the Utopian dreamers, Plato and Aristotle. **The Lexicon bars him forever from ever reading the English Holy Bible as *it is*.**

"Eight men and no women were with him at his death" at the untimely age of forty-eight. The Bible foretold that, "bloody and deceitful men shall not live out half their days" (Ps. 55:23). His sin-abused dying body left viewers —

> "...shocked to speechlessness. He was repulsively **bloated**, with wild grey hair, heavy, **straining eyes that asked those terrible questions the mouths of the dying dare not utter**, the shape of his face lost in its **swelling**, his skin a livid purple" (Millin, p. 350).

— "vainly puffed up by his fleshly mind" and all it took was a lexicon (Colossians 2:18).

"The Number of a Man" (Rev. 13:18)

Rhodes Memorial stands on his favorite site on the slopes of Devil's Peak in South Africa. A meager bust of Rhodes is carved at #**6** King Edward Street at Oxford, the place where he met his heroes, Liddell and Ruskin.

No longer standing, like Cecil Rhodes, is his emblem, the 120 feet (60 + 60) monumental statue of the Colossus of Rhodes, Greece, which "took 12 years to build" (6 + 6). In fact, no trace of this "image of the superhuman man" can even be found by archeologists. Pliny's *Natural History* said that,

> "**Sixty-six** years after its erection the statue fell over in an earthquake" (xxxiv 18, 41-2, c. AD 50; Romer, p. 25, 36, 34, 42,).

The false gods fall, like Dagon (1 Sam. 5:3). Greek gods, mythology, and philosophy can not reach high enough to

touch heaven and neither can a tottering stack of lexicons based on them.

Charles Kingsley: Liddell's Universalist-Evolutionist Friend #4

It seems Liddell spent his life, like Stanley, trying to "widen" the Church of England (as if it were not already wide enough). Liddell used his post to promote heretics, like Ruskin, to high positions. Liddell supported the infidel Charles Kingsley (1819-1875) for an honorary degree. Kingsley was charged "with the heresy of universalism, and also with having written *Hypatia*, a book not fit 'for our wives and sisters to read.'" The book mixed obscenity with neo-Platonism. Kingsley's preface for Henry Brook's book, *The Fool of Quality*, promotes their heresy of universal salvation (Thompson, p. 186; Thomas Whittemore, *The Modern History of Universalism: Extending from the Epoch of the Reformation to the Present Time*, 1860, p. 378).

Kingsley played a part, along with Charles Darwin, in inciting Rhodes' racism. Kingsley's published endorsement appeared in Charles Darwin's book, *The Origin of the Species by Means of Natural Selection, or the Preservation of* ***Favoured Races*** *in the Struggle for Life*. The always-swept-away subtitle, with its reference to "Favored Races," unmasks the conclusions carried with Darwin's theory. Kingsley received a pre-publication copy of Darwin's book and wrote glowing praise for it, noting that he *now* sees that there were only "a few original

forms," out of which the other forms developed. Darwin placed Kingsley's endorsement in the second printing of his book, boasting that, "a celebrated author and divine has written to me" in approval of the theory of evolution. As a minister (for a short time), Kingsley's written endorsement served to make evolution respectable. Even in an era when Darwin's racist theory of evolution and Blavatsky's Root-race theory were widely known, it is shocking to find Kinglsey's snobbish comments about men of other nationalities (as cited in Sightler, p. 21; see also G.A. Riplinger, *New Age Bible Versions*, chapter 41, "The Black Lodge"). Blinded by unbridled pride and racism, he writes despairingly of Ireland, where the true Christianity of its North must have convicted his sin-sick soul. After a visit to Ireland he writes:

> "I am haunted by the human chimpanzees I saw along that hundred miles of horrible country. I don't believe they are our fault...[T]hey are happier, better, more comfortably fed and lodged under our rule than they ever were. But to see white chimpanzees is dreadful; if they were black, one would not feel it so much, but their skins, except where tanned by exposure, are as white as ours" (L.P. Curtis, Jr., *Anglo-Saxons and Celts*, Bridgeport, CT., 1968, p. 84).

(If you think Liddell's friends could *not* be stranger than Kingsley, wait until we examine *Alice in Wonderland's* author Dodgson.) Kingsley took much of his heresy from F.D. Maurice, the man whose broad brush swept away the creed of the Church of England with the palette of the Revised Version and its leaders B.F. Westcott and Fenton Hort. *The Church in England* notes:

> "Mr. Maurice's teaching was interpreted...by his devoted disciple, *Charles Kingsley*...Both were attracted by the mystic writers...[T]hey were violently attacked by the Evangelicals as represented in their organ, the *Record*...[T]hey tended greatly to liberalize both High Churchmen and Low Churchmen alike...Of these Dean Stanley was the most distinguished..." (J. H. Overton, *The Church in England*, Vol. 2, London: Gardner, Darton & Co., 1897, pp. 390-393).

Liddell's constant companions were the wicked god-men of the Greek myths. Small wonder he chose such vile friends and heroes. He and Kingsley's heroes were *not* godly Christians or Bible figures, but the god-men in the Greek myths. To indoctrinate children into the pagan myths, Kingsley wrote a book called, *The Heroes*, in 1856. Given Kingsley's dishonorable views, Liddell displays his dishonorable mind in wanting to "honor' such an infidel.

Benjamin Jowett: Heretic and Pantheist Friend #5

Liddell was offered a professorship in Greek, but declined. He said, "I declined the offer, partly because I knew there were **better Greek scholars than myself** in the University..." (Thompson, p. 140). (*Why* then are people using *his* Greek Lexicon?) Liddell recommended instead, Benjamin Jowett (1817-1893), who had translated the pro-homosexual writings of Plato.

> "Professor Warner Fite of Princeton years ago pricked the bubble of a late Victorian version of Plato's ideal of love by pointing out to a generation ignorant of Greek that Professor Jowett's translation (which was the one that all were then reading in school) renders *orthos paiderastein*, [child molestation] "the right kind of pederasty," as "true love."
> (http://www.csus.edu/indiv/v/vonmeierk/5-02ALP.html).

Jowett's translation of Plato became the primer for the criminal activities which are exposed in other chapters, including, "Child Molester on New Version Committee: Vaughan" and Appendix A "Pedophile Pal of Liddell."

Liddell and Jowett had been friends since college days; Jowett and Stanley spent the summers of 1845 and 1846 in Germany, where they became steeped in the Higher Criticism of the Bible, particularly that of F.C. Baur. In 1845 "The feelings of the younger **Liberals**, Mr. Stanley, Mr. Donkin, and Mr. Jowett" were sympathetic to those who were spearheading the back-to-Rome movement at Oxford. This group of men, over many years with Liddell as Dean and Vice-Chancellor, were to divest Oxford of any semblance of Christianity and,

> "...were much **bolder** and more independent than the older forms, **less inclined to put up with the traditional**, more searching and inquisitive in its methods, **more suspicious** and daring in its **criticism**."

> "[T]he Liberal party [Liddell, Stanley, Jowett, et al.] which was to be dominant in Oxford took its rise, soon to **astonish** old-fashioned Heads of Houses with new and deep forms of **doubt more audacious** than Tractarianism [Catholicism], and ultimately to **overthrow** not only the victorious authorities [High Church Anglicism], but the ancient position of the Church [the Creed], and to recast from top to bottom the institutions of the University" (R.W. Church, *The Oxford Movement Twelve Years 1833-1845*, London: Macmillan and Co., 1892, pp. 381, 325, 391-393 et al.).

The "prosecution" of Jowett "for **heresy**" is a well known fact of history (Thompson, p. 185). In 1860, Jowett was one of the seven pantheistic authors of a book titled, *Essays and Reviews*. The American Unitarians loved the book and reprinted it. Sightler notes that, "This book denied the virgin birth, the Deity and vicarious, propitiatory sacrifice of the Lord, His bodily resurrection, and every miracle in the Bible." Jowett's contribution to the book was an article entitled, "*The Interpretation of Scripture.*" "Of course the plenary, verbal inspiration of the Scriptures was denied as well" (Sightler, pp. 38-39). Jowett followed Hegel and Kant in their philosophy.

"As a protest against the minimizing spirit of the volume, 11,000 clergymen declared their beliefs in the inspiration of the Scriptures and the eternity of punishment, and the book was at length synodically condemned in 1864." Bishop "Wilberforce denounced its liberalism in violent terms..." All of the bishops met and "condemned the book" (F.L. Cross and E.A. Livingstone, eds., The *Oxford Dictionary of the Christian Church*, Oxford: University Press, 2nd edition, 1977). They wrote of "the pain it had given them that any clergyman should have expressed such opinions" since they

were "not consistent with an honest subscription to the formularies of our Church, with many of the fundamental doctrines of which they appear to be essentially at variance." "What alarmed Churchmen was, not the formidable nature of the attack on 'conventional Christianity,'...but rather the fact that there were clergymen in responsible positions who held such opinions." The *Westminster Review* "called upon the writers to come out of the Church." The book contained articles in which,

> "the obvious tendency of the one was to **shake men's belief in the accuracy of Holy Scripture**, and of the other to dispense with any definite creeds..." (Overton, *The Oxford Church*, pp. 362-365).

There was much Evangelical and Anabaptist dread and protest about what the college's Greek class was doing to destroy the faith of students. Jowett's earlier study in Germany and his own methodology for analyzing literature made him one of the most diabolical of England's critics of the Bible. So his salary was constrained and in 1864 the Convocation voted against the endowment of the Greek chair. (Where is the protest against Greek professors, who yet today hold hapless students sway in the grip of Greek lexicography?)

Defending Jowett's book and heresy by public comments were Liddell's friends and RV Committee men, Fenton Hort and A.P. Stanley (Sightler, p. 39). In spite of constant evangelical and Anabaptist protests regarding Jowett's professorship and salary, finally in 1865 his friends and Liddell found a legal loophole which would enable them to raise his endowment from 40 pounds a year to 500 pounds! Liddell saw him not as a heretic, but a hero. Liddell and Jowett were bound

like Siamese twins in their two-headed world of Greek to English 'translation.' The two passed Greek into English through their moon-struck minds and published it for all to gaze at. Jowett translated works by Plato and Aristotle into English. Liddell and Jowett worked successfully and tirelessly together to do away with the theological test required of graduates. They secularized the college as they secularized the meaning of Greek words. In spite of the heretic's hood, which hung over Jowett's head, Liddell brashly invited Jowett to preach a sermon in 1871; and he also preached annually for Stanley in Westminster Abbey until his death (Thompson, pp. 74, 235, 126).

Like Ruskin and Rhodes, Jowett thought, "I should like to rule the world through my pupils" (as cited in Sightler, p. 253 footnote). Jowett was a perennial bachelor and, like Ruskin, Rhodes, and Dodgson, had little use for women. It seems that he would rather take his *students* on vacation with him to Askrigg, Tummel Bridget and WestMalvern. Did their homosexual idols, the Greeks Plato and Socrates, steer them from the Bible's directives? (See E.A. Abbot and Lewis Campbell, *The Life and Letters of Benjamin Jowett*, 1897 and Lionel Tollemache, *Benjamin Jowett*, 1895 for a complete history). Jowett did receive one woman as a visitor, the anti-Christian author of *Silas Marner*. Beginning in 1873, George Eliot (aka Mary Ann Evans), accompanied by her male consort, began making annual visits to Jowett. A.P Stanley

and Max Müller enjoyed 'visits' from her also (Sightler, pp. 252, 253). Birds of a feather, nesting in the Church's bell-tower, sounded Satan's call to come and hum Hindu hymns with Liddell's next nestling, Max Müller —

Max Müller: Theosophist? Friend #6

Friedrich Max Müller (1823-1900) was the atheist and German axis which spun the world of lexicography out of orbit. *Every* lexicon, both Hebrew and Greek, has been jogged by his philology.

Because of his interest in Arabic, Persian, Sanskrit, Hebrew, Greek, and Latin, he was selected to be one of the editors for *the* standard ***Hebrew-English Lexicon*** (see chapters on Gesenius, Brown, Driver and Briggs). Should we care how these pagan nation groups abuse words? Imagine having THE standard Hebrew-English Lexicon (Gesenius, Brown, Driver, and Briggs) edited by a man who scorns what he calls, "the old Hebrew belief in a personal Jehovah." He sees the Old Testament as filled with pagan "fetishism," while viewing the Hindu's 'sacred' books, as "the loftiest heights of philosophy." "[P]rimeval monotheism was supposed to have been preserved by the Jews only..." Müller says, but he supposes otherwise (F. Max Müller, *Collected Works of Max Müller*, IX, The Hibbert Lectures, London and Bombay: Longmans, Green, and Co., 1898, pp. 252, 62, 64, 260 et al.). Why are Christians using a Hebrew Lexicon edited by a German-trained Higher Critic, who has nothing good to say about the Old Testament? He says,

> "There are traces of growth and **decay** in the religion of the Jews, but they have to be discovered by patient study [German Higher Criticism]. The object, however, of most of the **writers on the O.T.** seems to be to **hide** these

> traces rather than to display them. They **wish** to place the religion of the Jews before us as ready-made from the beginning, as perfect in all its parts, because **revealed by God**..." (Müller, *Collected Works*, p. 134).

Müller concludes,

> "I know I shall be accused of having defended and glorified **atheism**, and of having represented it as the last and highest point which man can reach in an **evolution of religious thought**. **Let it be so!**" (Müller, p. 315).

Müller at Liddell's Christ Church College, Oxford

Müller moved under the shadow of Liddell's scepter at Christ Church in 1851, and fit hand in glove with Liddell's fairy circle. Liddell lent a hand in securing for Müller several professorships at Oxford. Müller immediately began giving lectures there on the superiority of the Hindu religion. Under Liddell's patronage, Müller's passion for India's pagan Hinduism shifted the entire focus of Oxford's linguistic, religious, and historical study. Müller ripped their roots from the Hebrews and planted them deep in the mountains of India, far from God's truth and too close to the Hindu *devis* (Sanskrit for devils). Under his (and Skeat's) influence every word was now traced back to a supposed Indian root (called Indo-European), instead of the previously assumed Hebrew root. From this 'new' root, its 'meaning' was re-cast (Müller, *Collected Works*, pp. 261-262 et al.). This revolution in the etymology of language affects definitions in every lexicon, and kept Liddell busy adjusting his. (Etymology: the study of the origin and history of words).

Perhaps the **Liddell-Scott Lexicon's** closest claim to infamy is the red-hot round of applause given it by Müller in 1899. He promoted Liddell's pagan lexicon in the *Fortnightly Review* of January of 1899 (Thompson, p. 72). Müller's hi-jacked etymology of language gradually slipped its way into the definitions in ensuing editions of the Liddell-Scott Lexicon. The seriousness of this cannot be underestimated, as we shall see —

Müller & Blavatsky Believe 'We' Are God (Monism)

From Müller's mouth, no flattery was too fawning for Liddell *or Luciferian, Madame Blavatsky* (also see Thompson, pp. 233, 234). In 1893, *after* Blavatsky had published in 1888, *The Secret Doctrine*, her tome promoting Lucifer worship, Hinduism, and Buddhism, Max Müller had a "generous estimation" of this vile Lucifer worshiper and head of the Theosophical Society. He said,

> "Like Schopenhauer, **she** seems to have discovered through the dark mists of imperfect translations (Müller's own) some of the **brilliant** rays of **truth** which issue from the Upanishads and the ancient Vedanta philosophy of **India**" (as cited in Sightler, p. 308; Oppenheim, p. 164).

Müller had written *India: What Can It Teach Us* and ***Theosophy*** (the Gifford Lectures delivered before the University of Glasgow in 1891). Teamed with Blavatsky's Root-Race theory, Müller helped set the stage for Hitler's Aryan racism, calling, "the ancient Aryans of India, in many respects the most wonderful race that ever lived on earth" (Müller, Collected Works, p. 51). He said that the Aryans were, "the origin of all language and of all thought" (Müller, *Collected Works*, p. 188). In a sense, Müller joined Blavatsky in spearheading the *entire* New Age movement. If she was its mother, he was its father. She

interpreted for the common man what he taught from the podiums and pulpits of Oxford. He oversaw the English translation of the massive 50-volume *Sacred Books of the East*, including the Muslim Quran. From this hub has spun the move of Islam and Eastern mysticism into Christianized nations. Müller believes in a series of new ages and says we are now in the Kali age. (Kali is a blood-curdling cannibal Hindu goddess who is depicted eating her children) (Müller, *Collected Works*, p. 159).

Müller's and Blavatsky's minds were nearly mirror images; his beliefs, as seen in his *Collected Works*, are identical to those found in her books, the *Secret Doctrine* and *Isis Unveiled*. They believe that primordial Hinduism was the first, truest, and purest religion (Müller, *Collected Works*, p. 188 et al.). This form of Hinduism, called monism, teaches that there is nothing but God and that every man is, in fact, a little self inside of this Big Self, a spark of the Divine. Müller echoes Strauss perfectly saying, "The Divine, if it is to reveal itself at all to us, will best reveal itself in our own human form" (Müller, *Collected Works*, p. 379). Like Blavatsky, Müller calls his god, "the One" (Müller *Collected Works*, p. 264, et al.) He creates meaningless gibberish saying, "there remains only 'the One,' or that which exists, as a neuter, as a last attempt to grasp the infinite…that One which exists in the form of the unborn Being" (Müller, *Collected Works*, pp. 322-323). His hollow oration drones on spouting, "know thy true Self, that which underlies thine Ego, and find it and know it in the highest, the eternal Self, the One without a Second, which underlies the whole world" (Müller, *Collected Works*, p. 325). If he defines a pack of zippers, a rack of slippers, and Jack the Ripper as 'God,' how can he define for us anything of a spiritual nature? (Liddell's friend Dodgson has been alleged to *be* Jack the Ripper). He seems to think that the evolution of religion begins and ends with,

> "...belief in **one** Being [monism], which is the Self of everything...beyond our own finite, Ego, the Self of all Selfs" (Müller, p. 384).

Müller looks at himself in the mirror, and like his fellow-countryman, Adolf Hitler, sees himself as God. He says,

> "**We have been told again and again** that a finite mind cannot approach the infinite, and that therefore **we ought to take our Bible** and our Prayer-book, and rest there and be thankful...**No**, let us only see and **judge for ourselves**, and we shall find that...we have always been face to face with the infinite" (Müller, *Collected Works*, p. 49).

If *everything* is 'God,' for Müller and Blavatsky, there can be no evil forces opposing God; devils are 'gods' too. Müller uses etymology to transmute "deities" to "*devas*" (devils) (I have been studying Sanskrit for over 30 years.) He suggests changing the word for God's 'deity' to the Hindu's 'devils':

> "The best would be to retain the Sanskrit word, and call them *devas*" (Müller, *Collected Works*, p. 220).

"Satan himself is transformed into an angel of light" with Müller's linguistic magic (2 Cor. 11:14). We have already seen new versions, such as the NIV, NASB, HCSB, and ESV, change Lucifer *into* Jesus Christ, the Morning Star in Isaiah 14:12. Do we want to tear down all Christian meaning and erect a pagan counterfeit via Müller's massive input to both Hebrew and Greek lexicography?

Müller defines the *deva* of the Hindu Upanishads as a god of "forces." The Bible warns in Daniel 11:38 of the false "god" "of forces" ("The Upanishad consists of a dialogue between a young child called

Nakiketas, and Yama, the ruler of departed spirits [the devil]"; Müller, *Collected Works*, pp. 209, 340). Müller says, "neuter names [are] higher than masculine or feminine" names. His 'God' is "neither male nor female." Consequently, today's New Agers aspire to be androgynous, like some of Liddell's friends seem to be (Müller, *Collected Works*, p. 319, 320).

Müller calls his god of forces the "predicate God," that is, 'the verb God.' His God is not a person but a force. (This error is perennial and is still seen in many New Age books, such as the dangerous book on the Kabbalah, *God is a Verb* by Rabbi David A. Cooper. The 'verb' god even raises its head in Catholic Latin-based Romance language bibles which translate John 1:1, "the Word was God," using *verbo* instead of *sermo* (e.g. Latin) or *palabra* (eg. Spanish). Erasmus fought against such usage; Catholics have often forged his and other Latin editions using the *wrong* reading (Müller, *Collected Works*, p. 264).)

Liddell Promotes Müller's 'Name Game'

Liddell promoted Müller at every turn. Liddell said in a letter, written late in his life,

> "Have you read Max Müller in the *Fortnightly* on Christianity and **Mohammedanism**? A great deal of it is very striking and humiliating....His references to the theological points in the **Koran** are very remarkable" (ellipses in original; Thompson, p. 272).

Liddell would do away with "all dogmatic Christianity" and focus on the "character of Christ." Liddell focuses on the "Rock" of the "character of Christ," *not* on Christ's unique place in the Godhead and his atonement for sin. The Bible warns that the same word can be used to mean one thing to the pagans and another thing to Christians:

> "For their rock is not as our Rock" (Deut. 32:31).

Liddell says,

> "Whatever else Jesus Christ was, he certainly was a **man**: one to whom *nihil humani alienum erat*; one who consorted **rather** with publicans and sinners than with spiritual teachers..." (Thompson, p. 272; See *Collected Works*, p. 382 their 'rock.').

(Is Liddell's misinterpretation of this scripture his excuse for choosing such a vile circle of friends?) Müller explains how the Church of England clergy, (such as Liddell, Stanley and Berkeley) could *use Christian terms,* such as the Rock, Christ, the Son, or the Father, yet apply a *much different* meaning to these words than do Christians. He says,

> "Bishop Berkeley would not have declined to worship in the same place with the most obtuse and illiterate of ploughboys, but the **ideas** which that great philosopher connected with such **words** as God the Father, God the Son, and God the Holy Ghost were surely as **different** from those of the ploughboy by his side as **two ideas** can well be that are expressed by the same words" (Müller, *Collected Works,* p. 374).

So Liddell and his pompous friends can talk-the-talk of the commoners in 'Christ Church' and mean something entirely different. Müller says, "[C]all him what you like, the infinite, the invisible, the immortal, the father, the highest Self..." (Müller *Collected Works*, p. 386). Müller gives one example saying,

> "...if we seek for a name for the invisible, the infinite, that surrounds us on every side, the

> unknown, the true Self of the world, and the true Self of ourselves…can hardly find a better name than: 'Our Father…'" (Müller, *Collected Works*, p. 223).

Müller clarifies elsewhere saying, "Let me quote one of my best friends, whose voice not long ago was heard in Westminster Abbey…Charles Kingsley…" He suggested that God should not be called "Our Father" but "All-father," in other words, all that there is *is* the father (Müller, *Collected Works*, p. 222). Müller insists that all religions and names for God have merit. He asks, "Do we insist on uniformity?" "[C]all Him what you like." Each man may find and perceive of God, "each in his own way" (Müller, *Collected Works*, pp. 376, 386, 313).

Müller says,

> "[T]he chief interest in these comparative studies in the field of religion consists in our being able to see in how many **different ways the same goal could be and has been reached**" (Müller, *Collected Works*, p. 265).

How contrary Müller is to the Bible which says, "broad is the way, that leadeth to destruction…narrow is the way, which leadeth unto life" (Matt. 7:14). How opposite he is to Jesus Christ who said, "no man cometh unto the Father, but by me" (John 14:6). Müller distains this "narrow dogma," expressed by the current "Christian Church" and "the religion of Christ." He wants instead "a religion of world-wide love" (Müller, *Collected Works*, p. 380). He and Liddell ignore the fact that love was shown at the cross of Calvary because God "so loved the world." But there is "world-wide" hatred for the God whose substitutionary sacrifice, displays man's sin and pride.

German Atheism Meets Liddell's Lexicon

For the ongoing correction of his Lexicon, Liddell needed a native-speaking German friend to help him access the German lexicon (Passow), of which his was essentially a mere translation. Müller was that go-between. "Liddell's German knowledge," though weak, no doubt helped him converse with his German underling (Thompson, p. 24).

Müller admitted, "Germans try very hard to be irreligious and atheistical…" As a youth he attended the hot-bed of Bible criticism, Leipzig University, in his native Germany. There the Bible was torn from student's hands by the soldiers of German Higher Criticism and they were caged in the atheist's zoo (Müller, *Collected Works*, p. 36). Müller marched the 'High' step, hence his Ph.D. thesis was on Spinoza. As a young man he studied personally under Friedrich Schelling. He begins his lectures by dictating a foundation of Strauss, Feuerbach, Hegel and Comte. Hell's chimney sweeps they were, who swept God from generations of minds, blinding their eyes with a philosophical smoke-screen from their Bible-burning crematorium Universities (Müller, *Collected Works*, p. 2, 3).

From them and Hinduism Müller learned "to make man himself, not only the subject, but also the object of religion and religious worship." He said "humanity becomes at once both the priest and the deity" (Müller *Collected Works*, p. 20). Without an authoritative Holy Bible to tell man what to do, man does become his own God, determining for himself what is "good and evil." Man's lexicons replace the Holy Bible, his mind replaces the mind of God, his words replace the words of God. Such gods have clay feet. Müller joins Liddell with his Lexicon's endless corrections by admitting,

> "I very seldom approve altogether of what I have written myself some years ago" (Müller, *Collected Works*, p. 23).

Müller sought to spread the flames of unbelief from Germany to England and he did just that. He and Stanley signed a highly controversial letter and petition calling England to adopt the higher criticism and atheism of German 'divinity' (*deva*!) schools. The letter said,

> "...divinity schools of this country are still laid under traditional restraint..."
>
> "Notwithstanding the **traditional restraints** which **in England** have **interfered** with an unprejudiced treatment of the theory and history of religion, a rich literature has poured in from the **liberal** school of **Germany**..." (Müller, *Collected Works*, ix, x).*

Stanley and those who signed the letter, sought a series of lectures, called the Hibbert lectures, to address the subject of "**Biblical criticism**, and comparative theology." Of course, Müller, the leading expert on Hinduism, was selected to speak. His seven lectures on Hinduism were given at Stanley's Abbey and published in his *Collected Works.* They were subtitled, "Lectures on the Origin and Growth of Religion as Illustrated by the Religions of India" (Müller, *Collected Works*, pp. ix, x). He said his lectures were for those who were tired of the "sermons" of the day. He hoped that through his research into the history of religion in India,

> "the Crypt of the Past may become the Church of the Future" (Müller, *Collected Works*, pp. 385, 386).

Notice that Müller's atheism, paganism, Hinduism and monism were to come *into* and *become*, "the Church." (This is what the Luciferians said in their journal also; see *New Age Bible Versions*). Small wonder 'priests' like Liddell and Stanley stayed to swing wide its doors and sweep out its Bible. While at Stanley's Westminster Abby, teaching the 'hymns' of the Hindu Vedas during these Hibbert Lectures, Müller said,

> "And here are we, under the shadow of Westminster Abbey, in the very zenith of the intellectual life of Europe, nay of the whole world, listening in our minds to the same sacred hymns [Hindu Vedas], trying to understand them (and they are sometimes very difficult to understand), and hoping to learn from them some of the deepest secrets of the human heart which is the same everywhere..." (Every heart is "desperately wicked" without Jesus Christ, according to the Bible; .Müller, *Collected Works*, p. 162, viii)

Having burned the Bible, word by word, he concludes,

> "...the Infinite must always remain to us the Indefinite" (Müller, *Collected Works*, p. 36).

The whole Liddell 'gang' applaud the lecture and pull their fangs out of the Bible just long enough to sing the praises of Müller's words, just heard. Ruskin charged students to, "Read Max Müller's lectures thoroughly..." (*Harvard Classics*, vol. 28, pp. 105). Müller too chanted the praise of Stanley, Jowett and Kingsely (Müller, *Collected Works*, pp. 52, 96; See also Prothero, Rowland E., *The Life and Correspondence of A.P. Stanley*, New York: Charles Scribner's Sons, 1894, as cited in Sightler, p. 308). (Max Müller, *Collected Works of Max Müller*, IX, The Hibbert Lectures, London and Bombay: Longmans, Green, and Co., 1898.)

Müller suggests that to understand the *highest* philosophies, we study not only "Sanskrit," which is an Indian dialect, but "Vedic Sanskrit," which is the unique Sanskrit used in the Vedas, which are the Hindu 'scriptures' (Max Müller, *Collected Works*, p. 252). If *we* likewise suggested that a Christian should study, not only English, but 'King James Bible' English, we would be quickly patted on the head, and then ushered to a *Liddell-Scott Greek-English Lexicon* or the *Gesenius, Brown, Driver, and Briggs Hebrew-Greek Lexicon* to replace our English 'scriptures.' What hypocrisy!

Finally, in 1876 "Liddell delivered an eloquent speech supporting the proposal" that his "great friend" Max Müller should be able to "pursue his studies on full salary" without even teaching (Cohen, p. 390).

Dodgson: Pedophile Friend #7

Liddell's biographer said that he was very involved with the upbringing of his children and that, "nothing was complete without his co-operation and approval" (Thompson, p. 251). Why would he co-operate and "approve" of having his daughter 'babysat' and photographed in immodest poses by a known pedophile, Charles Dodgson, alias Lewis Carroll, who has been alleged to be THE infamous Jack the Ripper. What kind of a man would even be *suspected* or *accused* of such acts?

The Appendix A, following this chapter, includes all of the awful details about Liddell and this pedophile shutterbug to whom he subjected his daughter, the real *Alice in Wonderland*, while he kept him under his roof as his math professor and "Curator of Wine." These details are separated from this chapter in hopes that few would need to see the documentation proving Liddell's debauchery and the subsequent danger of

unknowingly using Liddell-Scott definitions, seen today in *Vine's Expository Dictionary*, Thayer's *Greek-English Lexicon*, *Strong's Concordance* Greek Lexicon, Vincent's, *Word Studies in the New Testament*, Berry's *Greek-English Interlinear* and all Greek-English New Testament lexicons.

Robert Scott: Revised Version Committee Member & Friend #8

Robert Scott (1811-1887) was co-author with Henry Liddell of the *Liddell-Scott Greek-English Lexicon.* Liddell, however seems to have taken a much broader and lengthier role. Scott too was a 'priest' in the Church of England and held students hostage critiquing the "Holy Scriptures" in his various professorships (EB, Vol. 24, p. 469). In the section on Liddell, we have already peeked in on Scott and Liddell's "wine and talk" parties.

Scott had the dubious distinction of being *liberal* enough to be selected to be on the Westcott and Hort Revised Version Committee of 1881. After all, it was his and Liddell's *English wine-washed* words which were now going to jump from *their* lexicon into *the* bible. The ghosts of Greece were here to haunt the house of God. As Müller hoped: "the Crypt of the Past may become the Church of the Future" (Müller, *Collected Works*, p. 386). Scott carried his lexicon's words to the RV, mistakes and all. Liddell's biographer boasted,

> "Sometimes discussions would arise even as to the correctness of this august volume…Upon one occasion, when the challenges had revealed some **mistake** in the Lexicon…A boy delivered the following epigram:
>
> > Two men wrote a Lexicon, Liddell and Scott;
> > Some parts were clever, but some parts were not.
> > Hear, all ye learned, and read me this riddle,

> How the wrong part wrote Scott, and the right part wrote Liddell (Thompson, pp. 108, 109).

Of course Scott carried *his* "wrong part" with him to his RV committee. When you read today's 'Bible' software programs, with supposedly 'literal' English translations of Greek New Testament words, you are often just reading the Revised Version of Westcott and Hort of 1881, complete with English words from the Liddell-Scott *Greek-English Lexicon*. Robert Scott was there to make certain again, mistakes and all. Liddell's contributions were as bad as Scotts' for the poem has two endings, indicting him as well:

> "The part that is good was written by Scott:
> By Liddell was written the part that was not"
> (Cohen, p. 511).

"Political bias and even jealousy do not entirely explain the **repeated imputations** by Liddell's contemporaries" (Cohen, p. 511).

Liddell's Unrepentant End

Why was Liddell's world and his lexicon "cold" to "evangelicals" and swarming warmly with atheists, pantheists, universalists, socialists, evolutionists, racists, chums with Luciferians, alleged pedophiles, and new world order Utopian dreamers? Liddell's circle of comrades formed a dark impenetrable wall around his mind. Liddell's biography indicates that his brain and his lexicon were bound with a hard cover from front to finish. His biographer said, "He had none of the conservative instincts which are so commonly found in elderly men." Before Liddell's death he writes of his lifelong view that all religions lead home. He says,

> "Well, we are **all going the same way**, and our time for "crossing the bar" cannot be far removed..." (Thompson, p. 274).

Today, too many are looking for a way back to Greece, roaming needlessly, page by page, staring ceaselessly at software program after program, getting no closer to God than Liddell-Scott's wine-soaked *English* mind. Why such labor, when,

> "The word is nigh thee, even in thy mouth..." (Romans 10:8)?

Appendix A

Pedophile Pal of *Liddell-Scott Greek-English Lexicon* editor Dean Henry Liddell

His Best Fiend*

***Alice in Wonderland's* Charles Dodgson, alias Lewis Carroll**

Alice in Wonderland: Story of Liddell, the Lexicographer, and His Little Girl

Dean Henry Liddell is the author of the seminal Liddell-Scott *Greek-English Lexicon*, which provides definitions for *all* Greek-English New Testament Lexicons. Admissions in the following prove that Liddell's words have worked their way into Marvin Vincent's *Word Studies in the New Testament*, J.H. Thayer's *Greek-English Lexicon*, and from there into W.E. *Vine's Expository Dictionary* and George Ricker Berry's *Greek-English Interlinear New Testament*. Liddell is also well known as the father of Alice Liddell, for whom and about whom *Alice in Wonderland* and Alice *Through the Looking-Glass* were written. The books are actually stories about the Liddells, the lexicon, and their little daughter, Alice. Charles Dodgson (1832-1898), alias Lewis Carroll, author of these books, was one of Liddell's most intimate lifelong friends. Dodgson was also called a fiend*, by those who knew him personally. *Cakeless*, a parody of Dodgson's perverted relationship with the Liddell family, appeared anonymously at Oxford in 1874. It said of Dodgson,

> "…nor ever leave the cursed **fiend** at rest,
> Leave him at Wonderland with some hard hitting foe,
> And through the looking-glass let him survey the blow…"

Charles Dodgson worked for decades as a 'deacon' for Liddell's Christ Church Cathedral and as one of his College's mere handful of teachers. In these positions he worked closely with and under Liddell for thirty-six years. At the same time, as his alter-ego, Lewis Carroll, he was what criminologists and psychiatrists call an obsessive compulsive pedophiliac. Liddell's daughter, Alice, was one of the main objects of his

unnatural obsession. Liddell allowed Dodgson to take provocative pictures of his seven-year old daughter Alice, costumed as a child prostitute. The dust cover of Carroll's biography by Donald Thomas, Oxford graduate and chairman at the University of Wales, says that Lewis Carroll was on the —

> "'Dangerous Edge of Things,' closer to the twilit underworld of psychopathology, crime and vice than his admirers thought possible..."

For decades Liddell allowed and abetted Dodson's criminal activities to be perpetuated where they lived together on the same grounds. Liddell's pagan-infested lexicon was only the beginning of his contributions to Dodson's mental decay. Donald Thomas shows that Dodgson's views and writings were,

> "...the fruit of Dodgson's classical education...He was importunate in persuading 'little nudities' to pose before his camera...Within forty years of his death, his progeny [*Alice in Wonderland*] had escaped the nursery to rub shoulders with Swift, and [Marquis de] Sade, Freud and Surrealism" (Donald Thomas, *Lewis Carroll: A Portrait with Background*, London: John Murray Ltd., printed by Cambridge: The University Press, 1996 inside dust jacket, also see p. 13).

Readers are "taken aback at much that was macabre, cruel, and what was later called sadistic, in his entertainment for children" (Thomas, p. 156). His poem in *Alice in Wonderland* said, "Speak roughly to your little boy, And beat him when he sneezes." Thomas says of Dodgson's sadism,

> "By 1862 he was not above sending Hallam Tennyson [a little boy] a knife for his birthday

> and suggesting laconically that the child should try cutting himself with it regularly, doing so with particular severity on his birthday" (Thomas, pp. 125, 269 et al.).

Dodgson wrote many incriminating letters, which have even led some to identify Dodgson as the *real,* yet never-identified 'Jack the Ripper.' Even today, searching the internet under "Jack the Ripper," brings up Dodgson's name as one of the remaining suspects in this macabre and bone-chilling case, the details of which are unmentionable (http://www.casebook.org/suspects/). Dodgson's own diary of August 26, 1891 hid his thoughts about 'Jack the Ripper.' Thomas describes the Dodgson-Carroll psychosis.

> "There are, of course two personalities in one mind, the Dodgsonian and the Carrollingian. If the Reverend Dodgson had on occasion looked more carefully at what Mr. Carroll was doing or writing, he could scarcely have concealed a shudder..." (Thomas, xi-xii; The Bible more correctly identifies his problem, not as 'psychosis,' but as one who has so given himself to the lusts of the flesh that he may even be devil possessed).

Dr. Jekyll and Mr. Hyde alternate, page after page, in Dodgson's letters, diaries and biographies. On one page he is a prude and on the next he is a pervert. He was like his own *Alice in Wonderland* who said she "was very fond of pretending to be two people!" but concluded, "Why, there's hardly enough of me left to make *one* respectable person!" Derek Hudson, another of Dodgson's biographers, calls him,

> "A paradox himself, it is not surprising that the **strange dichotomy** of his character should have

> revealed itself (in his writing) in subtle changes of significance, and in statements no sooner made than they were **abruptly reversed**" (Derek Hudson, *Lewis Carroll*, London: Constable, 1954, p. 159).

Morton Cohen, Professor Emeritus of the City University of New York and Ph.D. recipient from Columbia University, edited the two-volume edition of *The Letters of Lewis Carroll* (1979). He reveals Dodgson's split-personality saying, "He returned unopened letters that arrived at Christ Church addressed to Lewis Carroll" (Morton N. Cohen, *Lewis Carroll: A Biography*, New York: Alfred A. Knopf, 1995, pp. 297, 191).

Thomas details the incidents in Dodgson's life which brought about widespread "rumors of paedophilia." These are further evidenced by his diary and letters. The evidence piles even higher with the pornographic photos he had taken, some seen in the Oxford University press's two-volume edition of *The Letters of Lewis Carroll* (Thomas, pp. 4, 5 et al.). His child pornography would be illegal today. Most of it was burned by his executor, by the directive of his will. Thomas said,

> "If Charles Lutwidge Dodgson had behaved in the second half of the twentieth century as he behaved in the second half of the nineteenth, **his rooms at Christ Church would surely have been turned over by the Obscene Publications Squad**..." (Thomas, p. 6).

All of this evil continued for decades under Liddell's long and approving nose. Dodgson wrote many letters, which remain, which show his obsession in this regard. "[G]ossip and a threat of scandal led him to..." switch from child photography to child *sketching*. Thomas says, "At regular intervals he left

Christ Church for the theatrical and social pleasures of London, in neighborhoods offering a parade of sexual vice that was a by-word throughout Europe." Dodgson *opposed* efforts to stop child white slavery and anti-prostitution legislation which sought to raise the age of consent from 12 to 16 (Thomas, pp. 8, 10, 13, 47, 275 et al.). How did this man become *as mad* as his own Mad Hatter? Liddell's Lexicon was his guidebook.

Dodgson's Beginning: Liddell's Lexicon & A Lewd School

The journey to the world of the Mad Hatter began when Alice found a key to open the door leading out of the tiny space which had trapped her. Dodgson, as a young boy, also felt that he needed a key to open the restraining door of his father's church, freeing him to wander in the world of myth and adventure. *The Greek-English Lexicon* has served as the key to free many young men from the English *Holy* Bible. Dodgson had learned "Greek" "under his father's wing." While away at Rugby, his boarding school, the young Dodgson wrote to his family on October 9, 1848 saying, "he would like to buy *Liddell and Scott's Greek-English Lexicon* if his father will allow it (Cohen, pp. 15, 327, 58). He writes that a boy's bare necessities are warm gloves and *The Lexicon* —

> *Dearest Elizabeth,*
>
> *"...I have not got any warm gloves yet but I must do so soon...There are some books I shd. like to have leave to get: these are ~~Butler's Ancient Atlas~~ [crossed out] (On 2nd thoughts not yet.)* ***Liddell & Scott's Larger Greek-English Lexicon****. Mr. Paice quite despises the little one and says it is only fit for my younger brothers. It is hardly*

any use in Demosthenes...C.L.D." (Dodgson as cited in Hudson, pp. 53-55).

The Liddell-Scott lexicon was also the key which had freed his *teachers* at Rugby from the *Holy* Bible. This boarding school was "the shrine as well as the breeding ground of liberals" (W.R. Ward, *Victorian Oxford*, London: Frank Cass & Co. Ltd., 1965, p. 130 as cited in Cohen, p. 347). Unwisely Dodgson's father thought, like so many parents, that "Christian faith, if blended well with classical learning, would produce a superior breed" (Cohen, p. 16). Yet, what fellowship hath God's light with pagan darkness? Liddell's lexicon did its dirty work and when he was just thirteen, Dodgson translated parts of the vile pagan "Greek text of the *Prometheus Vinctus* of Aeschylus" (Thomas, p. 55). Later, in *Alice in Wonderland,* he quipped, "We had the best of educations...I went to the Classical master, though. He was an old crab...he taught laughing and grief" [Latin and Greek]. "Charles had naturally steeped himself in Plato and Aristotle and later dedicated *Symbolic Logic, Part I* [his book] to 'the memory of Aristotle' (Charles Dodgson, *Symbolic Logic, Part 1*, 1896, as cited in Cohen, p. 44).

Most British boarding schools, such as Rugby, were a "nursery for vice" (Cohen, p. 16). Dodgson's diary complains that he was not "secure from annoyance at night" (Dodgson Diary, March 18, 1857 as cited in Cohen, p. 22). One boarding school student summarized life in these schools saying,

> "The first night I was there, at nine years old, I was compelled to eat Eve's apple quite up – indeed, the Tree of the Knowledge of Good and Evil was stripped absolutely bare: there was no fruit left to gather" (Augustus J.C. Hare, *The Story of My Life* I, London: George Allen, 1896, pp. 168-169 as cited in Thomas, p 54).

Liddell's friends, Jowett and Stanley, had similar homosexual boarding school experiences. Student's reported that,

> "He [Jowett] had been nicknamed 'Miss Jowett' at St Paul's, as Dean Stanley was called 'Nancy' at Rugby (see p. 839). The names were probably no more than schoolboy derision, though at Harrow the Vaughan scandal of 1859 proved otherwise. The manuscript diaries of John Addington Symonds contain a lurid depiction of sexual violence at Harrow in mid-century [under dorm supervisor B.F. Westcott, later of the *Revised Version*]. Far from preventing such activities, the headmaster, Dr. Charles Vaughan, [another *Revised Version* committee member] was a party to them until his resignation [from Harrow] was demanded and obtained under threat of a criminal prosecution..." (Thomas, p. 54; See also Cohen, p. 20).

The Anglican church at that time was much like the Catholic church in its imposed celibacy for certain positions. Like strings on a kite, the devil's temptations follow such "doctrines of devils" (1 Tim. 4:1-3). Under Liddell, Dodgson worked in a position in which he was forbidden to marry for almost twenty years. (The rules were relaxed when he was in his forties, yet he chose to remain a bachelor.) His biographers describe Dodgson's look and "taste" as "androgynous." "He had a curiously womanish face" (Thomas, pp. 177, 71, 268; Isa Bowman, *The Story of Lewis Carroll Told For Young People By the Real Alice in Wonderland Miss Isa Bowman*, New York: E.P. Dutton & Company, 1900, pp. 9-12 as cited in Cohen, p. 461).

Early Catholic & High Church Tendencies

Dodgson's father was a very pro-Catholic Anglican curate. "As a High Churchman, he upset the Evangelicals," as had Liddell. Dodgson's father had translated one of the 'church fathers' for inclusion in the Oxford Movement's pro-Catholic anthology at the personal request of Dr. Pusey, one of the movement's leading proponents. Dodgson's father "wrote to his friend Dr. Pusey in 1849, asking him to nominate his eldest [Charles Dodgson] for a Studentship at Christ Church." Pusey, a member of Christ Church, did nominate him for this life-long position. "He was one of the last men to be awarded that privilege by nomination and favouritism" (Thomas, pp. 35, 40, 75, 87; see also Cohen, p. 42).

Dodgson came to live in Christ Church in January of 1851 at the age of 19 and died there at the age of 65 (Thomas, p. 69). It contained both a college and a cathedral. He lived *within* the physical premises of Christ Church for forty-seven years. Dodgson's criminal mind was harbored and nurtured under the shadow of Liddell's dark roof for thirty-six of these years.

Gaisford's Greek 'Gods' Above the Vulgar Herd

Liddell's predecessor at Christ Church, whom he called "a semi-maniac" and "that Siberian monster," was "Thomas Gaisford, Professor of Greek, Dean of Christ Church." Dodgson sat under him for a very short time before Liddell took over.

> "His most famous sermon in Christ Church Cathedral concluded with an exhortation to the study of Greek, 'which not only elevates above the vulgar herd, but leads not infrequently to positions of considerable emolument'"

> [Webster's II: "Compensation or payment from an office or employment"] (Thomas, p. 74).

When new students, like Dodgson, had questions or small doubts about signing the Church of England's required Thirty-Nine Articles of Religion, Gaisford forecast how Greek and his school would destroy every bit of their faith in their English Bible. He said, "'It will be a long time before you will find anything that you can have *no* doubts about'" (Thomas, p. 74).

Liddell: "[T]he enemy entered the gate"

When old Dean Gaisford retired, "Dodgson's patron" said,

> "'Now nothing but what is evil is threatened as his successor,' he said gloomily. 'They imagine **Liddell**'" (Thomas, p. 89).

Liddell's former students "remembered him clouting boys round the head…" (Thomas, p. 89). "Had the Students been allowed to vote, they would not have chose Liddell" as the new Dean of the Cathedral and college (Thomas, pp. 89-90). Later, even Liddell admits his cold welcome saying,

> "Gunpowder was freely used in such a way as to terrify not only the inmates of the House, but all the neighborhood…Mrs. Liddell received an anonymous letter, in which she was advised to quit the house with her young family, because in the course of a few nights it was to be blown up" (W.G. Hiscock, *A Christ Church Miscellany*, Oxford: Oxford University Press, 1946, p. 100 as cited in Thomas, p. 90).

One biographer said of Liddell, "[T]he enemy entered the gate." ""The selection does not seem to have given much

satisfaction in the college," noted Dodgson, but it was later to have various important consequences for himself..." Liddell immediately made Dodgson "Master of the House," though he did not technically qualify for such a position for two more years (Thomas, p. 90; Hudson p. 78; Thomas, p. 97). Liddell "must have awed" Dodgson as a new student (Cohen, p. 58). Once Dodgson became a lecturer in mathematics under Liddell, their close friendship soared. Dodgson made "regular visits to the Deanery" (Thomas, p. 141). In 1856 Dodgson contacted Dean Liddell "to consult him on various questions connected with the lecture." His father wrote to Dodgson's brother that "He seems to be making good friends with the Dean..." (Dodgson diaries as cited in Cohen, p. 59; Letter dated February 6, p. 1856 Anne Clark Amor, ed., *Letters to Skeffington Dodgson From His Father*, 1990, p. 12 as cited in Cohen, p. 60).

Liddell's passion for the world of art knit him to Dodgson, who was likewise inclined. "The Dean, himself a photography enthusiast, asked Charles to stay to lunch" followed by an invitation to "dine at the Deanery on Saturday next." He immediately began photographing the children and was invited to the deanery often to do this. Dodgson says, "It seems I am destined to meet the Liddells perpetually just now..." (Cohen, p. 61, last part from May 13, 1856 Dodgson Diary; see Cohen, pp. 62, 208-209, Dodgson Diary, February 17, 1863). "Charles path led frequently to the deanery." He joined Dean Liddell for walks. Dean Liddell joined Dodgson and the children for one of their frequent boating parties. Cohen writes of "Carroll's special relationship with Dean Liddell, his wife, and of course Alice" (Thomas p. 147; Cohen, pp. 61, 99, xv). "Dodgson was frequently at the Deanery" of Liddell (Hudson, p. 89).

In 1856 Dodgson also became close friends with the Liddell children. Liddell's daughter Alice was just about four. From 1856 to 1863, when Alice was between the ages of four

and eleven, Dodgson became a constant presence at Liddell's home, which was just a hop away from his room. Charles visited and took walks with the Liddell children when Dean Liddell and his wife were away from home (Cohen, pp. 206, 69, 95 et al.). He followed Liddell and his family on vacations also. Alice herself and William Blake Richmond recall Dodgson staying with the Liddell family at the family's summer home in 1864 (Thomas, p. 139). Alice, at the age of 80, told the *Daily Dispatch*, "I remember with great pride Mr. Lewis Carroll's visits to Gogarth Abbey, Llandudno, which my father, Dean Liddell, took for several summers, and our games on the sandhills together" (Hudson, p. 109). Dodgson followed the Liddells in 1863, escorting them to Oxford a few days later.

> "Charles's relationship with the Liddells was equally relaxed, with only an occasional moody objection from Mrs. Liddell. He visited the deanery frequently and took the children on long walks and on river expeditions. The young ones visited his rooms so often that they virtually dominate his diary. The friendship with them was now deeply rooted, and if it is obvious that Charles was now very much attached to them..." (Cohen, p. 86).

Alice in Wonderland

Dodgson was the children's babysitter, at times. He visited Liddell's house "almost daily" (Cohen, p. 100). He took Alice and her sister and brother on all day row-boat excursions frequently. It was on one of these boating expeditions that he created and told the children his story of *Alice in Wonderland*. That evening, "They had tea in Dodgson's room at half-past

eight and the children were then returned to the Deanery." At Alice's request he stayed up all night to write out the story of *Alice's Adventures Underground*, as he had titled it that day.

> "All the occupants of the boat who first heard the tale of Alice are characters in the first book. The Dodo is Charles, the Duck is Duckworth, the Lory is Lorina, the Eaglet Edith" (Cohen, p. 135).

Other characters in *Alice in Wonderland* include the Liddell family and governess, a few other Oxford Professors (Ruskin and Jowett), as well as a few members of royalty. "[H]e worked these memories ingeniously into his tales. The river expeditions, the walks, the croquet games, the long deanery visits and most particularly the two royal occasions – all presented Charles with the raw material for the *Alice* books" (Cohen, p. 99). The original edition, which Dodgson had handwritten and illustrated for Alice, was "often to be seen on the drawing-room table at the Deanery," said Robinson Duckworth, who joined Dodgson on the day he conceived the story. In Alice *Through the Looking-Glass,* the story begins in Liddell's deanery and Alice is accompanied by the family cat (Collinwood (Dodgson's nephew), *The Lewis Carroll Picture Book*, ed. Stuart Dodgson Collingwood, London: T. Fisher Unwin, 1899, pp. 358-360 as cited in Cohen, p. 91; Cohen, p. 215).

In Cohen's biography of Dodson, he entitled one chapter "The Don [Dodgson], The Dean [Liddell], and His Daughter [Alice]. In all of Dodgson' biographies, the name Liddell and the Dean himself comprise far and away the longest entries in the index. Dodgson writes,

> ""There is no variety in my life to record just now," he writes April 29, 1863, "*except* meeting with the **Liddells**, the record of which has

become almost **continuous**"" (Dodgson's Diary, Cohen, p. 96).

Alice in Dodgsonland

In 1859 Liddell let Dodgson photograph his seven-year old daughter Alice in quite a provocative pose, partly disrobed in imitation of disheveled "Haymarket prostitutes, girls as young and younger than Alice Liddell..." Near the Haymarket area, "at the United Hotel in Charles Street, Dodgson made his London headquarters for most of his life." "When there was a day free from teaching, he would invariably stay the night in London and go to the theatre" (Thomas, pp. 140, 133, 179, 184).

When the Liddell's left for Madeira, Spain, Dodgson was with the children constantly. In 1863 when Alice was eleven he took the Liddell children to the marriage celebration of the Prince of Wales. He made one of his perverse jokes, not to be repeated here, which Alice likewise thought was "not very good" (Thomas, pp. 142, 144, 145). The "friendship with the Liddell children became an obsession." "Oxford gossip had it" that Dodgson asked to court Alice when she was 11 and he was 31 (Cohen, pp. 206, 100-101). When he was refused, a friend wrote in 1878 that "Dodgson has half gone out of his mind in consequence of having been refused by the real Alice (Liddell)" (Lord Salisbury wrote Lady John Manners on August 25, 1878; see Hatfield House MSS. 3M/D XIII/101 as cited in Cohen, p. 101; The legal age for females to marry in England was 12. The sinister Archbishop Benson proposed to Mary Sidgwick at age 12 and married her at 18; Cohen, p. 102).

Dodgson's nephew S.D. Collingwood admitted that his family was aware of Dodgson's "intense love for her (though she was only a child..." (Hudson, p. 161). Dodgson's poem about Alice noted the twenty-year difference in their ages,

"Though time be fleet, and I and thou

Are half a life asunder…"
"Still she haunts me, phantomwise,
Alice moving under skies…" (Thomas, pp. 148, 149).

Dean Liddell's blunted sensitivities may not have been shared by his wife. In later years Alice's sister wrote to Alice reminding her that "his manner became too affectionate to you as you grew older and that mother spoke to him about it, and that offended him so he ceased coming to visit us again…" (Edward Wakeling, "Two Letters From Lorina to Alice," *Jabberwocky*, Autumn, 1992 as cited in Cohen, p. 103). Mrs. Liddell wisely identified Dodgson's attentions as "excessive, intrusive, improper, perhaps impure." "[H]is attraction to prepubescent females" became a lifelong obsession (Cohen, pp. 513, 76 et al.). Dodgson even describes himself as "vile" in his diary. After 1863 he saw less of the children. Thomas observes, "Love or infatuation on his side, if they existed, perished when she reached adolescence…" (Thomas, p. 141). When Alice reached twelve their friendship cooled.

"'Unfortunately,' wrote Alice, 'my mother tore up all the letters that Mr. Dodgson wrote to me when I was a small girl'" (Thomas, pp. 139, 271). Alice's son later said that Dodgson must have written "hundreds" of letters to Alice all of which her mother "destroyed." Alice said, "[I]t is an awful thought to contemplate what may have perished in the Deanery waste-paper basket" (Hudson, p. 168). If they were anything like the letters, still extant, which he wrote to other very young girls, one can see why a mother would tear them to shreds and shield their little daughters from *any* contact with the writer (e.g. Cohen, p. 186). They had remained friends though and in the 1870s Mrs. Liddell brought the full-grown girls to be photographed in Dodgson's studio (Cohen, p. 505).

When Mrs. Liddell helped H.L. Thomason with Henry Liddell's posthumous biography, she made certain that Dodgson was not mentioned, although he was perhaps even closer to the Dean throughout his life than the other men mentioned (Cohen, p. 513). She also censored every line of the biography, burying the wolf with the man and penning for posterity a brief sketch of his sheep's clothing.

The characters in Dodgson's *Alice in Wonderland* and Alice *Through the Looking-Glass* were taken from people familiar to both Alice and Dodgson. His humor "did not spare his personal friends" (Hudson, p. 175). Thomas asks, "Was the Red Queen or the Queen of Hearts a caricature of Mrs. Liddell?," the protective mother (Thomas, p. 166). Or did it mock the children's watchful governess? Dodgson himself describes the Red Queen as "the concentrated essence of all governesses" and hints she was patterned after the Liddell's governess, Miss Prickett. Dodgson did write about Mrs. Liddell in *The Vision of the Three T's*" and *The New Belfry*, which he called "a giant copy of the Greek lexicon" (Cohen, pp. 94, 389, 387).

The whole town knew of Dodgson's obsessions.

> "As Alice Liddell grew to womanhood, their names were still linked in Oxford wit and Oxford gossip. Indeed, his supposed infatuation with all the Liddell sisters was gossip beyond Christ Church for some years after there could have been any substance to it" (Thomas, p. 169).

For example, as late as 1874 John Howe Jenkins, a student of Christ Church, wrote a satire called *Cakeless* about the Liddell-Dodgson 'affair.' With Greek names and togas, it paralleled the

tea parties of Dodgson's *Alice in Wonderland* to similar parties at the Liddell household. Jenkins' second attack on the Liddells and Dodgson was called *The Adventures of Apollo and Diana.* He depicted Dean Liddell as "Apollo, the walking lexicon," his wife as the pagan goddess Diana, and Kraftsohn, as Dodgson. In the farce, when their daughter Alice is to be married, "Kraftsohn [Dodgson] says, "I do protest against this match, so let me speak..." "By circles, segments, and by radii..." [Dodgson taught mathematics] (Thomas, p. 170). Jenkins was "sent down" for this by Liddell.

Alice later courted Queen Victoria's son Prince Leopold for a time. When she finally married Mr. Hargreaves, she asked Prince Leopold to be godfather to her son, whom she named Leopold. In turn, Prince Leopold named his first daughter Princess Alice. This Second Alice also became one of Dodgson's little 'friends' (Cohen, p. 518). "...Alice's marriage to Hargreaves may have seemed to him the greatest tragedy in his life" (Collingwood cited in Hudson, p. 161). Alice did name her third son Caryl (Carroll) Liddell after Dodgson's pen name, Lewis Carroll, and her father Dean Liddell. She asked Dodgson to be the child's godfather for his infant baptism, a practice which breeds wall-to-wall unregenerate church members, such as Dodgson and Liddell.

Gifts and letters continued to be exchanged between Dodgson and Alice for the remainder of his life. He wrote to Alice in 1891 of the success of his books and in 1892 sent a gift (Cohen, pp. 126, 491 et al.). Alice also came to visit him in 1891 (Thomas, p. 339). In 1893 Dodgson sent "my kindest regards" with some photos to the Liddells. As late as the 1890s grandchildren, "Rhoda and Violet Liddell came to tea..." in Dodgson's room

(Dodgson as cited in Cohen, pp. 510, 509). Mrs. Liddell and her daughter Lorina came to visit him eight days later.

No Children, Please

Trying to write a decent chapter about a very indecent man is quite difficult. It would have been much *quicker* to include one of his lurid letters to little girls, his obscene pictures of them, and one of the graphic comments made by his scholarly biographers. Any of these would have scared the hair off of any reader. Know this, dear reader, that Dodgson was *much* worse than any description I could include for Christian people to read. I have dodged and tip-toed around the vile parts of his biographies, so as not to "speak of those things which are done of them in secret." Cohen's chapter, "The Pursuit of Innocence," details Dodgson's pedophilia. Cohen admits Carroll's thoughts "ventured into dangerous precincts" (Cohen, p. xxi).

"A current of whispers ran through Oxford about Charles's nude photography, and he was aware of it" (Cohen, p. 171). His main interest in the '70s was "photographing little girls in the nude" (Hudson, p. 218). He referred to them as "my victims" (Thomas, p. 116). Dodgson wrote, "I want to leave written instructions, for my Executors, as to what to do with these pictures" (Cohen, p. 168; Hudson, p. 219). "Charles's heirs" also made certain that the bulk of his untoward letters to little girls were destroyed (Cohen, p. 513). He took 2,700 photos of all sorts, including many normal portraits. No wonder photography was then called the 'black art'; one's hands even became black from the silver nitrate (Thomas, p. 117, 119, et al).

As he grew older, "He grew bolder, but ever with a clear conscience" (Cohen, p. 183). His prurient letters to children prove that his interest was not 'aesthetic.' A letter on page 186 of Cohen's biography of Dodgson is noteworthy of his pedophilia. Hudson says that Dodgson's "romantic interest in little girls" comprised, according to Dodgson, 'three-fourth's of my life' (Hudson, p. 212; See Hudson, p. 218).

Thomas' biography of Dodgson is full of examples of Dodgson's sadism and pedophilia from his own letters and diaries. The last half of Dodgson's life, detailed in the last half of Thomas's book, is almost impossible to read. It is rift with tales of Dodgson's pursuits of many, many other little girls. That seems to have been the number one consuming interest of his life. Twisted "Charles wanted all later copies of Alice to contain a message asking each child reader to send him a photograph..." (Cohen, p. 378). These pursuits continue throughout all of his life, growing more and more obscene as he grew older. The last half of Thomas' biography describes Dodgson's latter years spent at the beach at Eastbourne, where his activities are too risqué for mention. In 1895, "he told his sister Mary to mind her own business when she wrote about the gossip that his girls at Eastbourne were causing" (Thomas, pp. 231, 335, 336 et al.). In *Alice in Wonderland* he said, "If everybody minded their own business...the world would go round a deal faster than it does."

Mothers forbad him near their children and observed him "'with some suspicion.'" "[T]he 'little misses' who infested Dodgson's rooms" and his other idiosyncrasies brought "hostile views of Dodgson in his later years" (Lewis Carroll, *The Diaries of Lewis Carroll*, ed. Roger Lancelyn Green, London: Cassell & Company, 1953 p. 528 and *A Selection from the Letters of Lewis Carroll* (The Rev. Charles Lutwidge Dodgson) *to his Child-Friends*, ed. Evelyn Hatch, London: Macmillan, 1933, pp. 235-237 both as cited in Thomas, p. 255; Thomas, p. 291).

As late as 1893 mothers were still shielding their young daughters from Dodgson. He noted,

> ""...Heard from Mrs. Richards," Charles noted (October 6, 1893), "...about her wish that Marion should not dine with me again, or even walk with me."
>
> "A year later (August 14, 1894): "Dear May Miller was engaged to dine with me, but Mrs. Miller wrote today there was so much 'ill-natured gossip' afloat, she would rather I did not invite either girl without the other..."" (Dodgson as cited in Cohen, p. 468).

Many of his diaries "have since disappeared," at the hands of embarrassed relatives. Certain pages were cut out. Hudson said, "...Dodgson's sisters might have 'done away with' this portion of the diary, either because it revealed too openly their brother's religious doubts and difficulties or because it provided evidence of an unhappy love-affair" (Hudson pp. 161, 105). Cohen said that "someone – not Carroll [Dodgson] himself – had used a razor to cut out certain pages of the surviving Carroll dairy..." A full "four" of the thirteen volumes were missing and have not been turned over by his family (Thomas, p. 355).

> "Charles's niece Menella Dodgson owned to having cut some pages from the diary, and this page was evidently one of them. It contained information that offended her sensibilities, and she took a razor to it...something that his prim niece could not bear to let stand" (Cohen, p. 100).

Dodgson had "struggles against depression." When Dodgson became a 'deacon,' his diary notes —

> "Yet how unfit am I…To have entered into Holy Orders…with my undisciplined and worldly affections" (Dodgson as cited in Cohen, p. 200).

When Dodgson turned sixty he said, "Alas, what ill spent years they have been!" (Dodgson as cited in Cohen, p. 459). He strangely switched to the use of only *purple* ink during the years between 1871 and 1891 (Thomas, p. 211). He seemed unrepentant at the very last. His very last book, "Three Sunsets and Other Poems" was illustrated with his 'favorite' type of 'nuditie' drawings, which were totally unrelated to the text (Cohen, pp. 523, 524).

Liddell, the Unprincipled "Rogue"

> "The two illustrious figures of Oxford life with whom **Dodgson** remained **most preoccupied** were still Jowett and **Liddell**" (Thomas, pp. 136, 192).

Liddell's relationship with Dodgson does not seem to have been dampered by his 'obsessions.' Cohen says Dodgson was "eccentric, the subject of whispers and wagging tongues." To think that Liddell did not know *exactly* what Dodgson was up to, while living in the same conclave for 36 years, would be ludicrous. Liddell's was a very small, though important, kingdom. Liddell's hand-picked faculty included only seven to twelve teachers and from 145 to 180 students (Cohen, pp. 53, 157; Thomas, pp. 78, 177). This is microscopic compared to the number of faculty and students under *one* Dean at today's colleges.

What kind of man would support and befriend Dodgson, and even harbor this criminal mind in his own fiefdom? Was it

a man who liked ready access to Dodgson's 'library of lust'? Liddell's biographer said that he was very involved with the upbringing of his children and that, "nothing was complete without his co-operation and approval" (Thompson, p. 251). Any man who would allow a picture to be taken of his young child, such as the one taken in 1859, is a "rogue," as Liddell was called by one famous historian. Webster's II *New College Dictionary* defines a rogue as "**an unprincipled person**...mischievous person." *The American Dictionary of the English Language* (Webster's 1828) calls a "rogue" a "vagrant" or "dishonest person."

> ""From a theological viewpoint Liddell proved an even damper squid than Jowett," writes the historian W.R. Ward; and the Regius **Professor of Modern History at Oxford**, E.A. Freeman, **himself a staunch liberal**, asserts that it proved "the hollowness of Oxford liberalism that they cannot see through such a humbug" as Liddell, who was "a **rogue** as well as a 'blockhead and blunderer'" (*Victorian Oxford*, 1965, pp. 132, 236 as cited in Cohen, p. 512).

The Oxford Professor of History, who called Liddell an unprincipled "rogue," spoke from a closer proximity, affording him a clearer view of the man than we can deduce at bay.

It seems *all* of Liddell's choices for professors were equally evil. Sir Monier Monier-Williams, Professor of Sanskrit, who beat Max Müller for that Professorship, also let Dodgson take immodest pictures of his "little" daughter. Liddell also tried to appoint R.W. Macon "a controversial churchman" to a studentship. Macon was so far out that even Dodgson

opposed him on this. Pusey, the arch-heretic and Catholic sympathizer, found Liddell's enclave a secure wonderland for his heresy. "Although he too [Pusey] was accused of heresy and banned from preaching," he "retained his professorship and his canon's stall at Christ Church" under Liddell (Cohen, pp. 165, 345). 'Mad-men Welcome' must have been inscribed on Liddell's door mat.

Even after the break with the children in 1865 "Charles's visits to the deanery resumed and continued in the New Year..." (Cohen, p. 92). Of course he remained a friend of Dean Liddell and was invited to dinner at the Deanery in 1866. Liddell clung to this crack-pot as it crumbled in his hands. Liddell did not care that Dodgson's pupils thought ill of him. **"[H]is pupils collectively wrote a letter to Dean Liddell asking to be transferred to another tutor"** (Thomas, pp. 150, 95). Dodgson was a math teacher; how could his lectures be anything but dull? There must have been another reason for the mass protest and "collective" student dissatisfaction.

According to the rules, Dodgson was "bound to take priest orders as soon as possible," according to Liddell. *All* those in Dodgson's position were absolutely required to be 'priests' in the Anglican church. Thomas said, "he was not prepared to live the life of almost puritanical strictness which was then considered essential for a clergyman" (Stuart Dodgson Collingwood, *The Life and Letters of Lewis Carroll*, London: T. Fisher Unwin, 1898, p. 74 as cited in Thomas, p. 105). He was "an ardent theatergoer"..."an absolute disqualification for Holy Orders" (Hudson, pp. 104-105). Liddell used his position and power to release Dodgson of this obligation. He told him that he should "consider himself free as to being ordained Priest." Liddell's *special waver* "that he need not take

priest's orders," was given in 1862, years after Dodgson took the questionable picture of Alice (Cohen, p. 205).

Dodgson's reluctance to take the required orders would have been a perfect opportunity for Liddell to get rid of him. Dodgson's biographer wonders *why*, when Dodgson had shown himself by then to be "something of an embarrassment at the deanery," he did not take advantage of "a technicality in the hope of disposing of the source of the embarrassment" (Cohen, p. 364).

On June 5, 1881, the *Observer* published a letter from Dodgson, who wrote defending his friend Liddell, who had been criticized in a May 29 *Observer* article. It had accused Liddell of allowing "highly connected" underlings to get away with unruly behavior. Thomas said of Dodgson's defense of Liddell, "[H]e knew perfectly well that what he wrote was nonsense" (Thomas, p. 305; Cohen, p. 417; Thomas, p. 306).

Liddell, the "rogue," sought to break the fetters of religion by spearheading the University Test Act of 1871. This allowed a man to receive a degree from Oxford and to hold office without subscribing to any formula of faith or attending worship services (Thomas, p. 176). Evangelicals and fundamentalists steered clear of Liddell's Christ Church. A census as early as 1851 indicated that half of the people in England attended "nonconformist" chapels, rather than be subject to the wicked leadership of the dead Church of England (Cohen, p. 343).

Dodgson remained a friend of Liddell until the end. In 1890 the Liddells invited him to dinner. Dodgson called Liddell "my dear friend" as late as December 2, 1896. Even after Dodgson retired, he noted in his diary that he "heard the Dean

make an excellent speech to the House" (Dodgson as cited in Cohen, p. 460; Cohen, pp. 100, 417). Upon news of Liddell's retirement Dodgson wrote to him of his "personal sense of our loss in your departure from among us..." Dodgson wrote to Mrs. Liddell that it will be a—

> "very *great* loss, to the University, the College, the City, and to myself...
>
> ....And, to *me*, life in Christ Church will be a totally different thing..." (Dodgson as cited in Cohen, pp. 508, 559).

Dodgson's Wonderland would cease without Liddell's protection. Who else but the author of the pagan Liddell-Scott *Greek-English Lexicon* would harbor such a Mad Tea Party?

A Devil's Bible for Babes: *Through the Looking Glass*

Dodgson's character, Humpty Dumpty, in the second *Alice* book, *Through the Looking-Glass*, was directly patterned after 'Humpty' Henry Liddell, even down to his first initial. The wall Humpty Dumpty sat on represented Liddell's kingdom. Dodgson said its doors were "not for open egress, but for the surreptitious drainage of a stagnant congregation" (Dodgson as cited in Cohen, p. 388).

Dodgson's book playfully lampooned Liddell's lexicon and its remolding of the meanings of words. Throughout the story, words had whatever meaning a character gave them. Humpty Dumpty (Henry Liddell) epitomized Dodgson's thesis. One literary critic sums up the 'message' in Dodgson's books: "Remember that words were invented to refer to things" (Hudson, p. 128). Alice said, "Language is worth a thousand pounds a word!" (The devil knows this, because Psa. 138:2 says God has

magnified his word above all his name. No wonder the serpent directs his attack by re-defining God's words.)

In *Through the Looking Glass,* Alice disagrees with the Red Queen, when she defines a 'hill' as a 'valley.' The Red Queen retorted, "You may call it 'nonsense' if you like," she said, "but I've heard nonsense, compared with that which would be as sensible as **a dictionary**." When the Cat defines 'growling' as 'purring,' Alice says, "Call it what you like."

As Alice and Humpty Dumpty exchange "academic pomposities," they expose the malicious motives of lexicographers (Cohen, p. 139).

> "I don't know what you mean by 'glory,'" Alice said. Humpty Dumpty smiled contemptuously. "Of course you don't – till I tell you. I meant 'there's a nice knock-down argument for you'!" "But 'glory' doesn't mean 'a nice knock-down argument,'" Alice objected. "When I use a word," Humpty Dumpty said in rather a scornful tone, "it means just what I choose it to mean – neither more nor less." "The question is," said Alice, "whether **you can make words mean different things**." "The question is," said Humpty Dumpty, "which is **to be master** – that's all"..."They've got a temper, some of them – particularly verbs, they're the proudest – adjectives you can do anything with, but not verbs – however, I can manage the whole lot! "You seem very clever at explaining words, Sir," said Alice..." (*Through the Looking Glass*).

Liddell and Dodgson Both Overthrow the Bible!

Alice in Wonderland "was in no sense a goody-goody book," notes one scholar (Hudson, p. 128). It was the first children's book which mocked authority figures. Expressing the rebel that Dodgson was, "A good deal of *Alice in Wonderland*" depicts "the caricature of a grotesque and doomed authoritarianism" (Thomas, p. 73).

> "He broke with tradition. Many of the **earlier** children's books written for the upper classes had lofty purposes; they **had to teach and preach**. Primers taught children religious principles alongside multiplication tables…"
>
> "A: In Adam's fall we sinned all…Children learned…to fear sin – and their books were meant to aid and abet the process…**The *Alice* books fly in the face of that tradition, destroy it…He was fed up with all the moral baggage…he went further and parodied the entire practice of moralizing**" (Cohen, p. 141 citing, in part, the *New England Primer*).

Dodgson began a revolution in children's literature. "[W]hatsoever things are true…pure…lovely" has given way to the fable, the perverse, the surreal, and the macabre, just like the Greek mythology accessed to produce the Liddell-Scott Lexicon (Phil. 4:8). Parents now read Dodgson's books to their children at bedtime, instead of the Holy Bible. "Next to the Bible and Shakespeare, they are the books most widely and most frequently translated and quoted" (Cohen, p. 134). The mutual anti-God agenda of lexicons *and* fairy tales needs to be exposed.

Dodgson's Blasphemy

The Bible says "For now we see through a glass, darkly; but then face to face:" (1 Cor. 13:12). What will we see and know once we get past the glass? Dodgson pretends to take Alice *through* that "Looking Glass" and show her *his* version of Jesus Christ. He shows her a mean Red 'Queen' who has "thorns…all round her head." He is mocking Jesus Christ's red blood-tinged crown of thorns. He shows her a mock Jesus, whom he describes as a foolish old man. Rev. 1:14 says, "[H]is hairs were white like wool, as white as snow; and his eyes were as a flame of fire…" Dodgson's *Through the Looking Glass* mocks saying —

"Whose hair was whiter than the snow,
Whose face was very like a crow,
With eyes, like cinders, all aglow…
Who rocked his body to and fro,
And muttered mumblingly and low,
As if his mouth were full of dough,
Who snorted like a buffalo-
A-sitting on a gate."

Liddell and Dodgson Wine-Cellar

Proverbs 20:1 says, "Wine is a mocker." Dodgson's mocking and blasphemous tongue was set on fire of hell. Perhaps its flames broke through Liddell's basement wine cellar, where he had—

"…wine parties almost every night…"

In Dodgson's *Through the Looking Glass*, Humpty (Henry Liddell), true to character, "…came to the door with a

corkscrew in his hand…" It must have been for the party where they "put their glasses upon their heads like extinguishers, and drank all that trickled down their faces – others upset the decanters, and drank the wine as it ran off the edges of the table…"

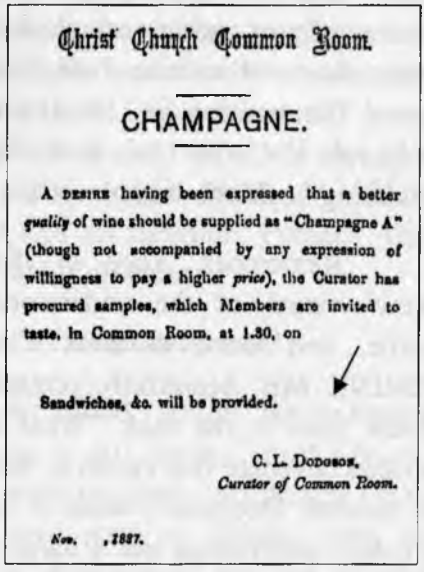
> "…Christ Church under **Liddell** seemed in **decline**. Small wonder that fathers who cared about their sons' education were more likely to send them to Balliol or New College. At that time Christ Church was not a leading College, and there was a great deal too much **card-playing**, **drinking**, and rowdiness…There were **wine parties almost every night**…" (E.G.W. Bill and J.F.A. Mason, Christ Church and Reform 1850-1867, Oxford: Clarendon Press, 1970, p. 137 as cited in Thomas, p. 172).

Liddell's college had "a smoking-room and extensive cellars whose stock varied between 20,000 and 25,000 bottles," of wine, whiskey and beer. This seems to be quite a huge stock for less than 200 students and faculty. Alcohol, including beer, whisky, and wine was also served to students and faculty at meals. In Liddell's 'wining and dining room,' all students sat by social class. "There was one chair, for the Dean, benches for all others." "Undergraduates of noble family, wearers of the gold-tasseled cap and gown, sat at the doctor's table…" (Thomas, p. 307, 80, 257, 313, 79 et al).

"There was a great deal too much drinking of strong liquors," wrote one observer of British boarding schools and colleges. When Dodgson graduated he gave a friend "a bottle of wine to drink" to toast him (Cohen, pp. 45, 20). Earlier, when Dodgson was a student in 1855, "he gave a 'wine'" party. A quarter of the college attended. "Ruskin held a similar wine

[party] as an undergraduate and assisted in carrying Dean Gaisford's son downstairs after it." The "after-dinner drunkenness" of "ecclesiastical society" was widely lampooned (Thomas, pp. 91, 112).

Liddell's extensive wine cellar needed a manager, so naturally Dodgson was chosen for this position of 'Wine Curator' in 1882. The revenues from *Alice in Wonderland* had allowed Dodgson to retire from active lecturing the previous year, at the age of fifty. He continued living at Christ Church and busied himself "obtaining whatever wine, cigarettes and sundries were needed for the comfort of the members..." Also under Dodgson's oversight was his "Smoking-Room Committee, to assist in the purchase of cigarettes and cigars" (Thomas, pp. 308, 314). "Wine is central to all common-room life, and Charles went to great lengths to provide the cellars with proper temperature controls." His stock included "the present stock of wine, **twenty thousand bottles**" (Cohen, pp. 421, 423). "His chief concern was the upkeep of the wine cellar..." (Hudson, p. 200).



Christ Church Common Room.

CHAMPAGNE.

A desire having been expressed that a better *quality* of wine should be supplied as "Champagne A" (though not accompanied by any expression of willingness to pay a higher *price*), the Curator has procured samples, which Members are invited to taste, in Common Room, at 1.30, on

Sandwiches, &c. will be provided.

C. L. Dodgson,
Curator of Common Room.

Nov. , *1887.*

"A crisis apparently arose when Charles discovered that the cellars contained a considerable quantity of brown sherry but no port..." (Cohen, p. 421). He spent much time in debates about *which* liqueur or brandy should be stocked, finally deciding, "I

will procure any others for which an order is given" (Thomas, p. 311). Critics said, "Dodgson was simply buying liqueurs for his friends..." They protested that "the Curator is breaking the Rules of the Club *if he uses our subscriptions* in making purchases of wines, etc., on behalf of individual members of Common Room...Such purchases are...illegal" (Thomas, p. 312).

For Liddell, Dodgson "held wine tastings, expanded the wine cellars, and filled them with valuable vintages to slake the dons' thirst..." "[D]octrinal disputation" took place, "over glasses of port and in easy chairs." Dodgson's "pack of cards" from *Alice in Wonderland* surely made their way into the dining room. The position as Liddell's Wine Curator was Dodgson's only job at Christ Church for the next nine years, until his declining health limited him to his rooms (Cohen, pp. 303, 304, 344, 420).

Remember, *Alice in Wonderland* 'experienced' her 'new' vision of the underworld after "she found a little bottle...and round its neck a paper label, with the words 'DRINK ME' beautifully printed in large letters." After she drank from it she said, "What a curious feeling!" The only bottled beverage that elicits a "feeling" and makes one "giddy" is alcohol. Dodgson's book is conditioning children to drink alcohol, anticipating not a hangover and delirium tremors, but an adventure and an escape. He prods, "it seemed quite dull and stupid for life to go on in the common way." Why, drinking from a little bottle could alter one's pint sized perception and make him feel "nine feet high," a colossus! Alice found *another* bottle,

> "[S]he uncorked it and put it to her lips. 'I know something interesting is sure to happen,' she said to herself, 'whenever I eat or drink anything; so

> I'll just see what this bottle does…' [B]efore she had drunk half the bottle, she found her head pressing against the ceiling…She hastily put down the bottle, saying to herself, 'That's quite enough…I do wish I hadn't drunk quite so much.'"

'Head-pressing' hangover aside, Alice later concludes that if she's "got to grow up…I suppose I ought to eat or drink something or other…" The caterpillar directs her to try psychedelic mushrooms, which again change her perception. "'Have some wine,' the March Hare said in an encouraging tone," when the mushrooms wore off. Alice reluctantly leaves Dodgson's underland, having learned that "all would change to dull reality" without "the little magic bottle…" Liddell treasured these tales Dodgson told his daughter. Perhaps Alice will grow up to be the next 'Curator of Wine.'

Liddell's 'Spirits' & Dodgson's Occult Interests?

Alcoholic beverages are called 'spirits' for a reason. They numb the mind, leaving it an "empty" host for evil 'spirits,' who seek bodies to work out their evil desires (Matt. 12:44, 45). Spirits do not have pens or pulpits; men do. Dodgson confessed in *Alice in Wonderland* that the invisible spirit speaks, "[A]s soon as there was mouth enough for it to speak with." (Remember, the Cheshire cat began with merely a mouth and the cat's body only gradually appeared.) Were evil spirits using 'men' as elevators between Liddell's wine cellar and his high ceiling Cathedral? Alice said through schizophrenic Dodgson,

> "Who am I then? Tell me that first, and then, if I like being that person, I'll come up: if not, I'll stay down here till I'm somebody else."

(B.F. Westcott, editor of the corrupt Greek text underlying new versions, was also the mouth-piece for evil spirits. He was a representative of a brewery and communicated with spirits in his Cathedral. See *New Age Bible Versions*.)

Whispering spirits told Dodgson the page number of the next hymn *before* it was even announced in church (Thomas, p. 351). Cohen says of Dodgson, "he relied on his inner voice. It told him to reject church dogma..." He said his ideas for the books "come of themselves" (Dodgson as cited in Hudson, p. 126). They "had also a way of their own, of occurring, *á propos* of nothing..." (Cohen, pp. 483, 368). "He was a believer in telepathy." (However, he must not have been *very* clairvoyant, because he used his math skills to construct a 'system' for betting on the Derby and other races) (Thomas, pp. 351, 95).

Dodgson wrote a book called *Phantasmagoria*, which was sympathetic to disembodied spirits. He was "a member of the Ghost Society," since it began in 1882, as well as a member of the Society for Psychical Research (an offshoot of B.F. Westcott's Ghostly Guild). His book collection included its proceedings. As in Catholicism, "Dodgson insists upon the real presence of Christ in the Eucharist," since spirits inhabit *everything* in Liddell's Cathedral (Cohen, p. 368; Sightler, p. 248, Cohen, p. 347).

"Charles's library contained numerous volumes on occult subjects..." (Cohen, p. 369). A student "identified a darker source of Dodgson's taste" and gave him some poems of the most macabre, Thomas Hood. "The craft of simple magic was

one that he used to entertain children for the rest of his life" (Thomas, pp. 108, 60). He speaks of "a conjuring trick" in *Through the Looking Glass*. Of course, Alice and her animistic coven of underworld friends sat witch-craft style "in a large ring, with the Mouse in the middle."

His circle of friends seemed perennially to center around the occult. While an undergraduate "his head was read by an Edinburgh phrenologist" to determine his personality based on the "bumps" on his head. "Soon after 1853, a clairvoyant, Minnie Anderson," gave him a reading (Thomas, p. 70). Dodgson's fascination with spiritualism, thought transmission, and all supernatural phenomena grew.

In one of Dodgson's later books, *Sylvie and Bruno Concluded*, 'Sylvia' became his third incarnation of Alice. In the introduction he promotes "Esoteric Buddhism" (Cohen, pp. 453, 369; Thomas, p. 184). According to him, this book is not a 'story,' but represents actual out of body experiences.

> "Charles assured Ruskin (January 8, 1890), through Ruskin's cousin, Joan Severn, that the book contained "no *dreams*, this time: what look like dreams are meant for ***trances*** – after the fashion of **Esoteric Buddhists** – in which the **spirit** of the entranced person **passes** away **into** an **actual** Fairyland"" (Cohen, p. 448).

Dodgson's Now Illegal Drugs

Dodgson spent most of his free time with the London Bohemian artist culture, a group not unacquainted with spiritualism, the occult, and altered states of consciousness.

One such acquaintance died from an overdose of drugs (Lizzie Rossetti) (Thomas, p. 185). Dodson's *Alice* books subtly promoted drinking to alter how one 'feels' and demonstrated the use of perception-altering psychedelics, such as eating mushrooms and using a glass pipe (hookah) to smoke hashish and marijuana. Dodgson depicted a caterpillar on a mushroom posed in the pagan Hindu lotus position, "sitting on the top with its arms folded, quietly smoking a long hookah..." (This is the device used by drug addicts to smoke hemp (cannabis), a drug also mentioned in *The Life and Letters of B.F. Westcott*.) Soon, "Alice folded her hands and began...

> "In my youth," Father William replied to his son,
> "I feared it might injure the brain;
> But, now that I'm perfectly sure I have none,
> Why, I do it again and again."

To change her perception, the caterpillar then instructed Alice to eat some of the mushroom. The mushroom makes her "like a serpent," who thinks, "the next thing is, to get into that beautiful garden..." In Dodgson's next book the garden has a "tree in the middle," as in Genesis 3. The mind-altering effects of psychedelic mushrooms and the Indian and Middle Eastern smoking of cannabis and hashish in hookahs were well-known at this time to Dodgson's community of bohemian friends.

The children who bred the drug culture of the 1960s had Dodgson's White Rabbit as their teacher. A song entitled "White Rabbit," recorded by Jefferson Airplane and written by Grace Slick, was, according to their official biography, "...intended as a slap toward parents who read their children stories such as *Alice in Wonderland* (in which Alice uses several drug-like substances in order to change herself) and then

wondered why their children grew up to do drugs." The lyrics say,

> "Tell'em a hookah-smoking caterpillar
> Has given you the call
> Call Alice when she was just small…
> And your mind is moving low
> Go ask Alice, I think she'll know…"

The song continues with references to Dodgson's *Through the Looking Glass,* in which a talking chess piece says, "And you've just had some kind of mushroom," making reference to a mind-altering psilocybin mushrooms. The song "White Rabbit" continues saying,

> "Remember what the dormouse said
> Feed your head, feed your head."

Dodgson, the drug pusher, panders to a new generation as the song "White Rabbit" is played on many TV shows from The Simpsons to The Sopranos (http://mercurie.blogspot.com/2008/03/white-rabbit-by-jefferson-airplane.html).

Evil Spirits & A Child

A father came to Jesus about his son, who could not speak and had a dumb spirit.

> "And he asked his father, How long is it ago since this came unto him? And he said, "**Of a child**" (Mark 9:17-21).

Sometimes Dodgson could not speak. "It wasn't exactly a stammer, because there was no noise, he just opened his mouth." "When he was in the middle of telling a story…he'd suddenly stop and you wondered if you'd done anything

wrong" (H.T. Stretton, "More Recollections of Lewis Carroll – II," *Listener*, February 6, 1958 as cited in Cohen, p. 290. It may have been physiological and unrelated to dumb spirits.)

We have no way of knowing how and when Dodgson moved so far away from God's ways. Evil spirits are looking for a passive vessel, even a child. As a child, Dodgson did not have access to violent video games, cable TV's x-rated movies, or Harry Potter books. All Dodgson needed to dismiss the English Holy Bible and descend into the depths of Satan was Liddell's *Greek-English Lexicon*. It opened the door to the pagan Greeks whose writings reek with every kind of wickedness pandered today *and a great deal that is much worse*. The "warm gloves" could not have reached up and taken hold of his mind, as these writings did. The lexicon trampled the Holy Bible's light-bringing words, leaving unhindered Dodgson's mad-hatter dash to the murky Greek myths. Soon God's authoritative voice gave way to the voice of Liddell and the call of the wild Greeks. Liddell allowed Dodgson to replace Jesus Christ with Aristotle, who recommended "carefully scrutinizing the ancients' doctrines, to find truth" (Dodgson as cited in Cohen, p. 539).

Dodgson's evil spirit is still looking for "mouth enough for it to speak." What better mouths than smiling-like-a-Cheshire-Cat seminary students or graduates, like Liddell, Scott, Dodgson, Ruskin, Jowett, Thayer, Strong, Brown, Driver, Briggs, Bauer, Moulton, Milligan, Danker, Vine, **and the next young man who buys one of their fractured fairytale keys for defining God's *Holy* Bible**.

"Sky-Soaring Fire" Burns the Evidence

Liddell died in 1898; Charles Dodgson, alias Lewis Carroll, died just four days before. Although Liddell was 21

years older than Dodgson, this Tweedledum and Tweedledee shared that Sunday's eulogy by Liddell's successor,

> "Dean Paget preached a sermon in Christ Church Cathedral honoring the memory of both men. The irony of the conjunction could not have been lost on many in the congregation" (Cohen, 526).

These two men's concurrent deaths and shared memorial paired them perpetually. Their duet continues today, as storytellers and lexicon sellers give them both 'mouth enough to speak.' They harmonize to overthrow the Bible for both young and old.

Dodgson "had been his friend, ridiculer, defender in the press, and who had in the end made the Liddell name more famous than royal visits, social pretension, or even the celebrated *Greek-English Lexicon*" (Thomas, p. 353).

The fires of hell, which Dodgson denied, burst through to consume his madness. As his last will and testament had stated, his risqué photos must be burned by his executor. "It was plain that on his death there must be a bonfire of many papers, sketches, photographs, and other items." The "nude photographs from the 1870," as well as the later sketches were burned "by his executors" on his death. "[P]art of his diary was found to be torn out, covering the troubled Oxford summer weeks of 1879…" (Thomas, pp. 355, 356, 352). "[W]hile Charles's relatives were sorting out his papers, a constant pillar of smoke rose from the chimney over his rooms as bundle after bundle of his papers, letters, and manuscripts went up in flames" (Cohen, p. 528). The "baffling turns of character that had disappointed some," "many would now consider proved" (Hudson, pp. 24, 25). All

that remains of Dodgson are his *Alice* books, which still send his old smoldering sin to the four winds.

When Dodgson died, the occult community rose up, joining others to donate money to his memory. Even Walter Besant, brother-in-law of Luciferian Annie Besant offered to give a double portion (Hudson, p. 23). Dodgson's *Alice in Wonderland* became "the companion of Sade (for whom the term 'sadism' was coined'), of Adolf Hitler..." and scores of hapless children and parents who somehow missed *The Journal of Nervous and Mental Disease* (1938). It warned parents of Dodgson's 'cruelty' (although its article was too Freudian). Alice was too apt to be "trying to box her own ears" or to have a Pigeon "beating her violently." In 1936 the article's author, who was from the Medical College of New York University's Department of Psychiatry, addressed the American Psychoanalytical Society. He warned his audience against "exposing children to the dangerous corruption of Lewis Carroll's books." "Dodgson had been a profoundly disturbed personality," all must conclude (Thomas, pp. 355, 363).

Liddell, Worse than Dodgson?

On a scale of 1 to 10, with the apex of wantonness being Dodgson at 10, where would Liddell stand in relationship to Dodgson? Morton Cohen, Professor Emeritus of the City University of New York and Ph.D. recipient from Columbia University says,

> "Charles was Conservative; the Dean Liberal"
> (Cohen, p. 389).

If Dodgson is defined as a "conservative," I do not want to read the *untold* chapter about the flaming 'Liberal Liddell.'

Too Late Now: Did Dodgson Reject the Gospel?

Dodgson was actually deaf in one ear and seemed averse to hearing the gospel in the other ear. His sister Mary had sent him a tract of her own in 1894. "As he warned Elizabeth in 1894, he had not the time to be a chatty correspondent, even on the matters of religious belief which she raised with him."

> "He told her that he did not read tracts, they were not worth it. He would make an exception for hers, which was evidently written for uneducated readers, and he would correct her English which seemed to him rather slipshod" (Thomas, pp. 335, 336 et al.).

The original Salvation Army of William Booth, then a powerful street-preaching organization, was scorned by Dodgson.

> "He deplored the vulgarity of the Salvation Army and the street preacher, yet attended the performances of Joseph Leycester Lyne, 'Father Ignatius,' the self-appointed abbot and leader of the Benedictine Order..." (Thomas, p. 230).

Dodgson wrote to the *St. James Gazette* on December 6, 1890, calling the gospel "vile blasphemies."

> "We shudder to hear yelled along our streets the vile blasphemies which the Salvation Army has made so common" (Bowman, p. 177 as cited in Thomas, p. 254).

He wrote again in 1892 to initiate legislation that would *outlaw* the marching of the Salvation Army. They were subject to attack by bystanders and he objected to the noise (Thomas, p. 254).

Regarding theology (not church management), Dodgson came to be a member of the Broad Church movement, those "who broadened the faith of the Church of England until it seemed to some to be no faith at all" (Thomas, pp. 318, 319, 39). When Dodgson was at the beach at Eastbourne, when speaking to friends he "admitted his inability to subscribe to the Thirty-Nine Articles" of faith. Those who "thought he had retained his family's faith unchanged, were deceived." "He might also have invited questions about his orthodoxy in April 1890, when he wrote that Christ was not perfect to begin with." "Dodgson describes Christ as an elder brother…" "He could not believe in bodily resurrection…" In church, it seemed that when "the congregation rose, Charles remained seated" in spirit (Cohen, pp. 367, 362). Dodgson viewed the blasphemous painting, "Christ in the House of His Parents" [Joseph is not Jesus father!] as "full of power" (Hudson, p. 135). "Charles rubbed intellectual and spiritual shoulders with other radical theologians, including Fredrick William Robertson." He thought, "[A] person need not own to any "*religious* beliefs whatsoever" to possess reverence…" (Cohen, p. 482).

Dodgson's 'Children's Bible'

Liddell and Dodgson were determined to find a replacement for the Holy Bible, Liddell for adults and Dodgson for children. Dodgson planned the "expurgation of the Bible." He begins *Alice in Wonderland* charging, "and what is the use of a book," thought Alice, "without pictures."

> "I don't know the meaning of half those long words, and, what's more, I don't believe you do either!" (*Alice in Wonderland*).

In Dodgson's later most depraved years, "He proposed a 'Child's Bible,' purged of coarseness and terror..." He wanted to do away with hell and the doctrine of everlasting punishment (Thomas, p. 250). The story of *Alice in Wonderland* is one long 'proof,' purposely placed in the minds of impressionable children, that the center of the earth in *NOT* a burning hell, as described in the Bible. It is as the Greek myths, classics, and lexicons described it, a place with no fire, where many creatures live, near Alice's river of tears, the Styx. In the world of *Through the Looking Glass,* Alice said "there'll be no one here to scold me away from the fire...Oh, what fun it'll be..."

Alice fell, "Down, down, down...I must be getting somewhere near the centre of the earth," she said. Alice entered this underworld through a door, a counterfeit of "the gates of hell" (Matt. 16:18); she used a "key," a counterfeit of the "keys of hell and death" (Rev. 1:18). She opened the door and found no burning hell, just a playful group of evolving half-men, half-animal creatures, "the loveliest garden," and "beds of bright flowers and those cool fountains..." Dodgson's tale tries to out-shout the rich man's cry, "cool my tongue; for I am tormented in this flame... (Luke 16:24).

> Were you descended from apes on your mother or your father's side?

Dodgson's books were replete with animals that were part human and part animal. He viewed a human as a "merely refined animal." Thomas sees the extinct Dodo and several of

the other Alice characters as reflections of "the Darwinian debate of 1859-1860..." (Thomas, pp. 110, 166). Dodgson invented a board game called "Natural Selection" in which the game's winner is the "survivor of the fittest." He sent Darwin a print of one of his photographs, offering to give him others if he wanted them. Dodgson wrote a letter to the *Pall Mall Gazette* (October 29, 1874) using Darwin's book as an example of how "all great things" take time to research. The January 30, 1875 issue of *Vanity Fair* carried a cartoon of Liddell with the blurb "maintaining the British Aristocracy as a superior and privileged race" (Cohen, pp. 352, 350, 351, 512). Dodgson, like Liddell, was the consummate snob and made condescending jokes about Negroes, referring to them as "niggers," (just as did *Revised Version* member, F. J. A. Hort; see *New Age Bible Versions* for Hort's quote) (*A Selection From the Letters of Lewis Carroll* (The Rev. Charles Lutwidge Dodgson) *to his Child-Friends*, ed., Evelyn Hatch, London: Macmillan, 1933, p. 25 as cited in Thomas, p. 4).

No Escort Service to Hades

The motionless bust of Hermes, that adorned their living quarters, did not come to life to escort Liddell and Dodgson to Hades, as the Greek myths teach. In fact, the underland in *Alice in Wonderland* was taken directly from the Greek writings of Homer (and other writings of Virgil). As such, it was portrayed as a land of 'Wonder,' not of "weeping and gnashing of teeth" (Matt. 8:12). Students of the classics see so many parallels between the Alice books and the Greek and Latin classics that *The Oxford Companion to Classical Literature* (1937 ed.) directs readers to "Alice in Wonderland" to see a picture of Virgil's Gryphon (Thomas, p. 158).

Alice in Wonderland was written as a dream, mimicking the dreams wherein Odysseus and Aeneas visited the "shades of

the underworld." The underworld was described in Book XI of the *Odyssey* and Book VI of the *Aeneid* (Thomas, p. 157). Virgil sees on the river's bank a flock of birds; Dodgson's tale tells of a "queer-looking party that assembled on the bank— with birds with draggled feathers." Alice said, "I always thought Unicorns were fabulous [from fables, not real] monsters, too!" New bible version editors, whose mothers read *Alice in Wonderland* to them, were pre-conditioned to remove the unicorns from all new bibles. They are like today's children who have 'actually seen,' in *Star Trek*, and now believe, that the cosmology of the Bible is not true (See also Cohen, p. 348).

In another of his books, Dodgson copied Virgil's story of the courts of Hades from the *Aeneid*. Hades' river, called Styx, mirrors Alice's pool of tears. The 'justice' of Dodgson's Queen of Hearts is from Virgil's *Aeneid* and its Roman underworld. "Dodgson's Wonderland and Virgil's underworld have strikingly similar judicial systems." The queen of Hearts said, "Sentence first – verdict afterwards," as did Virgil (Thomas, pp. 159, xi, 160). The Queen says, 'Off with your head,' but the Gryphon assures Alice that it won't really happen, (i.e. There is *really* no punishment for sin). The Gryphon says, "[T]hey never executes nobody, you know. Come on!" Like a Universalist, the Dodo says, "Everybody has won, and all must have a prize."

Dodgson mocks the Bible's judgment in Mat. 19:28 which says, "ye also shall sit upon twelve thrones, judging…" Dodgson says, "The trial's beginning!"… "The judge, by the way, was the King." Around him were "twelve" judges, "a scroll of parchment," and "blasts on the trumpet." The "evidence" consisted of "verses." Dodgson calls the twelve

judges, "Stupid things!...writing down stupid things." In both of the *Alice* books, the King is depicted as a buffoon.

What was Dodgson's motive for re-sketching the underworld to negate the Bible's picture of hell? Dodgson "denounced the doctrine of eternal punishment…as a mistranslation of New Testament Greek" (Thomas, pp.). What was Dodgson's source for re-defining hell? "[O]f a child," he had used Liddell-Scott's Lexicon. He thought "that the Bible had been mistranslated, since the Greek word ἀιών, in describing punishment, did not mean 'eternal,'" according to liberal lexicons (Thomas, pp. 4, 17, 320). Cohen says of Dodgson, "he concludes that "the word, rendered in English as 'eternal' or 'everlasting,' has been mistranslated…"" (Cohen, p. 483). It may not mean 'everlasting' in Greek mythology, Hellenistic culture, or Greek-English lexicons taken from them. But it does mean 'everlasting' in the Bible. The Bible is a revelation from God, who created language. It defines just what each of its words mean.


John Frederick Denison Maurice
1805-1872

Thomas writes of Dodgson's, "disbelief in the Christian doctrine of eternal damnation and bodily resurrection…" (Thomson, p. 69). "Both men [F.D. Maurice and Dodgson] believed that all souls would achieve salvation and remission from eternal punishment" (Cohen, p. 481). Maurice's Church Universal includes everyone as does Coleridge's 'ideas of unity.'

"Maurice seems to have been a powerful influence in his later rejection of such doctrines as eternal punishment" (Thomas, p. 196). Thomas said of Dodgson:

> "[H]is own later religious development was as critical of biblical fundamentalism as Maurice's" (Thomas, p. 196).

"Maurice's liberal religious philosophy, however, attracted Charles." F.D. Maurice (through his editorship of his magazine) "fought to keep the unorthodox and the eccentric in the Church." Maurice attracted Dodgson, who was found "attending Maurice's church often when in London." Dodgson later photographed Maurice. and Maurice "won his deep devotion." "He had already steeped himself in Coleridgean liberalism." Coleridge "...insists that the essential source of moral knowledge is the intuition..." (Frederick Maurice, ed., *The Life of Frederick Denison Maurice*, 1884, vol. 2, p. 384 as cited in Cohen, pp. 353, 356, 372; Cohen, pp. 163, 353, 363, 358). This, no doubt appealed to Dodgson's licentious and artistic interests.

> "Like Dodgson, he [his liberal friend George MacDonald] was a devotee of F.D. Maurice's preaching." "A Sunday morning in London in the 1860s usually saw him attending F.D. Maurice's services at Vere Street Chapel...and so made the acquaintance of the famous heretic." "Maurice took Jowett's side...in the attempted

> prosecution for heresy…and Dodgson corresponded with Maurice on the issue" (Thomas, p. 189, 196).

"In one respect their heresies anticipated Dodgson's own, by denying the doctrine of eternal punishment" (Thomas, p. 100). "In such matters as heaven and hell or infant baptism, Dodgson in the 1880s and 1890s had reached much the same conclusions as Jowett and the contributors to *Essays and Reviews* more than a quarter of a century before" (Thomas, pp. 100, 320).

Following the Greek's ideas about the afterlife, Dodgson sees *Hades* as the pagan Greeks saw it, not as the Bible portrays it. The Bible clearly defines hell, using words such as 'fire,' 'flame,' 'burn,' 'pains,' and 'tormented.' Its location is described as "beneath," "deeper," "lowest," "going down," "depths," and "dig." Why is the Bible not permitted to define its own words, when even secular lexicons define words based on pagan *contexts*?

Dodgson sees it as a place of purgation where repentance is allowed. This leads him not to condemn "Prayers for the dead" (Cohen, p. 366). Thomas said of Dodgson: "he was attracted by the idea that Satan might be a candidate for repentance and redemption" (Thomas, p. 33). He thinks God,

> "…will not punish *for ever* any one who desires to repent…If any one says 'It is certain that the Bible teaches that when once a man is in *Hell*, no matter how much he repents, there he will stay for ever,' I reply '*if* I were certain the Bible taught that, I would **give up the Bible**.'…And if any one urges, 'then, to be consistent, you ought

> to grant the *possibility* that the Devil himself might repent and be forgiven,' I reply 'and I do grant it!'" (Dodgson, cited in Cohen, p. 362).

Charles wrote in a letter to his sister that,

> "...my own view is that, if I were forced to believe that the God of Christians was capable of inflicting 'eternal punishment'...I should **give up Christianity**" (Dodgson as cited in Cohen, p. 362).

Oxford students had been to visit the shades so many times, via Liddell-Scott's *Greek-English Lexicon*, that Biblical visions of the Bible's burning hell merely amused them. How many countless Bible college students (or readers of new versions which mimic lexicons) have lost their faith after they read the description of the mythological *hades,* as portrayed in Greek Lexicons, instead of the English Bible's description of the English word 'hell.'

Dodgson told friends, "don't worry yourself with questions of *abstract* right and wrong...pray for guidance, then do what seems best to *you*, and it will be accepted by Him" (Dodgson as cited in Cohen, p. 373). Dodgson's idea of what "seems best to you," includes much sin that God will not accept.

> "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Proverbs 14:12)

Liddell's Mad Tea Party Hosts Heretics Only: Dodgson, Ruskin, Müller, Jowett, Kingsley, and Eliot

Dodgson's poem "Stolen Waters" includes the line, "They call me mad." He wrote of his alter-ego, the Mad Hatter, in his *Alice* books. The little private enclave that Liddell created with his choice bizarre friends was the hidden and private *Wonderland* of which Dodgson wrote. "'[W]e're all mad here,' said the Cat. 'How do you know I'm mad?' said Alice. 'You must be,' said the Cat, 'or you wouldn't have come here'" (See Thomas, p. 128 et al.).

Dodgson & Ruskin

Liddell's "social centre" was a harbor to not one, but two pedophiliacs, *another* Tweedledum and Tweedledee, really dumb and indeed depraved. Ruskin got to Christ Church fourteen years before Dodgson. Dodgson and Ruskin's "friendship" began in 1857 and grew during the next twenty years, when in 1875 Dodgson photographed him (Thomas, pp. 121, 71, 76). Dodgson's biographer said, "He could have thought himself displaced at the deanery by John Ruskin at that time a welcome friend of the Liddells..." (Cohen, p. 388). "And Ruskin, we are bound to note, was another admirer of little girls and by no means indifferent to Dean Liddell's daughters (he taught Alice to draw)" (Hudson, p. 92). Dodgson easily got Ruskin to sign a child friend's autograph. Dodgson's *Alice in Wonderland* included "the thin disguises of John Ruskin as conger eel" (Cohen, pp. 295, 136). Ruskin too had his brain washed away by classical Greek literature (Thomas, p. 74). Dodgson consulted Ruskin about his book's illustrations; they shared a mutual interest in art and persons involved in London's Bohemian life-style.

Dodgson and Müller

Liddell's artistic and architectural passion saw its expression, not only in the interest he shared with Dodgson in photography, but in the lavish redecorating of his college, church, and Deanery. During one of Liddell's decorating frenzies, he added an elaborate staircase, "built upon his share in the proceeds of the *Greek-Lexicon*..." (Thomas, p. 137). If the Lexicon does not make sense, it surely made cents. Their mutual friend, Max Müller said,

> "The Deanery of Christ Church was not only made architecturally into a new house, but under Dr. Liddell, with his charming wife and daughters, became a social centre not easily rivaled anywhere else. There one met not only royalty...but many eminent writers, artists, and political men...Ruskin, and many others" (Thomas, pp. 137-138).

Around Liddell's "social centre" spun Mad Tea Parties that included Dodgson and Max (Mr. New Age) Müller. "Dodgson's diaries record that he and Max Müller were one another's guests and also met at Liddell's Deanery dinners. On May 30, 1867 the Müllers and their two young daughters posed for Dodgson's camera, as they continued to do over the next three years. Dodgson commented on the loveliness of the two girls, Ada and Mary" (Thomas, p. 127). Max Müller had contributed the word "fetishism" to the 1894 Krafft-Ebling book, *Psychopathia Sexualis,* a book which also describes Dodgson's own mania (Thomas, p. 127). Dodgson's bookshelf was full of other such books about insanity. He pursued friendships with other men who were interested in mental aberration, such as the Commissioner in Lunacy (Thomson, pp. 126, 127, 196 et al.). Such a

whirling circle of madness leads Alice to say, "It's enough to drive one crazy!" Thomas said,

> "Oddity was a chief characteristic of Alice's world and, indeed, of Dodgson's own behavior. He was told to his face, by those unaware of his *alter ego*, that the famous Lewis Carroll had gone mad..." (Thomas, p. 127).

Dodgson & Jowett

Portraits of Liddell, Dodgson, and Jowett merge to fill one page of Thomas' biography. 'Humpty' Liddell was the master-mind. In the end, Dodgson's beliefs merged with Jowett's anti-Bible prejudices. "Within the confines of Oxford in the 1850s and 1860s, Dodgson and Jowett might almost have assumed the roles of Tweedledum and Tweedledee. The manner of their lives had much in common. Both were bachelor dons who lent themselves easily to caricature." In Dodgson's *original* illustrations for *Alice in Wonderland* (no longer used to illustrate the book) "the Caterpillar has a facial resemblance to Benjamin Jowett." The Caterpillar's Socratic style mimicked Jowett's lecture style. In 1933 Shane Leslie wrote that Dodgson's book was a satire on the Oxford movement with Jowett as the Caterpillar and Cardinal Wiseman as the Cheshire Cat (Thomas, pp. 102, 155). The fact that Liddell raised Jowett's salary, in spite of the very serious charges of heresy against him, elicited a poem from Dodgson:

> "...And passing rich with forty pounds a year.
> And so, I ween, he would have been till now,
> Had not his friends ('twere long to tell you how)
> Prevailed on him, Jack-Horner-like, to try
> Some method to evaluate his pie,
> And win from those dark depths, with skillful thumb,
> Five times a hundredweight of luscious plum..." (Thomas, p. 135).

Dodgson & Eliot, Stanley, Newman, and Kingsley

Dodgson held hands around the May pole with all of Liddell's strange friends. Literary critics suspect that Dodgson was influenced in his thinking and writing by George Eliot's *The Mill on the Floss*; he admits reading her *Scenes from Clerical Life,* just as Liddell did. Dodgson also had read heretic Charles Kingsley, whose publisher also printed Dodgson's books (Thomas, pp. 92, 154 et al). Dodgson was a friend of A.P. Stanley, whose wife had shown Dodgson's photographic portraits to the queen. Dodgson even pursued Catholic 'Cardinal' Newman to sit for a photograph and he agreed (Cohen, pp. 113, 296, 349). Dodgson fit, like the March Hare, at Liddell's Mad House Tea Party.

Children are not aware of the evil surrounding the author of the child's story, *Alice in Wonderland.* Wise parents should avoid it. Christians are not aware of the evil surrounding Alice's father, Henry Liddell, the author of the *Greek-English Lexicon.* Pastors and Christians would be wise to avoid this lexicon's Bible-destroying banter, which is buried throughout the mine-field of *all* Greek-English New Testament dictionaries and lexicons.

Thayer's *Greek-English Lexicon*:

Unitarianism

SUMMARY: Thayer's *Greek-English Lexicon*

- Thayer was a Unitarian, and as such he denied the deity of Christ, the Trinity, and the blood atonement.

- Thayer authored a *Greek-English Lexicon* that begins in the preface with a warning of his heresy by the publisher.

- Thayer used the corrupt Greek text.

- Thayer was a member of the corrupt *American Standard Version* and the Westcott and Hort *Revised Version* committees.

- Thayer used the context of perverse pagan Greeks to determine word meanings for his lexicon.

- Thayer's lexicon underlies many of the definitions in other lexicons and dictionaries, such as *Vine's Expository Dictionary* and *The Defined King James Bible.*

J. Henry Thayer (1828-1901)

Ask any Greek-spouting professor or pastor, 'What lexicon do you use?' Many use *Thayer's Greek-English Lexicon of the New Testament* because it is the least expensive. If he really does not know how to read Greek, he probably uses one of Thayer's stepchildren, *Vine's Expository Dictionary of New Testament Words* or Berry's *Interlinear Greek-English New Testament* by George Ricker Berry (lexicon in back). Thayer's poison spread into these and other Greek reference works:

- *Vine's Expository Dictionary of New Testament Words* observes in its Preface that, "Thayer's Grimm" was used (Lynchburg, VA: The Old Time Gospel Hour, no date, p. xii). It is not surprising that the "Godhead" is not even listed in Vine's, corresponding to Thayer's Unitarian beliefs (denying the Trinity).

- The Received Text *Interlinear Greek-English New Testament* by George Ricker Berry has a Greek-English New Testament Lexicon in the back whose "Introduction to New Testament Lexicon" says, "much material has been drawn from...the New Testament Lexicons of Thayer..." (Grand Rapids Michigan: Baker Book House, printing, p. v). (I cringe when I hear neophytes using Newberry's English above Berry's Greek text and actually thinking that it is THE one-and-only literal rendering of THE Greek. A little knowledge is a dangerous thing, but this amounts to *no* knowledge.)

Berry's use of Thayer is noted in the "Introduction to the New Testament Lexicon" in the back of the Interlinear. Berry states that "The material for this has been drawn chiefly from

Thayer." Among "[T]he grammatical references given are...*A Grammar of the Idiom of the New Testament*, Seventh Edition, Translated by J.H. Thayer; and Alexander Buttamn, *A Grammar of the New Testament Greek*, Translated by J. H. Thayer." "All the variations of any importance of the text of Westcott and Hort have been given." "[M]uch material has been drawn from...the New Testament Lexicons of Thayer and Cremer..." (Grand Rapids, MI: Baker Book House, p. v.; originally copyrighted in 1897 by Hinds & Noble).

If the reader does not have Vine's or Berry's, he is sure to be reading Thayer in many other lexicons, grammars, Bible software and interlinears or hearing him via the radio, with phrases such as, "the Greek says..." I mention Vine's and Berry's only because they are reference works unwisely used by otherwise conservative Bible teachers. Both Vine's and Berry's errors each merit entire separate chapters in this book.

Thayer: Bible Critic

Under the heading "Other Critics of the Text" of the Bible, the *New Schaff-Herzog Encyclopedia of Religious Knowledge* lists only two Americans: one of those two is "Joseph Henry Thayer"!!! Why would anyone want to see what *he thinks* the words of the Bible mean?! (*Schaff-Herzog*, New York: Funk & Wagnalls Company, 1908, vol. II, p. 111). *Schaff-Herzog* says he was "first rank" in "textual criticism." Thayer was "...from 1884 professor of New Testament **criticism**" (*Schaff-Herzog*, 1911, p. 314, vol. XI).

Thayer's Grim Foundation

The plot thickens. Ask any follower of Vine, Berry, or Thayer: 'Where did *Thayer* get *his* lexicon?' As Thayer's subtitle indicates, he translated German Karl Grimm's Latin-Greek Lexicon into English (*Lexicon Graeco-Latinum in libros Novi Testamenti*,

Leipzig, 1862, 1867 et al.). Grimm's lexicon in turn came from Wilke's *Clavis Novi Testamenti Philological* of 1839 (*Schaff-Herzog*, 1909, Vol. V, p. 79).

Who is Karl Grimm? What did he believe? Was Wilke even a Christian? Do the Greek-o-philes even know? Grimm's life's work focused on the corrupt non-biblical Apocrypha (i.e. the Books of Maccabees, Wisdom, etc.). "Grimm also took part in the revision of Luther's translation of the Bible (c.f. his *Lutherbibel und ihre Textes**revision***, Berlin, 1874; *Kurzgefasste Geschichte der Lutherischen Bibelubersetzung*, Jena, 1884)." Luther's text was based on the Received Text and was not in need of this major revision. Grimm's "circumspect supernaturalism" left Paul as the author of New Testament books (*unlike* lexical author Frederick Danker of an upcoming chapter), but other studies "critical" of the Holy Bible were pursued by Grimm (*Schaff-Herzog*, p. 79, vol. V). But *like* Danker, Grimm (and other higher Bible critics such as Ewald) were "dismissed from their office" of "teaching" for non-cooperation (T. K. Cheyne, *Founders of Old Testament Criticism*, London: Methuen & Co., 1893, pp. 92-93, et al.).

Thayer's lexicon pretends to take readers to the mind of Christ *first*, from the corrupt Greek text (see upcoming documentation), *second*, via pagan philosophers (see upcoming documentation), *third*, into the Latin language tinged with the corrupt Vulgate and Catholic mind-set (Grimm-Wilke), *fourth,* through Grimm's German-speaking mind and *finally*, into English as "Translated Revised and Enlarged" by Thayer - to match his Christ and Trinity-denying Unitarian mind-set (*Thayer's Lexicon*, title page). The naïve reader is then drawn down into this whirlpool, struggling to find the hidden 'meaning' of words, which are *already* self-evident in the context of each Bible usage.

Unitarianism & Thayer

Thayer's Lexicon begins on a grim secular Latin-Greek-German foundation, upon which he casts his dim Unitarian shadow over the basics of Christianity. J. Henry Thayer denies the Trinity, the deity of Christ, the blood atonement, and the punishment of hell — for starters.

Baker Books, in the Publisher's Introduction, alerts the reader of *Thayer's Greek-English Lexicon of the New Testament* to Thayer's heretical doctrines saying,

> "A word of caution is necessary. Thayer was a Unitarian, and the errors of this sect occasionally come through in the explanatory notes. The reader should be alert for both subtle and blatant denials of such doctrines as the Trinity (Thayer regarded Christ as a mere man and the Holy Spirit as an impersonal force emanating from God), the inherent and total depravity of fallen human nature, the eternal punishment of the wicked, and Biblical inerrancy" (Grand Rapids, MI: Baker Book House, 1977, p. vii).

"Harvard Divinity School was distinctly Unitarian...," so Thayer was very welcome and at home teaching there. "All the trustees and professors of Harvard College were Unitarians." "Harvard College had gone to the liberals..." (*Dictionary of Heresy Trials in American Christianity*, George H. Shriver, Westport, CT: Greenwood Press, 1997, pp. 32, 75). Unitarianism not only denies the deity of Christ, but also it teaches "salvation by character" and "the comparative study of all religions" (*The Encyclopedia Britannica*, New York, 11th edition, vol. 27, p. 596, 1911). According to the *New Schaff-Herzog Encyclopedia* (pp. 81-84, vol. XII), written by Thayer's friend, Philip Schaff, Unitarians teach the following beliefs:

- "humanity of Jesus"
- "Biblical criticism"
- "man" can have "a consciousness like that of Christ"
- "God's universal fatherhood"
- "criticized the doctrine of the Trinity"
- "opposed prayer to Christ"
- "against dependence on miracle and mere Biblicism"
- "independent spiritual intuition"

(Thayer was not the only Unitarian on his ASV/RV committee. It included Unitarian Jenkins Lloyd Jones, among others. "In theology he was a member of the radical wings of the Unitarians... In 1894, he was one of the founders of the World's Parliament of Religions... (Schaff-Herzog, Vol. VI, p. 225). His speech, along with all of the other liberals and occultists at the Parliament, is included, along with lexicon author Briggs and Luciferian, Annie Besant's, in the *Neely's History of the Parliament of Religions*. These speeches are discussed and documented in the book, *New Age Bible Versions*.)

Examples of False Beliefs in Thayer

Every word in *Thayer's Lexicon* is shadowed by his worldview. One who does not have Christ indwelling cannot understand spiritual things. His particular animosity to Jesus Christ, the Trinity, the blood atonement, and the *need* for salvation through faith makes him a double threat. The fox is not just watching the hen-house, he has torn it down and rebuilt it as a money-making Church's Chicken in every city.

Thayer, the ASV, and Christ a mere *creature.*

Thayer's speech entitled, "The Change of Attitude Toward the Bible," charges that the Bible does not present a consistent view of Jesus Christ. He says, "the Messiah, for example, presented in the New Testament is by no means a scrupulous reproduction of the Messianic portraiture of the Old Testament..." (Joseph Henry Thayer, *The Change of Attitude toward the Bible*, Boston: Houghton, Mifflin and Company, 1891, p. 25). As a Unitarian who denies the

blood atonement of Christ, he says, "Doubtless kindred embarrassments are met with in adjusting the Biblical imagery to the thought of those heathen nations which do not practice bloody sacrifices." He pretends that Jesus Christ, "the Word" should be understood by "the doctrine of the Logos, in its historic relations and philosophic assumptions," all of which are pagan. To a Unitarian, such as Thayer, the "crucified, risen, reigning Christ" of which he speaks, was a mere man whose 'Christ' spirit we are meant to emulate (Thayer, *Change*, pp. 29, 30, 69).

Thayer was on the American translation committee for the corrupt Westcott and Hort Revised Version, as well as the American Standard Version. As mentioned in an earlier chapter, *Strong Delusion*, the ASV note for John 9:38 calls Jesus a "creature" not the "Creator" (in reference to the words, "And he worshipped him"). It says, "The Greek word denotes an act of reverence, whether paid to a creature (as here) or to the Creator ..." However, the ASV has a similar note in Luke 4:7 referring to the worship the devil asks for ("If thou wilt therefore worship before me" ASV). Here the note omits the parenthetical (as here). Therefore, the ASV specifies that Jesus is, in their opinion, a "creature" not the Creator. But it does not specify that the devil is a "creature" and not the Creator! The ASV does the same thing in Matt. 4:9. It leaves the choice up to the reader as to whether the devil is a creature or the Creator. It states emphatically that Jesus is a "creature." The ASV denies the virgin birth. It changes Luke 2:33 from "Joseph and his mother" to "his father and his mother." To see further heresy in Thayer's ASV, see the exhaustive verse comparison chart in the chapter, *Strong Delusion*.

Examples of Heresy in *Thayer's Lexicon*

- *Evolution:* Because of his humanistic and Darwinian worldview, Thayer wrote that the "natural man" is really "animal life" (1 Cor. 2:14) (*Thayer's Lexicon*, p. 677). He contends that the "erroneousness" of "former generations," who believed the Bible, brought about what are now "outgrown opinions," such as that which "restricts the work of creation to six days of twenty-four hours each" (Thayer, *Change*, pp. 45, 46).

- *Works:* The *Thayer's Lexicon* publisher even warns that Thayer's view of repentance is wrong, based on his "view that man is inherently good, needing Christ not as a Savior but only as an example." Thayer squeezes in his belief that "good deeds" are a part of repentance (*Thayer's Lexicon*, pp. vii, 406).

- *No Trinity:* The King James Bible includes the word "Godhead" (Trinity) three times (Acts 17:29, Rom. 1:20, Col. 2:9). It is because there are three persons in the Trinity! The Thayer-Strong ASV has removed one of the times 'Godhead' is used, leaving only two verses which include it. Berry's *Interlinear* removes the Godhead in all but one verse. It replaces it with the Jehovah Witness's favorite substitutes, "divine" and "divinity." These words denote a quality or characteristic, not a title. The publisher of *Thayer's Lexicon* has a detailed discussion about this "vitally important" issue seen in *Thayer's Lexicon* (pp. vi, viii). Thayer says it is not always "deity" but simply a "quality or attribute" (*Thayer's Lexicon*, p. viii). As a Unitarian, he denies the Trinity and calls God, "the Eternal One" (Thayer, *Change*, p. 33).

The Jehovah Witness *New World Translation* loves Thayer's idea; it gives Jesus Christ only a "divine quality" in Col. 2:9; he is not a member of the Godhead to them. Watch Greek-o-philes point to Thayer and tell you that the three words are *different* words by a letter. One letter does not change the meaning. Have them prove that one letter does change the meaning. The three words are synonyms (see Thayer's Publisher's *Introduction*). They all begin with the Greek word for "God."

Thayer's definition is a private interpretation based on Thayer's Unitarianism – no Trinity, no Godhead. The pagan Greeks have no Trinity or Godhead. Thayer's methodology of using the writings of the profane pagan Greeks to define words will not work in the *Holy* Bible's New Testament.

Thayer & the Pagans

Thayer uses the secular "Liddell-Scott's Lexicon" (*Thayer's Lexicon*, p. XV). The Liddell-Scott is a strictly secular Greek-English lexicon. (Liddell-Scott's sinister motives were discussed in *The Language of the King James Bible*; also see the separate chapter on the Liddell-Scott *Greek-English Lexicon* in this book.)

In the opening pages of *Thayer's Lexicon,* he lists the names of well over 300 pagans and philosophers whose writings he consulted to give hints as to 'meanings' and usages of Greek words. The Greeks' writings, of course, do not give meanings in Greek, let alone English. They can only exhibit the word *in use* and therefore only *hint* at its meaning in *that* context. The hint is still in Greek. Bringing it into English takes it miles from its origin. Pairing those Greek hints with words in our 500,000 word English vocabulary is a guessing game at best. Thayer's

final destination is miles further still from the mind of Christ. Liddell's friend, Lewis Carroll, wrote in *Alice in Wonderland* (his perversely affectionate tribute to Henry Liddell and his daughter Alice).

> "When *I* use a word," Humpty Dumpty (Henry Liddell) said in a rather scornful tone, "it means just what *I* choose it to mean – neither more nor less."
> "The question is," said Alice, "whether you can make words mean different things."
>
> "The question is," said Humpty Dumpty, "which is to be master – that's all."
> "They've a temper, some of them – particularly verbs, they're the proudest – adjectives you can do anything with, but not verbs – however I can manage the whole lot!" (Gail Riplinger, *The Language of the King James Bible*, Ararat, VA: AV Publications, 1998, p. 72).

A peek at the beliefs of a few of those pagan philosophers, whose Greek writings Thayer consulted, will frighten any Christian of even modest discernment. (All quotes are taken from *The Classical Greeks* by Michael Grant, New York: Charles Scribner's Sons, 1989 or *The Dictionary of Classical Mythology, Religion, Literature, and Art*, by Oskar Seyffert, New York: Gramercy Books, 1995). Reading these Greek writings would be like watching an X-rated *Greek* movie to see what the words love, God, soul, or hell *really* mean in English. It will not work.

- *Aeschylus:* As the originator of the Hollywood play, he added a second speaker to the Greek drama. He was "initiated into the Eleusinian Mysteries" (classical occultism). His play, entitled *Persians,* included "sacrifices" at tombs with spirits appearing. His writings, from which Thayer gleans word-meanings, include such things as "Zeus' mistress," "revenge," "murder," "respect for the gods," being "seduced by Zeus,"

beings that "haunt him," and someone who "savagely kills" (*The Classical Greeks*, pp. 40-43). Plays full of sex and violence in early Greece are not good places to make the fine distinction between 'love' and Christian 'charity.'

- *Aristophanes*: a Greek playwright, whose works are described as follows: "the play's unrestrained sexuality and obscenity," men "dressed as women" in "drag," he who "gets drunk," and a "party, from which he staggers away happily, with a girl on each arm" (*The Classical Greeks*, pp. 131, 134, 136).
- *Sappho*: The poetess, "was again living in Lesbos, in the society of young girls…[S]candal…put an immoral interpretation on this society" (*Dictionary of Classical*, p. 557). Would this be a good place to define 'unseemly,' 'shamefacedness,' or 'sobriety'?
- *Euripides:* Lots of "murder," "suicide," "sacrifice to the underworld goddess," and the "bloodthirsty" who "kills her own children." If that is not enough, bring in a horror movie script with the original one-eyed monster, Cyclops – all written by a misogynist "woman-hater" (*The Classical Greeks*, pp. 118-119, 121).
- *Sophocles:* Humanism galore. "Many wonders there are but nothing more wonderful than a human being." Let's write "a hymn to humanity." Sophocles gave us Oedipus who "married his own mother." Let's go to his house for a Bible study! (*The Classical Greeks*, pp. 111, 112).
- *Isocrates:* The orator spoke about "enlightened self-interest," not a good place to find the definition of *charity* (*The Classical Greeks*, p. 221).
- *Socrates*: He "sometimes went into spellbound trances." He claimed to "be guided by a **divine** sign or voice" (*daimonion*). He believed "in the **daemon**" who spoke to him and he "corrupts the young." These crimes "brought Socrates to trial." He was "found guilty" and "sentenced to death." He committed suicide. Plato, one of his students, was a product

of his sodomite corruption (*The Classical Greeks*, pp. 148 149, 150; *Dictionary of Classical Mythology*, p. 594). Would he be a good guide to determine the meaning of the Greek word *daemon* (KJV 'devil') or 'divinity'?

- *Plato*: He was a philosopher, whose idea of the "divinity" of man and "heavy homosexual aura" have destroyed untold thousands who have followed his 'idea' (neo-Platonists, B.F. Westcott, etc.) (*The Classical Greeks*, pp. 207, 210). Plato wrote of the Eastern doctrine of "the One...of which the particular objects of sense are imperfect copies" (*Dictionary of Classical*, p. 481). The NIV and NKJV are loaded with reference to this neuter, 'One,' generated from secular lexicography.
- *Cratinus:* He writes political comedy plays "confessing himself a hard drinker" (*Dictionary of Classical*, p. 167).
- *Anaximander*: He was a teacher of Hindu philosophy who believed in "chaos, out of which all things proceed and into which things return" (*Dictionary Of Classical*, p. 31).
- *Anacreon:* He "paid perpetual homage to wine and love" with his "drinking songs" (*Dictionary of Classical*, p. 30).
- *Silius Italicus:* "He died in 102 by starving himself to death" (*Dictionary of Classical*, p. 587).
- *Seneca L. Annoeus:* He was the philosopher, who was "banished to Corsica...on the ostensible charge of being a participator and an accomplice in the debaucheries of Julia..." (*Dictionary of Classical*, p. 577).
- *Sotades:* He wrote "malicious satires partly on indelicate subjects" and "sarcastic remarks about the marriage of the king" (*Dictionary of Classical*, p. 599).
- *Philodemus:* He was a "philosopher of the Epicurean school" who wrote chiefly on "indelicate subjects" (*Dictionary of Classical*, p. 479).

- *Pythagoras:* He "studied…the mystic lore of the East and especially the wisdom of the Egyptians..." He believed in "the transmigration of the souls" (*Dictionary of Classical*, p. 531).
- *Porphyry:* He wrote "a treatise against the Christians in fifteen books, which was publicly burned" (*Dictionary of Classical*, p. 505).
- *Plutarch:* He wrote "On the Oracles of the Pythian [snake] Priestess" and "Isis and Osiris" (*Dictionary of Classical*, p. 498).
- Plotinus: He sat under "Ammonius Saccas, the founder of Neo-Platonism." He had "a mystical tendency especially in his doctrine of the ecstatic elevation of the soul to the divine being, to which he himself…attained on four occasions (*Dictionary of Classical*, p. 497).
- *Plautus*: He was a comic poet and had "pungent, if often coarse, wit" (*Dictionary of Classical*, p. 494).
- *Philostratus*: He was a Greek Sophist who wrote "the romantic Life of Apollonius of Tyana" (*Dictionary of Classical*, pp. 484, 485).
- *Heraclitus*: He believed, "From fire all things originate, and return to it again by a never-ending process of development" (*Dictionary of Classical*, p. 480).
- *Xenophanes*: He founded the Eleatic School and created the "doctrine of the One." He is called "the father of pantheism, who declared God to be the eternal unity, permeating the universe" (*Dictionary of Classical*, p. 480).
- *Philo*: He was a philosopher who joined "Platonism with Judaism" – sounds like a good place to find out what Jesus Christ was thinking when he gave the New Testament (*Dictionary of Classical*, p. 479).
- *Nicander*: He was a "priest of Apollo" (*Dictionary of Classical*, p. 417).
- *Lucian:* He "assails with special bitterness…Christianity" (*Dictionary of Classical*, p. 363).

- *Homer*: Among other things, he wrote a collection of Hymns...on the various gods [Apollo, Hermes, Pythian, Aphrodite, etc.]. "Their object is to praise the god at whose festival the recitation took place" (*Dictionary of Classical*, pp. 304, 305).
- *Heraclitus* believed, "The world, therefore, arose from fire, and in alternating periods is resolved again into fire" (*Dictionary of Classical*, p. 285).
- *Heliodorus:* He was "a pagan sophist," who wrote novels about "romance" (*Dictionary of Classical*, pp. 273-274).
- *Himerius:* He was "a pagan" (*Dictionary of Classical*, p. 295).
- *Gorgias*: "His philosophy was a nihilistic system which he summed up in three *propositions"* (a) nothing exists..." (*Dictionary of Classical*, p. 258).
- *Epictetus:* He believed that "the power of which he should be most in awe is the deity in his own breast" (*Dictionary of Classical*, p. 216).

Thayer's use of the pagan and "profane" Greeks led him to reluctantly list at the end of his edition those New Testament words for which he could find no pagan use, and therefore no 'definition.' Thayer will list words, such as "collection" and say the word is "not found in profane authors" (1 Cor. 16:1, 2). God said in 1 Tim. 4:7, "But refuse **profane**...fables." In 1 Tim. 6:20 he said, "avoiding **profane** and vain babblings." Aren't you glad the Holy Ghost gave us the words of God in a HOLY Bible in our own language? How convenient; how like God. "Every word of God is pure" (Prov. 30:5).

Thayer on the RV and ASV Committees.

Westcott and Hort sought American Bible critics to join with them and work as the American Committee of their Revised Version. In 1870 they voted "to invite the cooperation of some American divines" (Matthew Brown Riddle, *The Story of the Revised New Testament American Standard Edition* (Philadelphia: The Sunday School Times, 1908, p.

11). They asked American Bible critic Philip Schaff to select men who represented the critical modern movement.

> "The Rev. Philip Schaff, D.D., LL.D., Professor of Sacred Literature in The Union Theological Seminary, New York, by invitation of the English New Testament Company prepared a draft of rules for cooperation, and a list of names of biblical scholars who should probably best represent the different denominations and literary institutions in this movement. The suggestions were submitted to the British Committee and substantially approved" (Introduction by Dr. Schaff to *The Revision of the English Version of the New Testament*, 1872).

I have a *Revised Version* dated 1881, entitled, *The Parallel Bible, The Holy Bible...being the King James Version Arranged in Parallel Columns with the* ***Revised Version***, published by H. Hallett & Co., Portland, Maine. It lists Westcott, Hort, and Thayer on the same page as members of the Revised Version revision committees (see New Testament prefatory pages, no page numbers). Even the *original* preface to the NASV, which was taken from the ASV, said of the ASV/RV connection, "The British and American organizations were governed by rules...The American Standard Version, itself a revision of the 1881-1885 edition, is a product of international collaboration..."

Thayer had been chosen by Schaff and approved by Westcott and Hort. Thayer "was a member of the American Bible Revision Committee and recording secretary of the New Testament Company" (*The Encyclopaedia Britannica*, s.v. Thayer, Joseph Henry, p,

728, vol. 26.) He and his ASV Committee worked with Westcott and Hort on the British Revised Version "and the results of the deliberations were exchanged across the sea" (*Schaff-Herzog*, s.v. Bible Versions, p. 139, vol. II).

> "When the English Company had completed the first revision of a portion of the Bible, it was sent to the American Company for consideration and advice...[T]he English companies were not able to concur in all of the preferences expressed by the American companies and so when the English Revised Bible was published it included by agreement a statement of all of the non-concurred-in American preferences, in consideration of which the American companies bound themselves not to print or encourage the issue of any other revised bible until after the expiration of fourteen years from the date of the publication of the English Revised Bible" (*The Holy Gospels: A Comparison of the Gospel Text as It Is Given in the Protestant and Roman Catholic Bible Versions in the English Language in Use in America*, Frank J. Firth, New York: Fleming H. Revell, 1911, p. 9).

"The revised New Testament [RV] was published in England May 17, 1881...America had a peculiar reason for complaint, seeing that many an expression which American scholars had preferred was to be found only in the appendix, and they were bound not to issue a new edition within fourteen years. That time was up in 1896, and the American edition [ASV]...appeared in New York in 1901" (*Schaff-Herzog*, s.v. Bible Versions, p. 139, vol. II).

Thayer recommended the *Revised Version,* as late as 1891 (Thayer, *Change*, p. 30). Naturally, *Thayer's Lexicon* "prefers...the critical text of Westcott and Hort that underlies the English

Revised Version (1881) and the American Standard Version (1901)" (*Thayer's Greek-English Lexicon*, p. IX). Thayer's own Preface said he wanted "to produce a Lexicon which should correspond to the present condition of textual criticism" (*Thayer's Greek-English Lexicon*, p. XI).

Thayer's son-in law, Casper Renee Gregory, wrote the Prologue for and re-issued, with fellow Unitarian, Ezra Abbot, the 8th edition of Tischendorf's corrupt Greek New Testament. Gregory also re-worked the numbering system for Greek manuscripts to make it seem more favorable to the corrupt text. "Professor Dr. Casper Rene Gregory, the son-in-law of Dr. Joseph Henry Thayer" was "Professor of New Testament at Leipzig" (Horsley, *The Origin and Scope*, Deissmann to William Fiddian Moulton, 26 April 1917).

When the fourteen years had lapsed so that the American branch of the RV Committee could publish their differing translation, "there remained only three" living American New Testament Committee members, including "J. Henry Thayer." So the final form of the American Revised Version (today called the *American Standard Version* and revised to be the *New American Standard Version*) was strikingly under Thayer's control, particularly since his "records of the earlier meetings" were the only ones remaining. (*The Holy Gospels: A Comparison of the Gospel Text as It Is Given in the Protestant and Roman Catholic Bible Versions in the English Language in Use in America*, Frank J. Firth, New York: Fleming H. Revell, 1911, p. 10).

Thayer's name is the only one that appears on the *American Standard Version*. Thayer's role was so crucial that his name appears on the copyright page as "Secretary of the New Testament Company" (*Holy Bible*...Newly Edited by the American Revision Committee, Camden, NJ: Thomas Nelson and Sons, 1901).

Even Bible critic, Charles Briggs, admitted in 1906 that, "The AV [KJV] has maintained its hold on the English

Protestant world until the present time. The **RV**, of 1885, prepared by a **joint British and American Committee**, under the authority of the Convocation of Canterbury, has thus far been unable to replace it" (Charles Briggs, *The International Critical Commentary: The Book of Psalms*, NY: Scribner's Sons, 1914, p. cix, cx).

> Schaff confessed that "...to the great mass of English readers King James's Version is virtually **the inspired** Word of God..."(Philip Schaff, *A Companion to the Greek New Testament and the English Version*, 4th ed. rev. NY: Harper & Brothers Publishers, 1903, p. 413).

Thayer Causes Loss of Faith

A secular history book, entitled *The Growth of American Thought*, by Merle Curti (New York: Harper & Brothers, 1951), credits Thayer (as well as Briggs and Brown of the Brown, Driver, Briggs Hebrew-English Lexicon) as chief among a handful of men who shook the nation's faith in the Bible. They shook "The foundations of orthodox belief in supernatural powers..."

> "[C]omparative philologists and scholars trained in the criticism of documents had long been applying themselves to a rigid examination of the texts of the Bible...[T]hese studies made it increasingly clear that Holy Writ had not originated in the way in which Christians who accepted it as literal truth had long believed. On the contrary, it was shown that the Bible was a compilation of a great variety of writings...The confusion and error in its pages simply did not square with the doctrine that it was the product

> of divine knowledge...Scholars...demolished the Biblical account of the peculiar origin of religious faith taught in the Bible. Their painstaking labors demonstrated that accounts of deluges, virgin births, crucifixions, and atonements were present in the religious writings of many peoples other than the Hebrews...American theologians limited themselves to translating the findings of Continental scholars in the field of higher criticism...The revised version [RV] of the King James Bible which appeared in the eighties was the result of the **cooperative labors of American and English scholars**. The Hebrew and the New Testament lexicons of Francis **Brown** [BDB] and J. Henry **Thayer** were credible achievements...This general position of regarding the Bible as a source not of revealed truth regarding the creation and the origin of Judaism and Christianity but rather as a literature...won increasing acceptance... [T]heologians were brought to trial for heresy by reason of the favor they showed toward the results of the higher criticism...Charles A. Briggs [said] "inspiration" was not "scientific"...[M]any were accepting the new position that the Bible was neither in origin nor in nature what had been traditionally believed" (*The Growth of American Thought*, pp. 540-543).

The "philologists," cited as destroying many people's faith in the Bible, had a meeting called the First American Congress of Philologists. The speakers included pagans, Catholics, and Bible critics such as J. Henry Thayer and Professor Hyvernat

from Catholic University. One of the speeches was "A Note on the god Mut" (*The Whitney Memorial Meeting: A Report on That Session of the First American Congress of Philologists...*, Charles R. Lanman, Boston: Ginn and Company, 1897, pp. 111, 114).

Thayer's Lexicon was not his only contribution to the loss of faith in the Bible. He was "the president of the Society of Biblical Literature (SBL, founded in 1880)...The SBL championed higher critical study in the United States..." He became the "first chairman of ASOR's [American School of Oriental Research] managing committee." It was characterized by "rejecting the defense of the Bible..." (*Shifting Sands: The Rise and Fall of Biblical Archaeology*, Thomas W. Davis, New York: Oxford University Press, 2004, pp. 40, 41).

The Dictionary of Heresy Trials in American History

The *Dictionary of Heresy Trials in American History*, when recounting the "Background" which brought Newman Smyth to trial for heresy, cites the influence of "professors such as Joseph Henry Thayer," who "introduced students to recent **critical** methods of studying the scriptures, including the uncertainties of documentary evidence..." With the publication of several heretical books of his own, Smyth soon "emerged as a prominent advocate for Protestant liberalism." The "critical views" of the Bible, which he had learned from Thayer, as well as the "New Theology" fostered by these views, brought about a "heresy trial" which kept Smyth from a teaching position at Andover Seminary (George H. Shriver, *Dictionary of Heresy Trials in American History*, Westport, CT: Greenwood Press, 1997, pp. 369, 373, 375 et al.).

The *Dictionary of Heresy Trials* not only cites Thayer, it devotes an entire chapter to the heresy trials of Philip Schaff, the ASV/RV chairman whose handpicked thugs, such as Thayer and Strong, help him wrench words from the Holy

Bible. The book says, he "nearly had his career cut short by heresy trials. Philip Schaff's academic life in the United States actually opened and closed with heresy trials." It began with "Schaff's own heresy trials in 1845 and 1846" and ended "as he became a witness for the defense in the famous Charles Augustus Briggs trials of 1891-1893."

"Schaff was tried for heresy for expressing ideas in his Mercersburg Inaugural that had become a part of conventional learning among the German scholars," who had been his professors in Germany. These include the rabid Bible critics F.C. Baur and August Neander. Schaff's "appreciation of medieval Catholicism" and his book, *History of the Apostolic Church,* led Rutgers Professor J.W. Proudfit to close "his review with a sarcastic suggestion that if Schaff's book were used by seminaries as a text, some **Jesuits** should be employed to teach it!" "To them Schaff was merely playing into the hands of the papists..." and would "at length safely arrive at the seven hilled city." Schaff referred to the "distractions of Protestantism" and hoped all Protestants would be brought into "true Catholic union."

Schaff said he wanted to "disentangle the scriptures from traditional embarrassments, such as the theory of a literal inspiration or dictation..." Many charged that his "teaching and writing did not meet biblical standards..." (Shriver, pp. 327-335). The ASV readings, seen today as definitions in *Strong's Concordance*, came from Schaff and his Unitarian-led bandits, Thayer and Strong.

Thayer's Blasphemous Speech

Thayer gave a speech at the YMCA that was extremely critical of the Holy Bible. He said people should not be **"rigid and unprogressive and imprisoned forever in a book."** He

admitted, "The **adverse criticisms** which it elicited on this occasion were so sharp, and appeared in so many religious journals East and West, that justice to all seemed to require that it should be printed exactly as it was spoken." He said he hopes its publication would bring charges of "less **heresy** than they have charged it with" (Thayer, *Change*, pp. 16, v, vi).

His lecture begins and ends by charging the Bible with error. He consoles listeners saying, "No substantive part of the truth of Christianity is discredited, should we perchance discover that the collection and even the composition of its books are not free from traces of the **imperfection** which cleaves to all things human" (Thayer, *Change*, pp. 8, 9). He aligns his views with those of the Catholic church. He says, "And in the second place allow me to remind you that the view of these writings in which we, as New England Puritans, have been reared has not been the prevalent view in the Christian church through the centuries. The Church of Rome, as you know, recognizes ecclesiastical tradition as of coordinate authority with the written records…" (Thayer, *Change*, p. 9). He says,

> "American Christianity…has laid a **disproportionate** emphasis on the full and final character of the Scriptural teaching…This **exaggerated theory** has been comparatively harmless in bygone days…But by reason of improved methods of philological study, of progress in science and discovery, of accumulating results in archaeological and historic research, the theory has come to occasion restlessness and perplexity, at times not a little distress, in thoughtful souls. It has become a **yoke** which they – like their fathers – are unable to bear. It is the claims of this

> exaggerated theory respecting the nature and function of the Biblical teachings which I invite you to join me in testing. Confining our view principally to the New Testament, we may see the **erroneousness** of the position described if we recall the circumstances in which the New Testament originated" (Thayer, *Change*, pp. 10, 11).

He accuses Christians of a "blind sense of reverence" and a "bondage to literalism." He adds, "ought not our theory of inspiration to be reconstructed" (Thayer, *Change*, pp. 27, 19). He concludes of the Bible's record,

> "All the records, to be sure, are of a secondary character; **no one of them has his [God's] personal endorsement or authentication.** And their very number and differences seem wisely designed by divine Providence to preclude bondage to the letter" (Thayer, *Change*, p. 38).

He believes Bible "language is not fitted, and consequently was not intended, to be applied universally and just as it stands to the thought and life of the nineteenth Christian century" (Thayer, *Change*, p. 34). He adds,

> "In all these things there was of necessity a large temporary element. The power of Christianity itself has been shown in the abolishment, or at least the essential modification, of many of these forms of thought and speech and action. It is an obvious misapprehension to confound the temporary with the permanent" (Thayer, *Change*, p. 61).

Thayer calls men "ignorant enthusiasts," who believe that the Holy Bible is the words of God. He claims that such a

man "holds the believer of the present day to the letter of those records of the past" (Thayer, *Change*, p. 54). He says, "The critics *are* agreed, that **the view of Scripture in which you and I were educated, which has been prevalent here in New England for generations, is untenable**. And you and I may convince ourselves that, so far at least, they are thoroughly in the right" (Thayer, *Change*, p. 65). He quips, "Our formularies of doctrine and schemes of ethics are transitory. Progress in philosophy, changes in society, necessarily modify them. Statements and views accepted at present must in time be superseded, as their predecessors have been" (Thayer, *Change*, p. 68-69).

He hopes Christians will *stop* trusting in the Bible and —

> "running to it under every mental perplexity…proclaiming the same as the final and unerring answer of Infinite Wisdom…In looking upon it as primarily designed to give divinely authenticated information on all details of life and destiny, we are grievously overstraining its legitimate use. The view of the Scriptures here urged I have called a "change." But let me remind you again that it is such only in reference to current and local and comparatively recent views. Of the great mass of Christian believers down through the centuries it is doubtful whether more than a small fraction have held the hard and fast theory currently advocated among us today. **They may be said to have been unanimous and emphatic from the first in asserting the inspiration of the written word; but as to the degree and nature of this inspiration there has been great diversity, or at least indefiniteness, among leading**

> **Christian thinkers all along.** It was not before the polemic spirit became rife in the controversies which followed the Reformation that the fundamental distinction between the "Word of God" and the record of that word became obliterated, and the **pestilent tenet gained currency that the Bible is absolutely free from every error of every sort**" (Thayer, *Change*, pp. 61, 62-63).

He asserts, "The mistaken views we are considering involve a misuse of the Biblical term "Word of God." He said this term can only be used under "proper safeguards." To use it to refer to the *whole* Bible is, according to Thayer,

> "...a mistake, and like other mistakes has produced pernicious results. For the term "word of God" even the tyro in Biblical study ought to know does not denote a *record.* It is the spoken word, as the very etymology of the common Greek term indicates..." (Thayer, *Change*, pp. 40-42).

He mocks what he calls "relentless champions of the unyielding sanctity of the very letter of Holy Writ." He asserts, "...we hear well-meaning but over-zealous believers reiterating "The Bible is the Word of God..." He redefines the phrase "word of God," stating that it means "the subject matter" of the Bible, not any "fetters of bondage to the letter" of its very words (Thayer, *Change*, p. 48, 44, 45). How strange that he could re-define the word "word," divorcing it from its primary and universal meaning. Since Thayer does not even believe that the Bible is the word of God, why would we go to his lexicon to find out what the Bible's words mean? Today many will call the King James Bible the "word of God." But, like Thayer, they redefine the word 'God' as "the KJB translators." The phrase "word of

God" today has become a meaningless expression because of Lexicons, such as Thayer's, which claim to *correct* the words of God.

Thayer, as an unregenerate "natural man," cannot understand the Bible, because it is "spiritually discerned." He charges that there are "verbal contradictions," "variant forms," and "diversities" in parallel accounts in the Bible. He demands, "how are they consistent with the punctilious literal exactness claimed for the records by the old style well-meaning but shortsighted theorists?" (Thayer, *Change*, pp. 34, 35, 36). He continues saying, "We may find another reason for **questioning** the theory of the coequal and **infallible authority** of all parts of the New Testament in the fact that theory sets at defiance the law of historic sequence and proportion" (Thayer, *Change*, p. 36).

The following are just a few of Thayer's criticisms of the Bible which pine on every line of his sixty-seven page treatise:

- He calls the book of Luke only, "fairly trustworthy." He adds, "But it is calamitous when such believers are made to feel that loyalty to him [Luke] as a sacred historian should make them slow to admit his fallibility in things secular..." [i.e. history] (Thayer, *Change*, pp. 52-53).

- He says, "many concurrent indications demonstrate that the Pentateuch is a composite structure of diverse dates [i.e. Moses alone did not write the first five books of the Bible], that the linguistic and internal characteristics of many of the Psalms disprove the statements in their superscriptions" [i.e. David did not write the Psalms] (Thayer, *Change*, p. 50).

- It soon becomes apparent that Thayer's distaste for the Bible arises from his libertine and carnal heart. He

mocks what he calls "fragmentary and outlying groups of Christians" who hold to "the illicit character of marriage with a non-Christian."

- He mocks the "Temperance Society" and says Paul said "to be no longer a water drinker" (Thayer, *Change*, pp. 41, 47-48, 59).

- He asserts that the non-canonical books, such as "The Epistle of Barnabas" and "The Shepherd of "Hermas," were considered 'scripture' by the early church (Thayer, *Change*, p. 13).

After listing these and many more pages of so-called reasons to disbelieve the Bible, he concludes,

> "Facts like these – and they are too many to detail here – are significant. They remind us that the church produced the Bible, not the Bible the church. They may teach us that when we set the book up as the infallible and final appeal in all matters of religious belief and life, we are doing something for which we are destitute of historic warrant; we are assigning it a place and a function which it neither held nor exercised at the outset..." (Thayer, *Change*, p. 14).

Bible defenders challenged Thayer. He admits, "But some one may say, You are giving us in the place of the Bible little more that a batch of problems. You have brought together a mass of troublesome facts, and present them to us as though they constituted the Bible. We can find such things in abundance in the works of the destructive critics" (Thayer, *Change*, p. 63). He admits that Christians were,

> "habitually warned in representative religious journals to be on their guard against the "advanced views" in this book, the "radical views" in that, the "neological tendencies" in a third, and so, till they grow timid about entering very deeply into Biblical studies..."

His 'Bible' study is 'bible criticism.' He charges that it is wrong—

> "that young men should be made to feel that the better Biblical students they become, the worse Christians they are likely to be..." (Thayer, *Change*, p. 53).

He says,

> "But again, the mistaken character of the view of Scripture we are considering appears in the fact that it sets the scholar at variance with the Christian" (Thayer, *Change*, p. 49).

If all Christians agree *against* the 'scholar,' we may easily dismiss the scholar. Thayer says, "Is it not to be grievously deprecated that our love of **truth** should pull us one way, and our allegiance to our creed or our professional interests and success pull us another?" (Thayer, *Change*, pp. 51-52). All heretics vaunt their so-called "truth" above the Holy Bible. Luciferian H.P. Blavatsky's motto was "There is no religion higher than truth." In place of the Holy Bible, Thayer offers the private "experience of an individual believer." He honors those who "broke away from traditions, and followed heroically the divine guidance" (Thayer, *Change*, p. 55). Thayer's Lexicon uses the word "divine," which is an adjective defining a mere quality, as a substitute for the noun "Godhead," which identifies and

names the Trinity. He degraded the name of Christ; was it an accident that his own name was carelessly given as John, instead of Joseph, in the list of editors for the Revised Standard Version in *one* of the RV editions that I have in my collection?

Summary

When even compromisers, such as B.B. Warfield, point an accusing finger at Thayer's heretical view of the Bible, the grave degree of Thayer's unorthodoxy comes into focus (See B.B. Warfield, *The Inspiration and Authority of the Bible*, Marshall, Morgan and Scott, 1951, p. 170). Thayer's distaste for the Holy Bible, his Unitarian religion, his corrupt Greek text, and his reliance upon pagan philosophers make his *Greek-English Lexicon* (and works derived from it such as Vine's) a crumbling cornerstone upon which to construct new versions and Greek word studies.

Thayer's work has even "crept in unawares," in the so-called 'definitions' in ***The Defined King James Bible*** by D.A. Waite, Jr.. When asked what he used to create his definitions, Waite said, "I am relatively certain that this would have included *Thayer's Greek Lexicon of the NT*..." (Letter to Edward Carrington, 8/19/08 on file). KJB critics consequently observe that the definitions in Waite's Bible sometimes mirror the *corruptions* in the *new versions* (http://www.a-voice.org/discern/dkib.htm). The upcoming generation cannot afford to carry Thayer's mistakes any further. D.A. **Waite**, Jr. also worked on the corrupt so-called *Easy Reading King James Bible*, whose errors were exposed in chapter 13 of *In Awe of Thy Word.* The Waites' notion and practice, that "there might be other renderings from the original languages which could also be acceptable to us today" is dangerous, since the source of these "other renderings" is the same corrupt lexicons used by new versions (D.A. Waite's other corrupt sources are exposed on p. 962, chapters 17, 18, 25 & 28; he denies KJB inspiration (see ch. 31) (quote taken from the Dean Burgon Society, Articles of Faith, Nov., 2009, DBS e-News).

Chapter 10

Satan's Synonyms: R.C. Trench's *Synonyms of the New Testament*

Definitions used in:

- **George Ricker Berry**
  Interlinear Greek-English New Testament Lexicon
- **W.E. Vine's**
  Expository Dictionary of New Testament Words
- **Kenneth Wuest's**
  Word Studies from the Greek New Testament
- **Marvin Vincent's**
  Word Studies in the New Testament
- **TDNT and most lexicons**
- **Logos Bible Software, Accordance Bible Software, Libronix and Other Online & Software Programs**
- **Seen in New Versions of the Bible NIV, NASB, ESV, HCSB, NKJV, NJB, NAB, The Message etc.**

The Hidden History of the Oxford English Dictionary

Richard Chenevix Trench
1807-1886

Courtesy of Palmu Publications

R.C. Trench's official portrait shows him donning the 'X' medallion, like the Masonic Grand Scottish Knights of St. Andrew, the 'X' Club, and the Skull and Bones (*See p. 401 and chapter 27 for more details.).

R.C. Trench: *Synonyms of the New Testament* Today

Did you ever wonder where the words in new versions came from? Or have you thought to question where *Strong's Concordance* and all Greek reference works get their so-called English definitions? Tracing each word back, from one plagiarist to the next, leads to the dead men's minds which originally concocted the lexical works of the 1850s. Many of the words seen in new versions such as the NIV, TNIV, ESV, HCSB, NASB, and NKJV festered from the germs spawned in the mid-eighteen hundreds by one of Satan's scribes, R.C. Trench (1807-1886). He remolded the words of the Bible by forcing them through the wringer of pagan Greek philosophy which can wrench from words any drop of godliness.

Like Strong, George Ricker Berry's *Interlinear Greek-English New Testament* contains a corrupt "New Testament Lexicon" and "New Testament Synonyms" in the back. He admits, "much material has been drawn from R.C. Trench, Synonyms of the New Testament." Since this *Interlinear* is used unwarily by conservative Christians, a warning is in order (George Ricker Berry, *Interlinear Greek-English New Testament*, Grand Rapids, MI: Baker Book House, 8th printing 1985, "Introduction to the New Testament Lexicon," p. v.).

Also today, W.E. Vine disentombs the musty stench of Trench's pagan Greeks in his *Expository Dictionary of New Testament Words*. He leaves a reeking record and pinched-nosed readers, admitting he used "such works as Trench's New Testament Synonyms." Vine's book serves as the whited sepulcher and pall-bearer to carry their remains to unwary Christians (W.E. Vine, *An Expository Dictionary of New Testament Words*, Old Tappan, N.J.: Fleming H. Revell Company, 1966, Preface).

Kenneth Wuest's *Word Studies from the Greek New Testament* and Marvin Vincent's *Word Studies in the New Testament,* both published by Wm. B. Eerdman's, reference Trench's *Synonyms of the New Testament* constantly. Many other Greek reference books in turn take their definitions from Wuest and Vincent and are vicariously using Trench. The TDNT and all subsequent lexicons invariably use Trench's synonyms (along with those of Liddell-Scott and Thayer). Logos Bible Software, Accordance Bible Software, Libronix and other online & software programs carry the complete edition of Trench's *Synonyms* to an unwary new generation.

Trench on the *Revised Version* Committee

R.C. Trench was a member of the Westcott and Hort *Revised Version* Committee of 1881. He had established himself as a critic of the KJB quite early. He was preceded only by petty Catholic priests and a posse of Unitarians poised at re-crucifying Christ. Trench followed immediately on their heels and was one of the *very* first to secularize the meanings of Bible words. His "repute" was in "biblical criticism," modeled after unbelieving "modern Anglo-German learning" (*Schaff-Herzog Encyclopedia of Religious Knowledge*, NY: Funk and Wagnalls Company, vol. 12, p. 1). He was one of the first to write a book suggesting a revision of the King James Bible (also called the Authorized Version). His biography, *A Man of Ten Talents: A Portrait of Richard Chenevix Trench* by J. Bromley said,

> "The first to put forward proposals and make experiments towards this end had been certain **Unitarian** scholars...but interest in the matter began gradually to spread throughout all Christian bodies...It was a subject upon which

> we should hardly expect Trench to keep silent, and in **1858** he made his contribution to the debate in a 215-page book entitled *On the Authorized Version of the New Testament, in connection with some recent* ***proposals for its Revision***..." (J. Bromley, London: S.P.C.K, 1959, p. 235).

The cunning conclusion Trench reached was that "on the whole I am persuaded that a revision ought to come; I am convinced that it will come" (Bromley, p. 236). (This chapter will end showing that Trench was not content with rewriting the Bible, but he set in motion the "radical" anti-Bible revision of the English dictionary.) In the *Princeton Review*, as early as 1859 Charles Hodge remarked on Trench's early proposal to change the King James Bible (Charles Hodge, "Review on Dean Trench's Proposal for Revision of the New Testament," *Princeton Review*, vol. 31, 1859, p. 280). The diaries of British Prime Minister Gladstone reveal that on September 14, 1862 he read Trench's book recommending revision; Trench also met with Gladstone personally. Gladstone was consequently instrumental in moving forward the *Revised Version* (See H.C.G. Matthew, *The Gladstone Diaries*, Oxford: Clarendon Press, 1982, as cited in Sightler, pp. 201, 208 et al.).

As early as 1869 Trench met with the American Philip Schaff, setting the stage for the joint work of the American and British RV committees (Schaff had worked with the Luciferian Theosophical Society in directing the Parliament of World Religions of 1893; David S. Schaff, *The Life of Philip Schaff*, NY: Charles Scribner's Sons, 1897, pp. 357-358; Riplinger, *New Age Bible Versions*). He suffered an 'accident' in 1875 which curtailed him from haunting more than sixty-three RV Committee meetings. However he had done his gravedigger's duty twenty years earlier. He had unearthed pagan words to replace the "holy" ones in the KJB and interred them in his books on *Synonyms of the New Testament* (Cambridge, 1854) and *On the Authorized*

Version (New York, 1858). His words waited silently until the 1870s when *Revised Version* editors and subsequent new version editors could cannibalize them and prop up their dead bones, as if they were the living, breathing words of holy scripture (Bromley, p. 237).

Words From Darkened Hearts & Reprobate Minds

Literary critic Aubrey de Vere wrote of Trench and his circle in the *Nineteenth Century* (June 1888). He said,

> "These men cared little for Fathers or Schoolmen [Christianity], but a great deal for Wordsworth and Coleridge, Goeth, and Shiller, Kant, and Schelling [all anti-Bible and Christianity]. These were the men with whom the future Archbishop [Trench] chiefly associated…"
>
> "In Jewish, Mahometan [Mohammed, **Muslim**], and even **Pagan** legends **he [Trench] found a spiritual significance**; while in such poems as his 'lines written on a picture of the Assumption [of the **Virgin Mary**] by Murillo'…His poetry remained always free from partisanship…" (Bromley, p. 244; see also M. Trench, *Richard Chenevix Trench Archbishop: Letters and Memorials,* London: Kegan Paul, Trench & Co., 1888, vol. 1, pp. 8-9).

Muslims, "Pagan legends," and heresies about the 'Virgin' Mary rising from the dead provided Trench with ideas of "spiritual significance." Trench's pagan resources lead him to suggest that the word "vengeance' in Acts 28:4 should be capitalized, as 'Vengeance' because the pagan Greeks "personified her as a goddess" (Trench, *On the Authorized Version of the New Testament In Connection With Some Recent Proposals For Its Revision,* New York: Redfield,

1858, p. 125). (He points to earlier Bibles from Germanic roots which capitalized the 'V.' Surely such a linguist as he must be aware that Germanic based languages capitalize many substantives. Capitalization does not mean that they are deifying the object. For this reason, old English Bible, being Germanic, have capitalized many words which we do not capitalize today.)

Trench authored *The Unconscious* ***Prophecies of Heathendom*** to promote the theory of the 'evolution of religion' (Hulsean Lectures for 1846; Schaff, vol. 12, p. 1). Trench joins Westcott and Hort (leaders of the *Revised Version*) and many liberal theologians of that day in teaching that paganism was God's prophetic stepping stone to Christianity. (Racism was quite rampant then and many of Trench's contemporaries saw Christianity as the apex of the evolution of religion, brought to the white race.). Trench wrongly believes that the ecstatic experiences of some of the heathen were from God. He says, "Even within the sphere of heathenism itself," "reason is suspended," and "utterances" are pronounced from God. He gives Plato's sinister writings as an example. He said,

> "The truth which the **best heathen** philosophy had a glimpse of here, was permanently embodied by the Christian Church..." (R.C. Trench, *Synonyms of the New Testament*, Marshallton, DE: The National Foundation For Christian Education, no date, p. 22).

He adds,

> "[W]e must not go so far in our opposition to the heathen and Montanist error as to deny this..." (Trench, *Synonyms*, pp. 20, 21, 22).

"Unto the Greeks foolishness" (1 Cor. 1:23)

Trench looks to the haunting shades to "shade" the meaning of Bible words in his *Synonyms of the New Testament.*

> "One hundred and six "synonyms" were herein treated, and a wide range of quotations from **classical authors** and the **Septuagint** assembled for the elucidation of their **shades of meaning**" (Bromley, p. 234).

Trench calls "preparatory" the occult beliefs of the Pythagorean mysteries and the blasphemous counterfeit resurrection of the Phoenix. He piles up pagan upon pagan to prove that the Holy Bible's words are incorrect, saying,

> "And yet it is exceedingly interesting to tract these its subordinate, and, as they proved, **preparatory** uses…In the Pythagorean doctrine of the transmigration of souls, their reappearance in new bodies…For the Stoics the word set forth the periodic renovation of the earth….Philo also constantly sets forth by aid of…the phoenix-like resurrection of the material world out of fire, which the Stoics taught…the old Aristotelian and Platonic distinction …" (Trench, *Synonyms*, pp. 57, 58 footnote).

Christians should not want their Bible obscured and shaded by the dark classics of paganism, but lightened by the Holy Ghost. Will it help to understand a Bible's word by seeing how "one of the courtesans, the temptresses of Hercules" misused a word? (Trench, *Synonyms*, p. 53). Does the Holy Ghost think, "Aristotle's distinction still remains, and may be recognized in the scriptural usage of the words…"? (Trench, *Synonyms*, pp. 23, 24). For word meanings, Trench looks to the God-haters of ancient Greece: Plato, Socrates, Pindar, Philo, Plutarch, Homer, Hesiod, Aeschylus, Xenophone, Euripides, Demosthenes, Seneca, Thueydides, Sophocles, Dionysius the

Areopagite, Thucydides, and Aristophanes. 'Those names do not ring a bell' because for the most part their foolish writings (which Trench uses to define Bible words) have expired, unlike the inspired Bible. (See the chapter on Thayer for a graphic description of the villainy these Greeks espoused.) Readers who are not familiar with the writings of these just mentioned Greek authors must not assume that they harbor any neutrality, objectivity, or godly insight in their use of words. They are all pointedly anti-God. The Bible words, which some try to define using lexicons, are not non-debatable words like dog, house, and tree, which have no spiritual significance. They are words that describe and define the very marrow of Christianity. Revealed religion and its vocabulary are beyond the dark understanding of the pagans.

These pagan Greeks, whose names pepper the pages of Trench's *Synonyms of the New Testament,* are called "fools" in the book of Romans. Their hearts were darkened, not illuminated. They were —

> "vain in their imaginations, and their foolish heart was **darkened**. **Professing themselves to be wise they became fools**" (See Romans 1 and 2).

Not only were they "fools," God said the Bible was "unto the Greeks, foolishness" (1 Cor. 1:23). They not only could not shed light upon it, they could not even understand it at all. Because they "did not like to retain God in their knowledge, God gave them over to a reprobate mind" (Romans 1:28). Why would Christians seek the thoughts and "shades of meaning" of men whom God calls "fools," who had nothing but a "darkened" heart and a "reprobate mind"? Yet Trench's

Synonyms are based *entirely* on the "darkened" heart and "reprobate mind" of these pagan Greeks.

God had revealed himself to the Hebrews for thousands of years and the pagans had seen the true God through them. Also God said of the Gentiles, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that **they are without excuse**." The Gentiles "show the work of the law written in their hearts, their conscience also bearing witness" (Rom. 1:20, 2:15). Men such as Plato, cited in Trench's books, lived in demonic darkness by their own choice. Their writings were not God's stepping stones as Trench supposes. They were an avalanche of stony hearts, fleeing from the presence of a holy God, who would not permit their homosexual, lascivious, and debauched lifestyles.

Trench Picks Publisher with Occult Serpent on Title Page!

A contemporary of Trench's, F.W.H. Myers, a member of the bizarre Society of Psychical Research, wrote glowingly of Trench's writings and poetry in his book "Modern Essays" (1883). He said Trench's writings were —

> "occupied chiefly with the profounder **symbolism** and **occult** significance of the world, and finding its congenial nourishment wheresoever Greek, or Persian, or Arabian, German or Spaniard, Jewish rabbi or medieval saint..." (Bromley, p. 244-245; see G.A. Riplinger, *New Age Bible Versions*, Ararat, VA: AV Publications for information about the RV Committee members' attachment with the Society For Psychical Research; Myers recommendation of Trench parallels Myers interest in disembodied spirits, table rapping, automatic writing, haunting and apparitions, clairvoyance, and crystal gazing and goes along with his

book *Phantasms of the Living* and *The Human Personality and Its Survival of Bodily Death*).

Did Trench's interest in "symbolism and occult significance" lead him to allow a **serpent** on the title page of the book in which he questions the Bible (entitled *On the Authorized Version of the New Testament In Connection With Some Recent **Proposals For Its Revision***)? The snake and the title of the book are appropriate, given the serpent's first words, "Yea, hath God said..." and the Bible-doubting nature of Trench's book. The serpent was the first to provide an alternate 'meaning' for God's words. Trench was likewise one of the first in his era to provide alternate readings for the Holy Bible.

The book of Revelation identifies Trench's serpent as, "...the great dragon...that old serpent, called the Devil, and Satan, which **deceiveth the whole world**:" (Rev. 12:9). If he deceives the whole world, do not be surprised if his serpent's 'Sin-onyms' can deceive the naïve. Synonyms are words which are alike. But just as there is no one like Jesus Christ, the Word, there are no words *like* the words in the Bible. It defines its own words. Words which claim to be "like" any particular Bible word are like Lucifer who claimed to be "**like**" the most High (Isa. 14:14). The serpent promised that those who doubted God's words would be "**as** gods" (Gen. 3:5). 'Like' and 'as' are used to describe a counterfeit. God has a Bible; a counterfeit 'god' will have his own re-worked meaning for what God said.

To allow a serpent on one's book is bad enough, but Trench's serpent is the occult symbol of the ouroboros, (also spelled uroboros, oroborus). It is a serpent forming a circle and swallowing its tail. Trench's ouroborus was also one of the favorite symbols of Satanist H.P. Blavatsky, editor of *Lucifer* magazine. In Blavatsky's book *Isis Unveiled,* she said,

> "[W]e believe that the interpretation of the primitive **serpent-worship** as given by the initiates is the correct one…**a serpent with its tail in its mouth** – emblem of eternity…" (H.P. Blavatsky, *Isis Unveiled*, Wheaton, IL: The Theosophical Publishing House, vol. 2, 1877, 1972 edition, pp. 489-490 et al.).

In her book on Lucifer worship she says,

> "…the fact taught in **Occultism** that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere having been with all nations the emblem of eternity and infinity – **a serpent swallowing its tail**…"
>
> "It runs through the inner cycles…when the manvantaric **Serpent "swallows its tail"** and the seven minor cycles are passed…" (H.P. Blavatsky, *The Secret Doctrine*, Wheaton, IL: The Theosophical Publishing House, 1888, 1978 edition, vol. 1, pp. 65, 642).

In Blavatsky's article called, "Practical Instructions for Students of **Occultism**" she features the accompanying picture of the ouroborus and says,

> "The "spiritual medium," who is fully convinced that his "spirits" can produce manifestations does not doubt their ability to do so…the logic of **Plato** will have no effect on him who listens to them without understanding their language, and the most **potent magical signs** are useless drawings to him who cannot realize what they mean; while to him who is versed in **occult science**, a simple geometrical figure, even a line or a point, conveys a vast meaning."
>
> "Let us for instance examine…One of the most important signs, whose realization gives power, is…**a snake who**

ON THE

AUTHORIZED VERSION

OF THE

NEW TESTAMENT

IN CONNECTION WITH SOME RECENT PROPOSALS
FOR ITS REVISION

BY

RICHARD CHENEVIX TRENCH, D. D.
DEAN OF WESTMINSTER
AUTHOR OF "SYNONYMS OF THE NEW TESTAMENT"—"THE STUDY OF WORDS"—
"THE ENGLISH LANGUAGE PAST AND PRESENT"—"THE LESSONS IN
PROVERBS"—"SERMONS"—"POEMS"—"CALDERON," ETC.

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34 BEEKMAN STREET, NEW YORK
1858

bites his tail. He who has thoroughly comprehended that sign knows the laws of descent of spirit into matter and the re-ascension of matter to spirit. He knows the never-ending cycles of eternity with its days and its nights...From this invisible centre, the great spiritual **sun radiates its forces, [Trench has lamp inside the serpent's circle]** forming a circle whose periphery is without limits...If you wish to control a man, **you must study him and identify yourself with his feelings and yet remain mentally and spiritually above him...no vicarious atonement takes place...**" (H.P. Blavatsky, *The Theosophist*, Part Six, 1884-1885, November, 1884, Madras: The Theosophical Publishing Company, Kessinger Publishing Rare Reprints, pp. 37-38).

of the sign, and know how to employ it.

One of the most important signs, whose realisation gives power, is that of the double interlaced triangle, surrounded by a snake who bites his tail.

He who has thoroughly comprehended that sign knows the laws of evolution and involution; the laws of the descent of spirit into matter and the reascension of matter to spirit. He knows the never-ending cycles of

Like a true wolf in sheep's clothing, Trench identifies himself with the Christian milieu, yet remains distant. A wolf cannot devour sheep unless he is among them.

Trench's serpent adds a lamp, which when used alone represents illumination. But when surrounded by a serpent it represents the so-called illumination which the serpent brought to Adam and Eve. Alexander Hislop explains,

> ""the serpent is universally the symbol of the sun." In Egypt, one of the commonest symbols

> of the sun, or sun-god, is a disc with a serpent around it. The original reason of that identification seems just to have been that, as the sun was the great enlightener of the physical world, so the **serpent** was held to have been the great **enlightener** of the spiritual, by giving mankind the "knowledge of good and evil." This, of course implies tremendous **depravity** on the part of the ringleaders in such a system..."
> (Alexander Hislop, *The Two Babylons*, Neptune, New Jersey: Loizeaux Brothers, 1916, 1959 edition, pp. 227; see p. 191 about "lamps").

Ever since the serpent gave Adam and Eve the wicked "knowledge of good and evil," the symbol of the serpent has been worshipped by pagan nations. The Egyptians seem to be the first to depict the serpent swallowing his tail. The Gnostics took it from them and samples remain today. Trench used it before Blavatsky. The serpent biting its tail was a widely used Masonic symbol in his day, seen on aprons used during Masonic initiations. The snake aptly represents Trench's forked tongue and —

> "the powers of darkness and evil"..."Largely through its role in tempting Eve, thus bringing about the Fall of Man, the snake came to be seen as crafty and malevolent – the personification of **Satan** and sin. Its slithering movements, scaly skin and venomous **forked tongue**...the dragon shares the negative, satanic symbolism of the snake, representing destructive power, the defiler of innocence and guardian of hidden treasure""
> (Clare Gibson, *Signs and Symbols*, NY: Barnes and Noble, 1996, pp. 89, 106, 128).

Symbols are used by those involved in the occult to secretly communicate with one another. However Jesus said that there is nothing which is "hid, which shall not be known." The following standard reference works and sample occult books agree that Trench's ouroborus is strictly an occult symbol.

- *The Continuum Encyclopedia of Symbols* calls the "Uroboros – A **SERPENT...biting its own tail**; it is a symbol of...eternal recurrence...In **alchemy [magic]** it is often a symbol of changing matter" (Udo Becker, NY: Continuum, 1996, p. 316).

- *Occult Geometry* by A.S. Raleigh states, "One form of the circle is a serpent with a tail in its mouth...The Serpent Circle is, therefore, ever the symbol of the destructive." *Transcendental Magic* (1896) by Satanist Eliphas Levi depicts the serpent biting its tail. "*A Bridge to Light*, an official textbook of the Supreme Mother Council, 33°, the highest council of the Scottish Rite" of Masonry blasphemously states that "the Serpent devouring his own tail" is the third person of the Trinity. Therefore when Trench says "Trinity," he may not mean the same Trinity Christians speak of (as cited in Texe Marrs, *Codex Magica*, Austin, TX: RiverCrest Publishing, 2005, pp. 268, 270, 274, 275, 367, 385, 500 et al.).

- *The Wordsworth Dictionary of Symbolism* says, "the snake symbolized the **underworld** and the realm of the dead, apparently because it spends much of its life in hiding and in pits below the surface of the earth...Of particular symbolic significance is **the snake biting its own tail** (Greek UROBORUS) which stands for the cycle of eternal return...**reincarnation**..." (Hans Biedermann, Hertfordshire, Great Britain: Wordsworth Reference, 1992, pp. 310-311).

- *Masonic and Occult Symbols Illustrated* says "the **serpent** is sometimes symbolized with its **tail in its mouth** (oroboros), the body forming a circle"; it is associated with "**Homosexuality**." The book adds, "Since Masonry is based mainly on Egyptian mythology, it is no surprise to find that the scarab is featured on the **25° Masonic apron along with the serpent with his tail in his mouth (the oroboros)**." "As Masonic

author, George Oliver, states: "The Serpent is universally esteemed a legitimate symbol of Freemasonry." Occultist and Mason, Manly Palmer Hall, brags that "the serpent is the symbol and prototype of the Universal Savior, who redeems the worlds by giving creation the knowledge of itself and the realization of good and evil."" "In alchemy a dragon, or more often a **serpent, eating its own tail** is known as the uroboros...Because the uroboros recreates itself by feeding on its own body, it is a symbol of transforming matter, i.e. **alchemy** itself." "In this form the snake represents "the endless succession of **incarnations** which form the wheel of life"" (Cathy Burns, Mt. Carmel, PA: Sharing, 1998, pp. 18, 19, 141, 130, 131).

- *Alchemy: The Secret Art* says, the ouroboros is "an emblem of the eternal, cyclic nature of the universe ('from **the One** to the One')" (Stanislas de Rola, London, England: Thames Hudson, 1973, p. 33 as cited in Texe Marrs, *Circle of Intrigue*, Austin, TX: Living Truth Publishers, 1995, chapter 11, p. 212).

- *A Dictionary of Symbols* says "each end carries the seed of a new beginning (Ouroboros)"..."the Gnostics turned into one of their basic emblems by means of the figure of the...serpent...biting its own tail...**evolution** and involution...The alchemists took up this **Gnostic symbol** and applied it to the process of their symbolic opus of human destiny"..."**the cross is the antithesis of the Ouroboros**, the serpent or dragon denoting the primeval, anarchic dynamism which preceded the creation of the cosmos and the emergence of order"..."a symbol of all cyclic processes." "Saturn...is related to the Ouroboros (or the serpent which bites its own tail)." "Blavatsky can say that, physically, the snake symbolizes the seduction of strength by matter"..."The connexion of the snake with the wheel is expressed in graphic form in the Gnostic symbol of the Ouroboros, or serpent biting its own tail..." "the basic element of this 'wheel of life' is found in the Ouroboros (the snake biting its own tail), symbolizing the ***Aion*** (duration)" (J.E. Cirlot, NY: Barnes and Noble, 1971, pp. 15, 48, 274, 71, 87, 278, 286, 287, 382).

Trench's ouroborus also represents the *Aiōn* of the pagan Greeks. This Hindu and pagan belief in a series of ages, which had no beginning and will have no end, is a basic tenant of the New Age movement. This theory was greedily grasped by the 19th century unbelievers who saw in it a means of escaping a

final "judgment." The Greek word ***Aiōn*** is particularly useful to these unbelievers as they use one of its Bible meanings (age) to smother its other meanings (world, ever, evermore, eternal, course). New Agers and new bible versions have no "end of the world" and after this the judgment, but merely the "end of an age," when we all gently turn the page in our unending cyclical calendars. Naturally, Trench follows the New Age definition, which was embodied in Platonism and Gnosticism in his day.

Blavatsky and Trench's 'Divine Mind'

How far does Trench take his symbol of the illuminating serpent? It is difficult to tell. Trench and Blavatsky were contemporaries. C.D. Ginsburg, a member with Trench on the RV committee, paved the way to Blavatsky's occult 'get-togethers.' (See chapter on Ginsburg's Hebrew edition for details.) Blavatsky was the founder of The Theosophical Society. Her journal, first called *Lucifer*, was then called *The Theosophist*. Trench mentions the "Alexandrian theosophists" in passing (Trench, *Synonyms*, p. 49).

Both Trench and Blavatsky called the universe (men and matter) the "Divine Mind." This 'universal mind,' as Plato called it, replaces JEHOVAH and Jesus, who according to the Bible, are not *one with*, but *separate from* their creation. Blavatsky writes of—

> "...the Hawk-headed **Serpent**, the Egyptian Kneph emblem of the **Divine Mind**, and **Plato's universal soul**" (H.P. Blavatsky, *Isis Unveiled*, Wheaton, IL: The Theosophical Publishing House, 1877, reprint, 1972, vol. 2, p. 506).

Blavatsky says, "But what say the Occult Sciences to this...**Divine Mind**..." It is not JEHOVAH or Jesus Christ but

the "One," who is identified as Satan in her book, *The Secret Doctrine* (Wheaton, IL: The Theosophical Publishing House, vol. 1, 1888, reprint 1978, pp. 632 and 623 et al.).

Forty years earlier Trench was using the occult term the "Divine Mind" which he refers to as "it" saying,

> "Doubtless the **Platonist** studies and predilections of the **illustrious theologians of Alexandria** had some influence upon them here, and on this distinction which they drew..."
>
> "Clement (Strom. ii. 22) brings the great passage of **Plato** to bear upon this very discussion...**The Alexandrians, I believe were very near the truth, if they did not grasp it altogether**...We may expect to find mysteries there; prophetic intimations of truths which it might require **ages upon ages** to develop...the **Divine Mind** did not stop at the contemplation of his first creation, but looked on to him as "renewed in knowledge after the image of Him that created him"...because **it** knew that only as partaker of this double benefit would he attain the true end for which he was ordained" (Trench, *Synonyms*, pp. 49-51; Trench fit nicely on the Westcott and Hort *Revised Version* Committee. Westcott and Hort are identified as proponents of Alexandrian theology, along with the heretics Clement and Origen, in the article on "Alexandrian Theology" in James Hastings *Encyclopedia of Religion and Ethics*, NY: Charles Scribner's Sons, 1928, vol. 1, pp. 318-319 et al.).

Clouded with the Alexandrian Platonism is Trench's discussion of the "similitude of God" (James 3:9) and "the image and glory of God" (1 Cor. 11:7) as they relate to men. Like a good Platonist, Trench's desired end is to be "as gods,"

when he is swallowed *back* into the 'Divine Mind' during the *Aiōns*.

Plato's Poison Pen

Practically every page of Trench's *Synonyms* references Plato as his source for defining words. Where did Blavatsky and Trench get their idea of a universal and all pervasive Divine Mind to replace the God of the Bible?

> "Plato shows that the universe, as we know it under conditions of time and space, may be conceived as the thoughts of **universal mind** together with the thoughts of those thoughts. (See all of Hastings, pp. 54-61).

Trench's correspondence includes a letter from a friend (William Donne) who said,

> "In intellectual philosophy and the cultivation of pure reason, indeed **we must study in Greece and in Germany with Plato and Kant**, because none of our home prophets have set themselves to a oneness of development and indagation in these walks of the higher **metaphysics**..." (M. Trench, p. 42).

Plato's writings are demonic in nature. He constructed a 'spirituality' which was at direct odds with the God of the Bible. He is described as a "philosophical agnostic" (Hastings, pp. 54-61 et al.). Plato lived several hundred years before Christ (427-347 B.C.). Jesus warned of men such as he saying, "All that ever came before me are thieves and robbers: but **the sheep did not hear them**" (John 10:8). Plato's philosophy contravened the Bible at every point. In fact his writings were written to replace

God's revealed world view. They are religious in nature and *redefine* 'God,' the 'world,' 'reality,' and 'man.' How can such a context be used to *define* those same words *in* the Holy Bible. Few are aware that the English words used to 'define' Bible words came first from an English book, like Vine's *Expository Dictionary of New Testament Words*, whose author said he got his definitions from Trench or Thayer, who translated another man's work from German, who himself got it from a Latin-Greek lexicon, which in turn got it from Plato, who said he got it from his "*Daimon*" (demon). Jesus said, "the sheep did not hear them." Why are his sheep listening to them today?

Plato's teacher was Socrates, who committed suicide after he was caught as a homosexual predator of his students. Plato, who came in contact with Socrates in 407 B.C, must not have objected, as Plato "henceforward was one of his 'familiars.'" "Presumably Plato shared Socrates' political **un**orthodoxy." The canon of Plato's writings (by Thrasylus) includes the "defense addressed by Socrates to his judges," who accused him of homosexual crimes against his students. Plato minced along in Socrates' footsteps. Benjamin Jowett or "Miss Jowett" as he was called at Rugby was the British 'bachelor' who had a 'passion' to see the sinful thoughts of Plato translated into English. Trench's fellow RV committee member, homosexual C.J. Vaughan, was a director at Harrow school for boys and was dismissed for homosexual conduct with the young students in B.F. Westcott's charge. (Westcott could not wait to renew old 'fiendships,' so he invited the banished Vaughan to join him on the *Revised Version* Committee!) He collaborated on a translation of Plato's *Republic* with Westcott's very close friend, J. Llewelyn Davies. There is a direct correlation between the study of Greek, via the pagan Greeks, particularly Plato, and the ungodly lifestyles and beliefs of those who would correct

the Bible using such Greek. Trench was a member of the secret Apostles club with F.J.A. Hort of the RV committee. This club's pro-homosexual leanings are discussed in the chapter on Vaughan entitled, "Moral Hazard" (Hastings, p. 54; Donald Thomas, *Lewis Carroll A Portrait with Background*, London: John Murray Ltd., printed by Cambridge: The University Press, 1996, p. 54; See also Morton N. Cohen, *Lewis Carroll A Biography*, New York: Alfred A. Knopf, 1995, p. 20; see the chapters herein concerning Liddell-Scott, Charles Dodgson, and the Critical Text for documentation and details of how the bizarre sexuality of Plato and Socrates was allowed by RV Committee members and previous lexicon editors and their subordinates (Westcott, Vaughan, Jowett, Dodgson, Müller, Ruskin et al.).

As a homosexual, Plato is one of the today's main 'poster boys' of the homosexual movement. He authored the *Symposium,* from which the word 'uranian,' 'urning' or 'uranism' was first taken to mean a "Homosexual (from the reference to Aphrodite in Plato's *Symposium*" (OED, s.v. Uranian, urning, uranism). The use of that word began in 1864 by K.H. Ulrichs in Germany. The word 'homosexual' was not coined until 1892 (Krafft-Ebing; see chapter on Liddell-Scott). God said "men with men, working that which is unseemly" would be turned over "to a reprobate mind" (Rom. 1:27, 28). Why would Christians consult the writings of one who has been given a reprobate mind? Plato would not allow his lectures to be written down, lest outsiders persecute him. Plato visited "Egypt," then directed a young men's school called the Academy, which became the first 'university' in Europe. It was called the Academy because it was in the midst of the "Grove of Academus." Most universities, even Christian ones, have not fallen far from this Grove and its tree of knowledge. They still echo Plato through Strong, Vine, Thayer and other lexicons, where little "gods" select which definition is "good" and which is "evil." Hasting's *Encyclopedia of Religion and Ethics* says, Plato "**makes the educated man a law to himself**...," just as lexicons do (*The World Book Encyclopedia*, Chicago, IL, Field Enterprises Corporation, 1961, vol. 14, p. 504; Hastings, pp. 55, 61 et al.).

Knowing that lexicons are corrupt, but using them *anyway*, hoping to determine which words are corrupt (evil) and which may not be corrupt (good), then defining Bible words with one's resulting choice and 'knowledge' mirrors Genesis 3. God said one thing; the devil said something else and Eve listened; she picked and became the first do-as-*you*-please Barbie dull.

Plato taught that the things which are sensed are not real (Hindu *maya*), but merely 'types' which suggest invisible realities. He compares what we perceive to shadows on a cave's wall which have no reality outside of themselves but are shadows of a higher and truer 'idea.' Trench admits that classic Platonism affirms that images "set forth the earthy copies and resemblances of the archetypal things in the heavens" (Trench, *Synonyms*, p. 47). Given this viewpoint, Trench believes his use of the serpent emblem has more bite than his mere image of it suggests. Plato's writings about such absurdities provide Trench and others (Liddell-Scott, Thayer, et al.) with a teeming cesspool from which to dredge their definitions.

Plato wrote constantly of the "One" (monism), wherein all, including man, matter, and God are a part of One entity. In some writings he mentions an *equally* good 'god' and a bad 'devil,' who in his cosmology are a part of the dualistic One. On page after page new versions change the God of the Bible into the "One." They are marching in step with Plato, the Gnostics, the Hindus, the Satanists, and thousands of years of this God-rejecting philosophy. (See the "One" in Blavatsky's indexes; for details see *New Age Bible Versions,* chapter "The One vs. The Holy One").

Read the articles on Plato and Platonism in Hasting's *Encyclopedia of Religion and Ethics* before using Vine's, Berry's, Trench's, Thayer's, or Liddell-Scott's Lexicons. These

men gather many of their definitions from *contexts* even more bizarre than those seen in Hasting's. Read it, then decide: Would a Christian benefit from a definition of the words 'only begotten,' 'Godhead,' 'world,' 'age,' 'heaven,' 'hell,' 'love,' 'everlasting,' 'servant,' 'too superstitious,' 'charity,' and 'damnation,' which comes from such a context? The Bible is about spiritual realities. It cannot be defined by reprobate minds. How many users of Greek study aids have ever read *one line* of the pagan Greek classics from which definitions in lexicons are derived? Christians would faint. One should not dabble in a subject ('a little Vine must be fine') if he is not willing to investigate the topic in depth, particularly when it involves the Holy Bible. Jesus said, "**Take heed** that no man deceive you" (Matt. 24:4). Those who teach *others* are even more responsible to take heed. Trench believed, "as Plato has taught **us**" (Trench, p. 20). Who will Trench's encircling serpent include?

Trench, the Serpent's Scribe, Criticizes the Holy Bible

Trench's swallowing serpent would swallow up the King James Bible's words and verses in one gulp in the book *On the Authorized Version of the New Testament In Connection With Some Recent Proposals For Its Revision*. As early as 1858 Trench was poisoning the minds of men, causing them to doubt the Holy Bible by supplying a generation with venom to wound its very words.

Trench's for *Green* Greek Students Only

- **Trench's Synonyms: Religion and Devils?**

The book of Revelation warns that in the last days many will "worship devils" (Rev. 9:20). Combining the positive

religious word '**worship**' with the most vile word '**devil**' was seen when the devil told Jesus, "If thou therefore wilt **worship me**, all shall be thine" (Luke 4:7). Worship the devil? Who would do *that*? Trench, the man with a serpent on his title page, will accommodate it, even if it means hoping no one who reads his book can *really* read Greek. He does this by saying that the word for 'religion' and a word that contains the word 'demon' are *Synonyms*! "*Daimon*" is a Greek word which is brought into English as 'demon' and into the Bible as the more revealing word "devil." The Greeks, particularly Plato, thought that demons were gods. Plato professed to have had his own 'demon' who told him what to write. Just because the pagans think that demons are gods is no reason for Christians to sink down to that level; the Bible was written to *correct* the pagans. Paul rebukes them, warning of the "UNKNOWN GOD, whom therefore ye **ignorantly** worship" (Acts 17:23).

With piles of Pagan writings to punch up his pagan world view, Trench scorns the KJB in Acts 17:22, which says, "I perceive that in all things ye are **too superstitious**." Luther echoes identically, "*allzu aberglaübisch*." Trench suggests it should be not be "too superstitious," but "very religious," as seen in all new versions today. Mr. Etymology, R.C. Trench, surely knows that the Greek word in question is the word for "devil" or 'demon' if you will. He says the KJB is "insulting" and one should use "the finest tact" when speaking to those of another religion. He said Paul would not call the heathen "too superstitious" because he would not want to "alienate his hearers" (Trench, *Synonyms*, p. 168). He said he would use "calculating prudence" and "tact" to flatter them. This may be done by those who use "good words and fair speeches to deceive the hearts of the simple," but "tact" did not elicit the angry stripes Paul suffered (Rom. 16:18). Trench pretends,

> "none was less disposed than he [Paul] to overlook or deny **the religious element in heathenism**, however overlaid or obscured by falsehood or error this might be."

> "In it he gave to his Athenian hearers the **honour** which was confessedly their due as **zealous worshippers of the superior powers**, so far as their knowledge reached…he would scarcely have called it a 'superstition' in Agrippa's face…" (Trench, *Synonyms*, pp. 168, 169).

Trench intimates that the Greek word for 'religion' is a 'synonym' for the Greek word which literally means 'fear of demons' or devils (Trench, *Synonyms*, pp. 161-169). The word appearing in Acts 17:22 is composed from δεισι (*deisi*) meaning 'fear' and **δαιμονία** (***daimonia***), transliterated as 'demons' and coming into English as 'demons' or 'devils.' He pretends that the word (literally 'fear of demons') "had at first an honorable use." He cites the pagans Xenophon and Plautus in support of this. In case any classicists should read his *Synonyms*, he admits that some of the heathen used it literally as 'fear of devils' (Seneca, Aristotle, Polybius). He quickly slides past this saying that 'fear' was not what was meant in this word (with demons tacked on it). Read his ravening ramblings,

> "…its very etymology implied and involved fear (δεισιδαιμονία from δείδω)…"

> "So soon as ever the philosophers began to account fear not as a right, but as a disturbing element in piety, one therefore to be carefully eliminated from **the true idea** of it…"

> "But even after they had just turned [fear of demons] to ignobler uses…it did not at once and altogether forfeit its higher signification…St Paul himself employed it in no ill meaning in his ever memorable discourse upon Mars' Hill. He there addresses the Athenians, "I perceive that in all things ye are…δεισιδαιμονεοτέρους (Acts xvii. 22), which is scarcely "too superstitious," …but rather 'religiosiores,' [Latin] (Trench, *Synonyms*, pp. 167, 168, et al.).

What excuses does he give for translating 'fear of devils' as 'very religious' in Acts 17:22, where no Greek manuscripts have the Greek word for 'religious.' He builds up his case by disagreeing with how the KJB translates these words. The KJB uses the words '**religious**' and 'religion' in James 1:26, 27. Trench follows the opium addict and unbeliever Samuel Taylor Coleridge and *his* definition of 'religion' noting,

> "These observations are made by Coleridge (*Aids to Reflection*, 1825, p. 15), who at the same time complains of our rendering of [religious] and [religion] as **erroneous** [James 1:26, 27]. But it is not so much erroneous as obsolete; an explanation indeed which he has himself suggested…" (Trench, *Synonyms*, p. 165).

The word 'religion' is hardly obsolete. The KJB speaks of "pure religion." Yet Trench says, "It is quite possible that 'superstitio' and 'superstitious' had the same" "honorable use" as the word "religion." He forgets his knowledge of etymology pretending, "no one has yet solved the riddle of this word…" (Trench, *Synonyms*, p. 166).

Trench's promotion of Coleridge's 'definition' of religion and his book *Aids to Reflection* pull back a curtain exposing the real R.C. Trench. Dennis Palmu of the North American Society for British Studies and a leading expert on the clandestine club called the Cambridge "Apostles" notes,

> "Trench was one of the many early Cambridge "Apostles" who virtually worshipped Coleridge, writer of *Aids to Reflection and the Confessions of an Inquiring Spirit* (the last part is usually left out.) *Aids to Reflection* was arguably Coleridge's most influential work of prose. Coleridge's notion of reflection was through "the **Platonic** mirror" of the soul (not a good idea if one's "lens" was clouded by **mind-altering drugs**..." (letter on file).

Palmu states, "Although much is well known about Coleridge's increasingly bizarre behavior and drug dependency after his return from studies in Germany, it is important to realize that Coleridge's mind and morals were already in decline well before his departure in the Autumn of 1798 – his drug addiction going back to his abbreviated college days at Cambridge from 1791 to 1793. Consider these excerpts from *The Wedgwood Circle: 1730-1897, Four generations of a family and Their friends,* especially in light of the massive influence that Coleridge's German transcendentalism had on the Anglican leaders of the Broad Church movement – men who created the Revised Version of the Bible and the new Lexicons and Grammars" (letter on file).

Lengthy excerpts expose Coleridge as "dependent" on "**opium**," "**hashish**," "bhang, a drug made from hemp," "laughing gas," "administered while wine was being drunk,"

and "henbane," whose "psychoactive properties were spoken of by the ancient Greeks." Coleridge also used "Nepenthe," "a liquid opium derivative," which was "first mentioned in the fourth book of **Homer's Odyssey," a book Trench (Liddell-Scott and Thayer) used to define the Bible's words** (The Wedgwood Circle, pp. 112, 113, 114, 127 as cited in letter on file). Do Christians care how Coleridge defined 'religion'? Dr. James Sightler observes,

> "He was a Unitarian from childhood...Thus in a practical and philosophic sense, Unitarianism can be said to have had a role in the formation of the Anglican Broad Church, which Coleridge and his German neology [unbelief] helped so much to bring about...Coleridge spoke of the virgin birth as "an excrescence of faith" which should be discarded. He said eternal punishment was not suffering...He asked "might not Christ be the World"...This vividly illustrates the pantheistic tendency in his thinking...by 1815 his [drug] addiction had progressed to the point that he was unable to support his family and he spent the last 19 years of his life as a guest in the home of a London physician...It was in these circumstances that the theological opinions of "the sage of Highgate" were set down. It was Coleridge who was responsible, more than any other single individual, for the diffusion of German neology through Cambridge University and thence through the Anglican Church" (*A Testimony Founded Forever*, Greenville, SC: Sightler Publications, pp. 63-65 et al.).

Coleridge and the Broad Church Movement by C.R. Sanders quotes D.C. Somervell observing,

> "the whole of the Broad Church School [Trench, Liddell, Scott, Westcott, Hort, and Stanley] of the next generation, in all its varieties, is derivable from Coleridge" (New York: Russell & Russell, 1942, p. 266).

H.C. Hitchcock's article on "Broad Church Theology" in *Bibliotheca Sacra* says that from "Coleridge's immediate disciples…the stream descended to "Dean Trench" (and Stanley, Kingsley, Ruskin, and Maurice) (vol. XLVIII, 1891, pp. 630-631; see Sightler for exhaustive details).

- **Trench's "setting sun" or blackness**

Just as devils become objects of worship, so too the "blackness" and "darkness" that awaits the lost glows radiantly in Trench's *Synonyms* as "twilight gloom which broods over the regions of the **setting sun**." On the contrary, a *setting* sun is in the *process* of going down; it has not set; light is still available. He also calls it a "shadowy land." He forgets that there are no shadows in "blackness" and "darkness," because there is no sun to cast a shadow. His heathen sources called Hades the land of shadows (Trench, *Synonyms*, pp. 348-349 et al.).

In Acts 13:11 Elymas (Barjesus) became "blind, not seeing" because of a "mist and a darkness" which "fell on him." Trench says the word for "mist" really is something "in which the gods, for one cause of another, may envelope their favourites" as described in Homer's Odyssey or Iliad. Homer's drug 'trip' via Trench's pen takes Elymas from a grave disaster to a green pasture, from black and white to grey and light (Trench, *Synonyms*, p. 350).

- **Demoting Jesus Christ**

Trench wants to take a confession of the deity of Jesus Christ and turn it into a denial. He suggests using the questioning, "Is this the Christ?" instead of the affirming "Is not this the Christ?" Trench says that the speaker "dare not absolutely affirm" that he is the Christ. But she *was affirming* the deity of Christ. In this context the negative particle of the Greek *must* appear as it does in Greek (Trench, *On the Authorized*, p. 134).

- Trench would drop the Trinity, seen as the "Godhead" in Rom. 1:20 in the KJB. He looks to its use in pagan writings and concludes that the word means "some divine attributes" "but never absolute essential Deity" (Trench, *Synonyms*, pp. 9-10). The pagans knew nothing of the Trinity; why would we look to them for light? "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, **even his** eternal power and **Godhead**; so that **they are without excuse**" (Rom. 1:20, 2:15).

- Trench wants to take the glory away from the Lord, changing "**causeth** us to triumph" to "**leadeth** us in triumph." In the KJB, the battle is the Lord's; in Trench's man-centered world, Christ is merely a drum major, leading the 'real' soldiers. Trench excuses *his* translation saying, "it also is the only meaning of the word in classical Greek; thus Plurarch…" (Trench, *On the Authorized*, p. 139). Is he forgetting classical Greek was written in Greek? **The Greeks gave us no English "meaning."** Matching 5,000 Greek words is the wide-open *subjective* choice of an Englishman with a 500,000 word English dictionary; (including technical words English now actually has over

1,000,000 words). What classicist believes that a Greek word *like this* has "only" one English word to convey its "meaning"? And who gets to be "as gods" to tell Bible readers which one of the 500,000 words God 'meant.' Let's leave it to God's Holy Bible.

- **Articles**

Trench begins by deceiving the naïve and pretending that the Greek article ('the') is used in Greek *as* it is used in English. Because articles are not used the same way in both languages, each usage must be determined in each context. He pretends that it is a "serious loss" and a "mistake" that the KJB does not pick and choose the usage of the word 'the' as he would. He then gives examples where the KJB does not translate the article. The young student is supposed to be aghast and think that he now has found an error in the Bible. What Trench does *not* show the reader are *other* examples in which the Greek article 'the' appears before a word, such as 'Jesus.' Imagine a Bible that said, "the Jesus," instead of "Jesus."

Men such as Trench are not really teaching 'Greek.' They are using it as a vehicle to teach unbelief (Trench, *On the Authorized*, pp. 114, 118, et al). In a court of law one swears "to tell the truth, the whole truth..." It is not the truth unless it is the whole truth. **All English versions**, including Trench's RV, omit the article 'the' on page after page and also insert 'the' when it is not in Greek, as needed. Trench's pretension that there is a uniform way to deal with this is dishonest (e.g. 1 Tim. 6:10).

- **Prepositions**

Trench also pretends that *his* choices for the translation of prepositions are *the* only choices. He slyly neglects to tell his readers that most prepositions can be translated in a number of

ways. See the chapter on W.E. Vine in this book for examples; the NIV translates *one* preposition scores of different ways (Trench, *On the Authorized*, p. 120).

- **Verbs**

Trench admits that there are "different idioms of the Greek and English" only when he can play that card to overthrow the KJB (Trench, *On the Authorized*, p. 134). As discussed elsewhere in this book English does not precisely match Greek verbs in tense, mood, or voice. No translation translates them uniformly. It is virtually impossible. Therefore anyone can find fault by picking out a handful of verbs that do not fit 'their' freshman Greek grammar textbook. That which Trench will not tell his readers is that there are many places in his *Revised Version* (and the NIV, NKJV and ESV) which also do not follow said 'rules.'

Trench even must admit, for those who really know Greek,

> **"Doubtless there are passages which would make difficult the universal application of the rule that perfects should be translated as perfects, and aorists as aorists"** (Trench, *On the Authorized*, p. 128).

For example, in Luke 14:18-19 one would not say, "I bought," but "I have bought." The long list of aorists in Luke 17:4, 6, and 8 would be dead if rendered as an aorist, saying "I glorified," I finished," "I manifested," or "I received." They are alive as, "I have glorified thee"... "I have finished,"... "I have manifested," and "I have received." There are numerous places in the New Testament which *prove* that the Bible *does not* observe the distinctions between Greek verbs that some critical grammarians purport. An aorist (and others) may have the sense of a past behind another past. Trench references Bible critic,

Winer, who is behind the revolution to overthrow the Bible's verbs (Trench, *On the Authorized*, p. 128 footnote; see *The Language of the King James Bible* for details on Winer.)

Therefore, in the English Bible a Greek past can be translated as a present (e.g. Acts 28:4), imperfects can be dealt with as aorists and perfects (Luke 14:7, Acts 3:1, Mark 2:18, and John 3:22), aorists can be rendered as perfects and perfects as if they were aorists (e.g. Luke 1:19, 2 Peter 1:14), perfects can be translated as aorists (e.g. Luke 8:2), imperfects and aorists can be translated as pluperfects (e.g. John 5:16).

Why don't Greek verb cases *match* English verb cases? They do not match because when God created the world's languages at the tower of Babel, he *confounded* them, that is, he confused the languages so that men could not understand one another.

> **"Go to, let us go down, and there confound their language, that they may not understand one another's speech" (Gen. 11:6-7).**

Language has 3 parts: vocabulary, grammar, and syntax. All three elements of language were confounded in varying degrees; therefore, men could not quickly circumvent God's scheme to keep the nations divided. (For a further discussion of verbs see the chapter "Mortal Sins: Living Verbs Wounded in Grammars" and the chapter on W.E. Vine.)

- **Question: Why is *hades* transliterated as 'hades' in new versions, but *lampas* cannot be 'lamp'?**

  Answer: A lamp is not as hot as hell.

The only uniformity that Trench shows is that he uniformly strains to make the KJB look wrong. He would transliterate the

Greek *hades* as hades, instead of 'hell.' Yet he would not transliterate *ouranos* as 'ouranos,' but instead translates it as 'heaven.' If it is correct to transliterate *hades*, why is it wrong to transliterate *lampas* as the English 'lamp.' Trench says 'lamp' is wrong because the **Hindu** had torches. Go figure. (I have transliterated each Greek letter in the following so that the reader can see the absurdity of Trench's definition.). Trench says,

> "Neither is [*lampas*] a 'lamp,' but a torch,' and this not only in the Attic, but in the later Hellenistic Greek as well...and so I believe, always in the N.T. In proof that at Rev. viii. 10, [*lampas*] should be translated 'torch' ('Fackel,' De Wette)..."
>
> "It may be urged that in the parable of the Ten Virgins the [*lampades*] are nourished with oil, and must needs be lamps. But this does not follow. In the East the torch, as well as the lamp, is fed in this manner: 'the true **Hindu** way of lighting up is by torches held by men, who feed the flame with oil from a sort of bottle...constructed for the purpose (Elphinstone, Hist. of **India**. vol. i. p. 333)"
> (Trench, *Synonyms*, p. 155).

Trench scrapes from the pagan funeral pyres whatever paltry evidence he can muster, always with the goal of questioning the words God said. The Bible itself proves that Trench's trip to India was wasted. It says, they "trimmed their lamps." A wick is trimmed; a torch is not trimmed (Matt. 25:4, 7). Torches are stocks of wood which give light as *they* burn.

- **Formal Equivalency**

Suddenly, when Trench gets to two verses which challenge his corruption of the word of God, he is more than willing to ignore *any* formal equivalency translation.

- 2 Cor. 2:17 says, "For we are not as many, which corrupt the word of God." He throws every Greek text to the wind and says, "[W]e must not stop lamely with our Translators…but add to it…"*for filthy lucre*." Of course, these three words occur in no Greek text. He and other 'volunteer corrupters' of the word of God are off the hook with just three italicized words (Trench, *On the Authorized*, pp. 141-143).

- He does a similar twist for Col. 2:8 which says, "Beware lest any man spoil you through philosophy and vain deceit." He squirms around this verse which attempts to nail down his error of spoiling Christians through the Greek philosophers (Trench, *On the Authorized*, p. 143).

- In James 3:5, he hopes to divert the reader's attention away from, "Behold how great a **matter** a little fire kindleth!" to "Behold how great a forest a little spark kindleth!" Christians need no warning against pyromania, but being a "busybody in other men's **matters**" is a problem (1 Peter 4:15; James 3:8). In James 3 in the KJB "**m**em-b**er**" corresponds with "**m**at-**ter**." The cross references and corresponding sounds in the KJB are God's means of "comparing spiritual things with spiritual" (See *In Awe of Thy Word* for details). To support his definition he references "Homer" and "Pindar," two vile pagan Greek writers (see chapter on Thayer for details; Trench, *On the Authorized*, p. 146).

Drowning Babies in Perdition

Trench was born in Catholic drenched Dublin, Ireland and later became Archbishop of Ireland, Church of England. As such, he was awash on all sides with the Anglican and Roman Catholic doctrine of infant baptism as *the* means of salvation. In his biography, written by his daughter M.M.F. Trench, entitled *Richard Chenevix Trench Archbishop: Letters and Memorials,* she notes his belief,

> "This letter is given, as of especial interest, the doctrine of **Baptism** of the **Catholic** Church having been so fully **embraced by him** before long" (M. Trench, p. 217 footnote).

His biography contains correspondence to Frederic Maurice, a name that appears over and over as the progenitor of much of the heresy of the 19th century (see chapter on Liddell-Scott *Greek-English Lexicon*). Trench wrote to Maurice in 1836 pleading,

> "I trust you are going forward with what you proposed concerning **Baptism**. Anything that would give me a living hold of **the Church idea** I would be more thankful for than of ought beside" (M. Trench, pp. 216-217).

Trench was an Anglican "High-churchman" and as such was a sacramentalist, that is, one who believes that ceremonies are 'God's means of imparting grace.' He did not believe in personal faith for salvation (Schaff, vol. 12, p. 1; Bromley, pp. 242-243). He makes it clear that he believes, just like a good Anglican Archbishop, that infant baptism brings forgiveness of sins and no further faith is required. Trench writes,

> "...but here we come again upon the question of Baptism, and what is the announcement to the baptized [infant], - whether it be, "your sins are forgiven – that is, directing them to look to Christ – or, "There is forgiveness of your sins upon your believing," which must of necessity bring them to look at their faith as the justifying thing" (M. Trench, p. 218).

This wrong belief would suggest that Trench himself had never received Jesus Christ as his Saviour. Like other Anglicans, such as B.F. Westcott, Trench sometimes writes eloquently on Christian themes. But without the new birth, they have only head knowledge of historical facts. Their Christian terms are re-defined to match *other* historical belief systems, such as Transcendentalism, Platonism and Hinduism. Ignorance of the *entire* corpus of writings of the men on the RV committee and the men who influenced them leads the naïve to read *into* their writings the normal Christian perspective, not the syncretistic view point which all of these writings reveal. Such beliefs are contrary to the Bible and are bound to drive a linguist like Trench, who knows the power of words, to strive to *change* the Bible to include his own broad views.

In the Original Latin and German?

When the pagan Greeks fail him, he looks to the unbelieving Germans, such as Cremer's *Biblisch-theologisches Wörterbuch.* On page after page he references "the German," just as he references 'the Greek.' Would God have us find his thoughts by going from Greek through Latin, into German, then to English? How is *this* going to 'the originals'? If Bible critics believe that vernacular translations are impure and imperfect, why do they

traduce them to get back to their so-called 'originals'? (Trench, *Synonyms*, pp. 18, 46).

Elsewhere in this book, as well as in *In Awe of Thy Word* and *The Language of the King James Bible*, the myth about any difference between *agapao* and *phileo* is completely shattered. Trench wrongly distinguishes between *agapao* and *phileo*, not by citing Greek, which is impossible, but by citing the **Latin** "Cicero, who often sets the words in instructive antithesis to one another" (Trench, *Synonyms*, p. 39). Why is he sending his reader to Latin? He must admit, "For it should not be forgotten that *agapeo* is a word born within the bosom of revealed religion...there is no trace of it in any heathen [Greek] writer whatever..." He is forced to admit that God "devised a new word" (Trench, *Synonyms*, p. 41). The Biblical usage of these two words does *not* show a distinction between them as shown elsewhere in this book (see chapter on Strong).

Out-of-Date Trench

Those who use Vine's *Expository Dictionary*, Berry's *Interlinear* Lexicon, various Bible Software programs, or new versions are unaware that their words from Trench's definitions are now considered out-of-date. Trench and the pagan Greeks are no longer fashionable places to find Bible 'meanings.' Trench's posthumous editor, George Sampson, even admits "Trench's two most famous books are **out of date**" and there is some "fanciful etymology in Trench" (Bromley, pp. 229, 237, 241, 233). Trench's biographer admits that Trench has archaic scholarship when compared with the latest venture to find fault with the word of God. He says,

> "...in recent times a new light has been thrown upon the language of the New Testament by the

> discovery in different parts of Egypt of contemporary papyri" (Trench, *On the Authorized*, p. 235).

Which is worse: the reprobate minds of pagan Greek intellectuals, translated into English by liberals like Thayer and Trench, or pagan Egyptian peasants, interpreted through the shadow of pre-Nazi Germany and the RV in lexicons by Moulton, Milligan, Bauer and Danker? Other chapters will open the door to expose their own holocaust, burning Bibles word by word.

Trench's *Oxford English Dictionary*: Be Careful

Trench's ideas wandered away from those of the Bible. Therefore he wanted to stretch the Bible's words to extend outward to include the broad way. Bromley says that Trench was stirred by Horne Took's book about "the relation between ideas and words…," so he wrote a book entitled, *The Study of Words*. Trench was not content with re-defining the Bible's words with his *Synonyms* and his work on the RV Committee. He wanted to change the meanings of words in the very English Dictionary itself! Therefore he set in motion in 1857 the creation of the *Oxford English Dictionary*. Although the ensuing editors, who did the work, did not follow Trench's dictates completely, he was influential in *upsetting* the previous, generally Bible-based, dictionaries of the day by suggesting a dictionary that included histories of *various* usages of words, rather than single prescriptive definitions. His newly conceived OED would now include how *men* used words, not merely how *the Bible* used a word, which had ALWAYS determined its use in the culture and therefore its definition. This would show that many used and defined Bible words *not as the Bible used them*. The Bible was too prescriptive, too limited in its 'meanings.' He

wanted the dictionary to include what 'man' said about words, not just how God used words. Earlier, in 1828 the Christian linguist Noah Webster had given Americans Bible-based word meanings, for the most part. Trench's revolving serpent was about to revolutionize what God 'meant' once again.

Trench's scheme began with a lecture which he gave at the London Philological Society. In attendance were many "social activists" and even a relative of Charles Darwin. They were open to "new forms of knowledge emanating from the Continent" [unbelieving Germany and Catholic France]. L. Mugglestone, editor of the *Oxford History of the English Language* and *Lexicography and the OED* (2002) says that,

> "The thrust of his lectures embraced the ideal of **inclusively**, emphasizing the need for 'impartial hospitality'..." "[H]is lectures stand as a '**radical** restatement' of the future of English lexicography" (Lynda Mugglestone, *Lost For Words: The Hidden History of the Oxford English Dictionary*, New Haven: Yale University Press, 2005, jacket, p. 7).

Mugglestone said, "As Trench insisted, notions that a dictionary was a normative guide to correctness were entirely mistaken." After all, as Plato taught, nothing is 'correct,' since truth is relative because things are not actually 'real,' (Mugglestone, pp. 4, 5-7). In protest—

> "[T]he Cambridge-educated writer John Marsden publicly declaimed in the pages of the Edinburgh Review," 'What is this but to throw all barriers and rules, and to declare that every form of expression which may have been devised by the humour, the ignorance, or the affection of any

> writer, is at once to take rank in the national vocabulary'" (Mugglestone, p. 21).

Oxford Professor Mugglestone said,

> "the weight of popular opinion had to be discarded. 'A dictionary is nothing of the kind,' Trench affirmed. If the new dictionary he envisaged was to represent a 'standard' at all, then it would be a standard of actual rather than merely theoretical usage..." (Mugglestone, p. 149).

Trench's original plan is evidenced today on the pages of the OED. Every word is given a smorgasbord of meanings from which to choose. Although the OED usually includes a 'sort-of' Biblical definition, it also gives pages of non-biblical definitions for each word. For instance, the word 'hell' is defined in every conceivable way, not just in the way in which it is presented in the context of the Bible and the way it has been accepted for thousands of years. The Biblical context describes it with words such as "flame" and "tormented." Trench's plan made way for other definitions, such as those in "Greek and Latin mythology," and in "Scandinavian mythology," where "Hell was a cold place, a dreary region of snow and frost." The OED includes three pages of optional usages (revised meanings of 'hell') including "a living being," "a yawning depth," "a part of a building," "a place under a tailor's shop," "receptacles of waste," "a gambling-booth," and other meanings which extinguish hell's fire— all thanks to R.C. Trench who wanted to swallow everything with his encompassing serpent, including hell itself.

The twenty-volume unabridged OED is an excellent tool to show that the Bible *began* and *continued* as the definer of

English words. The Bible defines its own words via adjoining words in the context. These adjoining and word-defining words are invariably the very words used in any dictionary to define a Bible word. Those Bible definitions became 'the' definition in popular usage and in dictionaries. The OED provides historical witnesses to the Biblical usage of words and proves that subsequent dictionaries gathered their definitions from popular usage which sprang from the context of Bible words. Therefore one does not need a dictionary to define Bible words because the dictionary's definition came *from* the Bible. If the dictionary's definition does not match that of the Bible, it is a man-made definition (See *The Language of the King James Bible* and *In Awe of Thy Word*, chapters one).

However the OED is not a source of authoritative 'definitions,' just as Trench intended. Nor is it a source for the definition of Bible words outside of the context of Bible usage. Trench would be aghast to find someone using it as such—

> "...aptly illustrating the interpretative problems of which Trench had warned, entries presenting empirical data on the dating and use of given words, were perversely read as though they were prescriptive rulings on correctness" (Mugglestone, p. 149).

Even the producers of dictionaries find it 'perverse' that one would use a dictionary 'usage' to 'define' a word. "Trench's specified role of the lexicographer as witness rather than judge..." is missed by his readers, who are looking in the wrong place to determine 'what a word means' (Mugglestone, p. 150).

Dictionary makers use the context of a word to define it. They look at ten words before and ten words after the word in

question. Why are Christians looking in different (pagan and secular) contexts to define Bible words? A dictionary maker (lexicographer) would never define a word used in one context by examining its usage in another context. This is why the OED gives many meanings, which are derived from different contexts. (For Trench's pivotal role in the OED see *The Oxford English Dictionary* (Unabridged), Oxford: Clarendon Press, 1989, vol. 1, "A History of the Oxford English Dictionary," pp. xxxv-xlv and Mugglestone's *The Hidden History of the Oxford English Dictionary*).

The chapter on Trench is not over; the reader will hear his exact pronouncements about what Bible words mean the very next time he hears, 'That Greek word means…' (even though the speaker has never heard the name 'Trench'). Do not ask, 'Was that Trench?'; he'll likely respond, 'That was Greek, not French.'

(*The 'X' on the medallion worn by Trench, seen at the beginning of this chapter, is as old as Osiris and the Egyptian mystery religions and as new as the Masonic *Scottish Rite Journal*, June, 2000 (Jim Tresner, *Seventeenth Degree, Knights of the East and West*). The 'X' is connected with the ancient Egyptian mystery religions (the pyramids are an 'X' in aerial view) and the occult lion's paw hand signal (hand with curled fingers placed on chest or with fingers hidden in jacket). It is shown on page 165, used by Origen, the third century 'origin' of the changes in new versions, as well as Karl Marx, Ruskin, Schaff, Besant, and many others. (See *Transparent Translations* DVD from A.V. Publications for many surprising users of this hand signal.) The above sketch, from an Egyptian hieroglyphic, shows the initiation ceremony of many occult groups. It shows the 'X' on the chest and the counterfeit 'resurrection,' wherein a lion raises the initiate from a coffin. Egyptian mummies and statuary show hands positioned across the chest in the 'X' position. See chapters 7 and 27 and p. 165 for more details. Also see Albert Pike's occult Masonic *Moral's and Dogma*, p. 801 and Texe Marrs, *Codex Magica*, chapters 4, 5, and 11.)

Lexicons Defending Their Fathers' and Grandfather's Westcott-Hort 1881 *Revised Version*

MOULTON & MILLIGAN

Chapter 11

Moulton & Milligan *Vocabulary of the Greek New Testament*

Harold K. Moulton *The Analytical Greek Lexicon*

The Moulton Family's Corrupt Lexicons and Grammars

There are three generations of men in the Moulton family who have done damage to the word of God. The first was on the Westcott-Hort *Revised Version* Committee of 1881, the second was a new ager and the third followed with no improvement. All three wrote corrupt Greek reference books which are widely used today (*The Origin and Scope of Moulton and Milligan's Vocabulary of the Greek New Testament..., G. H. R. Horsley,* John Rylands Library, Manchester, Bulletin, Vol. 76 (1) 1994).

William Fiddian Moulton (1835-1898)

"In 1870 he was selected" to be with Westcott and Hort "on the Bible Revision Committee and served very zealously in the New Testament Company. His interest in the general subject of Bible revision led to his preparing" further writing, and "His critical" view of the Bible is well documented in the numerous commentaries to which he contributed (*The New Schaff-Herzog Encyclopedia*, New York: Funk and Wagnalls Co., 1910, vol. 8, pp. 30-31). "In 1870 he became secretary of one of the NT committees occupied with the RV [Revised Version], and work in connexion with the RV filled a great part of his life" (*Oxford Dictionary of the Christian Church*, 2nd edition). "With Dr. Moulton, a fellow-member on the Revision committee, Westcott remained close friends, and for that eminent Wesleyan's work on the revision of the Apocrypha he had high admiration" (Joseph Clayton, *Leaders of the Church 1800-1900: Bishop Westcott*, London: A. R. Mowbray & Co. Ltd, 1906, p. 107). Moulton was so ensnared in the new corrupt Greek text, he wrote a

Concordance of the Greek Testament According to the Text of Westcott and Hort, Tischendorf, and the English Revisers (1897). He also translated into English heretic J.G.B. Winer's revolutionary and grossly distorted *Grammar of New Testament Greek.*


Tischendorf

William Moulton worked with William Milligan on the RV Committee and on a critical commentary of the book of John for Philip Schaff. W. Milligan "...went to Germany, and studied at the University of Halle. After his return...he began to write articles on Biblical and critical subjects for various reviews. This led to his appointment in 1860 to the professorship of Biblical **criticism** in the University of Aberdeen. In 1870 he was appointed one of the committee for the revision of the translation of the New Testament." William Milligan was "professor of divinity and Biblical **criticism**" (http://www.1911encyclopedia.org/William_Milligan; see also *Schaff-Herzog,* vol. 7, p. 379 and vol. 8, pp. 30-31).

Moulton, James Hope (1863-1917)

James Hope Moulton was the eldest son of the *Revised Version* Committee member, William Fiddian Moulton. Another generation of Moultons-Milligans put together their lexicon to try to defend the previous generation's *Revised Version*. "In conjunction with G. Milligan," James Hope Moulton scoured the world to try to defend his father's corrupt *Revised Version* against the swell of criticism it was receiving from

Bible-loving Christians. Moulton finally resorted to digging in the "Egyptian Rubbish-Heaps" to find words and ideas that would match the corrupt Egyptian manuscripts from which the *Revised Version* was taken. Moulton quickly dumped his findings into a new lexicon entitled, *Vocabulary of the Greek New Testament, illustrated from the Papyri and other non-literary sources* (1914-1930) (*Oxford Dictionary of the Christian Church*, 2nd ed.).

Rubbish, Arabs, Cardinals, & Mummy Cases

James Moulton's lecture, given in 1914, was aptly entitled, "Egyptian Rubbish-Heaps and the Study of the New Testament." His Lexicon's "General Introduction" said his papyrus had come from "rubbish" from Egyptians who "dump it outside of the town." He said, "But the great mass of papyri come from the rubbish heaps, rising sometimes to a height of twenty to thirty feet, on the outskirts of old Egyptian towns and villages" (Moulton & Milligan, *The Vocabulary of the Greek New Testament*, General Introduction). The first discovery was made by "Arabs," a discovery which fell "into the hands of Cardinal Stefano Borgia." The next was a "large number of papyri from Ptolemaic mummy-cases" (Now, doesn't that sound *just* like God… bringing his *real* truth to us through "rubbish," "Arabs," Catholic "Cardinals," and dead Egyptian "mummy" cases.") (Moulton & Milligan, *The Vocabulary of the Greek New Testament*, General Introduction).

Moulton's papyri also came from Egyptian "tombs" which contained "mummified crocodiles"! The crocodile was a god of the Egyptians. "[F]rom the interior of the beast there came rolls and rolls of paper"…"[T]he waste paper which came out of the crocodiles in that tomb was enough to make almost two big books full." His lexical definitions are, in his words, based on "trash" from "the beast" and other "rubbish." He begins his lecture with the admission that his lexical definitions

may be "...speculation." Sometimes speculation may be wrong, but at least it may possibly prove stimulating" (The entire lecture by Moulton, given in Northfield in 1914, entitled "Egyptian Rubbish-Heaps and the Study of the New Testament" can be found at: http://www.abcog.org/moulton1.htm, 10/19/2006).

Language: From God to Man or From Man to God?

According to Moulton, his lexicon bases its word meanings, wherever possible, on secular writings of "Greek-speaking **Egyptians**" from "Alexandria." He denies the historically attributed "Hebraic element" in the Greek of the New Testament, saying that there was no such thing as "Biblical Greek" (Moulton, *The Vocabulary*, Introduction). His lexicon's "General Introduction" asserts that,

> "...[T]he language of the New Testament...has been regarded as standing by itself as 'New Testament Greek'...In general it had been hastily classed as 'Judaic' or 'Hebraic' Greek...So, far from the Greek of the New Testament being a language by itself, or even, as one German scholar called it, 'a language of the Holy Ghost' its main feature was that it was the ordinary vernacular Greek of the period...**It is leading to the re-writing of our Lexicons and Grammars of the New Testament**..." (Moulton, *The Vocabulary*, General Introduction).

After nearly 2000 years of Bible study where Christians used only *the* Bible itself, Moulton and G.A. Deissmann sought "new foundations," based on secular writings! (Deissmann to Moulton, 27 December 1909, *The Origin and Scope of Moulton and Milligan's Vocabulary of the Greek New Testament..., G.H. R. Horsley,* John Rylands Library, Manchester, Bulletin, Vol. 76 (1) 1994).

Did it not occur to them that popular language usually *follows* and copies the Bible, since the Bible is the most widely circulated and copied document in a culture? This has

been attested to by the influence Luther's German Bible had on the German language and the strong influence the KJB has had on the English language. This shifting of vocabulary and language structure *from* the Bible *to* the culture does not necessitate the re-defining of Holy Bible words by secular standards. Does God care what the Egyptian lawyer's definition of 'love' is, or what the unsaved Egyptian's definition of 'time' is? The purpose of the Bible is to tell man what God thinks about things.

Moulton Defends His Father's Corrupt RV Greek Text

Of course, the Greek text Moulton advocates is the corrupt "uncial" type, used by Westcott and Hort. He calls "the greatest of all manuscripts, the Vatican manuscript" http://www.abcog.org/moulton1.htm, 10/19/2006). He boasts of "the notable work of Westcott and Hort, to show that we are in a better position to-day for recovering the *ipsissima verba* of the New Testament autographs..." His lexicon's "General Introduction" goes on to give examples of how his "rubbish" provides "frequent corroboration" for his father's Westcott-Hort Greek text and the *Revised Version*. The bible he promotes for its "valuable" translation is his father's corrupt *Revised Version* (Moulton, *The Vocabulary*, Introduction). His job of justifying his father's life's work, the Revised Version, is seen over and over in his lexicon, where the RV, "need no longer raise any qualms" (Moulton, *The Vocabulary*, General Introduction). Upon discovering wordings that *matched* the King James Bible, Milligan squirmed. He warned, "[S]ome may be tempted to quote in support of the A.V. rendering of Mt. vi:13" one of the Egyptian papyri, which proves that "For thine is the kingdom, and the power, and the glory, for ever. Amen" is an early reading (George Milligan, *Selections From the Greek Papyri*, Cambridge: University Press, 1912, pp. 132, 134).

Moulton & Deissmann

> "If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6:23

"[B]ehind them another name should not be forgotten," that of Gustov Adolf Deissmann (1866-1937), "his closest friend in Germany" and a higher critic of the Bible. Deissmann wrote *Light from the Ancient East*. Deissmann was "one of the leading figures in the incipient ecumenical movement and in the foundation of the World Council of Churches..." (*The Origin and Scope of Moulton and Milligan's Vocabulary of the Greek New Testament..., G.H.R. Horsley,* John Rylands Library, Manchester, Bulletin, Vol. 76 (1) 1994).

Deissmann was the muckraker who provided the "garbage" from Egypt for the Moulton-Milligan lexicon. Moulton asked Deissmann to be his lexicon's co-author first, but Deissmann was working on his own lexicon, so G. Milligan was a second choice. "[T]he data which Deissmann had collected over many years for his 'opur vitae' were dispersed to the winds after his death by soldiers" during the Russian occupation, so his "dictionary plan came to nothing," by God's grace (Deissmann to Moulton, 12 January 1907 (c)). Deissmann wrote to "my dear Moulton" saying "I...hope only that you can soon again swing the sword of the biblical philologist." Deissmann admitted to Moulton, "I have been attacked by the conservative press as, on the whole, I were not a theologian and have made no contribution to the understanding of the New Testament, but rather to the misunderstanding of the

New Testament..." Deissmann added that it was only *probable* that Jesus *understood* Greek. (Deissmann to Moulton, 19 February 1908) (*The Origin and Scope of Moulton and Milligan's Vocabulary of the Greek New Testament..., G. H. R. Horsley,* John Rylands Library, Manchester, Bulletin, Vol. 76 (1) 1994).

James Hope Moulton Approves Pagan Religions

"Moulton published four books on Zoroastrianism and Parsism: *Early religious poetry of Persia* (Cambridge University Press, 1911), *Early Zoroastrianism* (the Hibbert Lectures; London: Williams & Norgate, 1913), *The teaching of Zarathushtra* (Bombay: P.A. Wadia, 1917), and *The treasure of the Magi* (published posthumous, London: Oxford University, 1917) (*The Origin and Scope of Moulton and Milligan's Vocabulary of the Greek New Testament..., G.H. R. Horsley,* John Rylands Library, Manchester, Bulletin, Vol. 76 (1) 1994).

Zoroastrianism is a religion from Iran which worships a god named Mazda. It professes a dualism wherein Mazda is in competition with an evil god named Angra Mainyu. Fire worship is often associated with this religion also. Of this religion Moulton says it "nowhere includes what is untrue" (James Hope Moulton, *The Treasure of the Magi: A Study of Zoroastrianism,* London: Humphrey, Milford, 1917, p. 211). His writing entitled, *Syncretism in Religion as Illustrated in the History of Parsism* (Zoroastrians in India) (1908) speaks of his belief that all religions are good; he, like Westcott, believed that God approved of such religions and that Christ was just the icing on the cake that they needed. "Moulton was a pacifist. For some time, in fact he was vice-president of the London Peace Society..." (*The Origin and Scope of Moulton and Milligan's Vocabulary of the Greek New Testament..., G.H. R. Horsley,* John Rylands Library, Manchester, Bulletin, Vol. 76 (1) 1994).

"In 1915 he went to India to lecture on and pursue his studies of Zoroastrianism" and to travel, "lecturing to the Parsis on Zoroastrianism." The Lord saw fit to sink his sinking view of the Bible, as "He lost his life through submarine action on the

return journey in 1917" at the young age of 54 (Moulton, *The Treasure*, p. x; *Oxford Dictionary of the Christian Church*, 2nd ed.). The book, *The Treasures of the Magi* was posthumously published by J.N. Farquhar with help from "the Right Reverend Dr. Casartelli, Roman Catholic Bishop of Salford," whose "friendship" with Moulton the book's Foreword concedes (Moulton, *The Treasure*, p. xiii).

Moulton's books, such as *The Treasure of the Magi: A study of Modern Zoroastrianism*, are a defense of the religion of Iran, not a criticism of it. The following two chapter titles give a glimpse into Moulton's *Treasure*:

Ceremonial Life: Fire-Temples and Towers
The Parsis and Christian Propaganda

He chides John Wilson, an early Christian missionary to these Parsis "wizards," for writing a book full of "attacks he delivered against their cherished beliefs" (Moulton, *The Treasure*, pp. 3, 226). *If* Moulton *was* a Christian, he was a very confused one. The following are direct quotes from his book, *The Treasure of the Magi* (taken from Questia.com):

1.) "Zarathustra…is dimly identified as a storied Eastern Sage who taught fire-worship and dualism, that is the division of the world between Ormazd (Ahura Mazdah) and Ahriman (Angra Mainyu), the Good and the Evil Powers, equal and co-eternal" (p. 5). [Moulton ignores these aspects of the religion as widely practiced and historically documented, and tries to ferret out and read into these ideas a foreshadowing of 'Christian' thought. Tough job…]
2.) "The doctrine of the Atonement, as taught in the popular theology, and even by missionaries like Wilson himself, presents difficulties enough to the thoughtful Christian…" (p. 222). [The article in the *Schaff–Herzog*

Encyclopedia on the Atonement points to "Mystical Theories and their Advocates" and includes, of course, the carver of the Revised Version "B.F Westcott…which was based on a hypothesis…borrowed apparently directly from William Milligan…though it goes back ultimately to the Socinian [the antitrinitarian movement]"] *Schaff-Herzog*, vol. 1, p. 352; vol. x, p. 488).

3.) "He [Jesus] left behind in Heaven the omniscience that would have told him who wrote a Psalm, or what causes curvature of the spine" (pp. 236-237).

4.) "Wilson sternly refuses to allow Zarathushtra the title of Prophet…There are few Christian thinkers now who would grudge the title of Prophet to the author of the Gathas" [Zoroastrianism's so-called holy book]. "In Wilson's day it was hardly possible to read the Gathas so as to appreciate their religious value" (pp. 224, 225). "But out of the darkness there breaks an excellent glory and we see the great old saints of other days. Moses and Elijah, Zarathushtra and Gautama [Buddha] and Mahavira, Socrates [sodomite] and Plato, Kabir and Ramanuja… (p. 232).

5.) He said that "Christians would accept heartily" the statement that, "The term Jesus-Christ expresses the identity or at-one-ment of the perfect man Jesus who had identified himself with Christ, and the Divinity in man known as Christ" (p. 221).

6.) "Dr. Daji [his translator and the author of the above statement] would have done better to apply another Christian term, the Logos, to represent his conception of the Divine Spark in all of us" (p. 222).

7.) "[T]he new impulse given to our knowledge by Charles Darwin, has taught us of an upward movement

everywhere, every species having before it the unconscious aim, as it were of development into something more advanced" (p. 242). "He [God?] is before all things busying himself with the higher stages of an endless development, which began countless ages ago in the protoplasm..." (p. 245).

8.) "There are some aspects of prayer in which the best types of Eastern piety may help the Western seeker to realize ideals conspicuous in the New Testament" (p. 250).

Moulton's Grievous *Grammar of New Testament Greek*

Moulton's "*Grammar of New Testament Greek*...embodied many of his [Deissmann's] conclusions" about the use of secular and pagan sources to define Bible words. Moulton said the Grammar was "a work committed to me by my father, whose collaborator I was to have been in thus rewriting as a new book the edition of Winer's famous *Grammar* which he published in 1870" (James Hope Moulton, *An Introduction to the Study of New Testament Greek*, London: Robert Culley, Preface, 3rd edition Revised, p. ix, x; also *Oxford Dictionary of the Christian Church*, 2nd ed.).

Observe a few of Moulton's grievous mistakes:

1.) Moulton calls Jesus "The carpenter's Son," just like the cynics in Jesus' day who quipped, "Is not this the carpenter's [Joseph's] son" (Matt. 13:55). This denial of the deity of Christ and the virgin birth matches his father's RV which changed Luke 2:33 from "Joseph and his mother" to "his father and his mother" (James Hope Moulton, *Introduction to the Study of New Testament Greek*, appendix: *A First Reader in New Testament Greek*, p. 9).

2.) Moulton's *Introduction* to Greek, like all devilish Greek textbooks, asks the student to "Correct the following

mistranslations of the A.V." (Moulton, *Introduction to the Study*, appendix, First Reader, p. 44).

3.) Moulton says Westcott's RV reading is best for Rev. 21:27, because it allows that "some of these evil doers *were* written in the Book of Life" (Moulton, *Introduction to the Study*, p. 233).

4.) Jesus said, "For where two or three are gathered together **in my name**, there am I in the midst of them" (Matt. 18:20). Moulton's trash-to-treasure turns it into "Wherever there are two, they are not without God." By leaving out "in my name" Moulton gives credence to the idea that all religions are the same. Moulton's "rubbish" adds, "Raise the stone, and there thou shalt find Me; cleave the wood, and there am I" (The only thing under a rock is usually a slug; the only thing hiding under the wood pile is a snake, not Jesus!) Of these *added* words, Moulton asserted in his lecture, that "it is highly probable that the words fell from the Master's lips" http://www.abcog.org/moulton1.htm, 10/19/2006).

Moulton's lecture claims that the KJV's "faith is the substance" (Hebrews 11:1) should be "faith is the title deed," based on some Egyptian legal document. However, a title deed is not the actual "substance" of which it writes, but only a piece of paper. With the KJV, one gets the solid substance, the real thing, not just a promissory note. Why would God lose his words and the meanings of them for nearly 2000 years, until they were discovered in the "rubbish" or inside an Egyptian "crocodile god?" God was not waiting for these discoveries; he had already perfectly preserved his word and his definitions within the Holy Bible. James Hope Moulton was a confused young man who spent and lost his life trying to defend his father's much maligned, corrupt *Revised Version*. If you haven't read his father's RV, you will hear it quoted from those who say, "That word in Greek means…" when they are reading from

the Moulton & Milligan *Vocabulary of the Greek New Testament* or any other book with their name attached.

Moulton, Harold Keeling: UBS Greek Text Contributor

The fruit does not fall far from the tree. Harold was the son of James Hope Moulton and the grandson of William Fiddian Moulton of the RV. He edited *The Analytical Greek Lexicon (Revised)*, basing it upon the lexicon of his father, which was based upon the RV of his grandfather. He was the translation secretary for the British and Foreign Bible Society, which may account for the corruption which is evident in their foreign bibles printed during that and subsequent periods. Although only five or six names are listed as editors of the early editions of the corrupt United Bible Societies Greek New Testament, there were actually eight participants. In addition to Bruce Metzger, Kurt Aland, Arthur Vööbus, Matthew Black, and Allen Wikgren, the three other men who participated include: "J. Harold Greenlee, Robert P. Markham, and Harold K. Moulton." The text was done, as Metzger admits, "On the basis of Westcott and Hort's edition of the Greek New Testament."

Many unknowingly access Harold Moulton's definitions when they use the dictionary in the back of the corrupt UBS Greek New Testament. In addition to Harold Moulton's work on the punctuation of that Greek text, among other things, he is thanked profusely for his "wise counsel" in the production of the "Greek-English Dictionary" included in Metzger's United Bible Society's Greek Text, 4th edition. The Dictionary's Preface thanks Moulton and says, "the meanings are given in present-day English, **rather than** in accord with traditional ecclesiastical terminology." This diluting and admitted secularization of the words of the Holy Bible, with the help of

Harold Moulton and others, characterizes all lexicons. Imagine, corrupt Greek text users, accessing Moulton's English mind via the dictionary in the back of *their* Greek text, while KJB users *define* KJB words, using Moulton's same English word choices, in *their Greek Analytical Lexicon.* Why would KJB users consult the admittedly secular English word choice of Moulton's lexicon, based upon the Revised Version of 1881, Westcott and Hort, and the UBS edition, led by Metzger and Catholic Cardinal Carlo 'Maria' Martini? (Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo Maria Martini, and Bruce Metzger, *The Greek New Testament*, 4th Revised Ed.; United Bible Societies, 1993, *A Concise Greek-English Dictionary*, Preface, after p. 918; Bruce Metzger, *The Reminiscence of an Octogenarian*, Peabody, Mass.: Hendrickson Publishers, 1997, pp. 2, 69-70).

Moulton-Milligan Today

Today, the Moulton-Milligan lexicon is being revised by John Lee and G. Horsely. Lee admits that "the concise, seemingly authoritative statement of meaning can, and often does, conceal many sins — indecision, compromise, imperfect knowledge, guesswork, and above all, dependence on predecessors" (*Biblical Greek Language and Lexicography: Essays in Honor of Frederick W. Danker*, ed. B. Taylor, J. Lee, R. Burton, and R. Whitaker, Grand Rapids: Erdmann, 2004, p. 66). How unlike the Holy Bible, of which "every word of God is pure" (Prov. 30:5).

The Egyptian "rubbish" was blown to the wind but has settled again in all current lexicons. Logos Bible Software offers Moulton and Milligan's *The Vocabulary of the Greek New Testament.* Logos notes, "If you use BADG (Bauer, Arndt, Danker, Gingrich Lexicon, you have seen the abbreviation 'M-M' at the end of many entries"
(http://www.logos.com/products/prepub/details/2599,10/20/2006).

The dark shadow in Moulton and Milligan is cast over the remaining lexicons to be discussed: Vine, Wuest, Bauer, Danker and all subsequent lexicons.

Copycats

- **W.E. Vine**
- **Kenneth Wuest**
- **Marvin Vincent**

Chapter 12

Vine's *Expository Dictionary*

SUMMARY

W.E. Vine's Expository Dictionary

- Vine's definitions or text is from the ***Revised Version*** of 1881 and its underlying **Westcott-Hort Greek text**.

- Vine's definitions are the very words used in new versions (NIV, NASB, NKJV, ESV, Holman CSB, etc.). New versions *also* copy the Revised Version (R.V.) and American Standard Version (A.S.V.) of 1901, the two main sources of Vine's definitions and new version vocabulary.

- Vine also follows corrupt lexicons, such as **Gesenius**, **Thayer**, and the "Egyptian" "rubbish" of **Moulton and Milligan**.

SUMMARY

W.E. Vine's Expository Dictionary

- Vine's use of the Revised Version (R.V.) and its corrupt Greek text sometimes skews his theology. His essay on "the blood" is heresy.

- Vine **contradicts** *himself* (in theology, definitions, and grammar) in order to match the corrupt Revised Version (R.V.).

- *Vine's Complete Expository Dictionary of Old and New Testament Words* is misleading. Although Vine's name is printed in almost 3-inch letters on the cover, it does **not** contain the text of **Vine's** book, *An Expository Dictionary of Old Testament Words* at all. (New Tappan, NJ: Fleming Revell, 1978). The Old Testament section is not Vine's work, but was done in consultation with **NKJV and NIV translators**. Consequently, those who use his dictionary are often defining words with the NIV and NKJV.

(Documentation will follow.)

SUMMARY

The Collected Writings of W.E. Vine

It appears at times that Vine **cannot read Greek** and does not know the differences between his corrupt Westcott and Hort Greek New Testament and the pure *Textus Receptus*. Note the following example. Vine states that:

> "workers at home, - this R.V. rendering represents the word *oikouros*, found in the most authentic manuscripts" (*The Collected Writings of W.E. Vine*, Nashville, TN: Thomas Nelson, 1996, vol. 3, p. 240; vol. 4, p. 278).

From that his readers are meant to gather that:

1.) "*oikouros*" is the word underlying the R.V. rendering "workers at home" and,

2.) the manuscripts underlying the R.V. Greek text use the word "*oikouros*." He is wrong about the meaning of the word and he is wrong about the Greek word in the text.

The facts are:

The Greek word underlying his recommended R.V. translation (and all corrupt Greek texts including the UBS and Nestle-Aland) is *oikourgos*; it is a completely different word than *oikouros*. The word *oikourgos* (not *oikouros*) means "workers at home." The first root *oikos*, means 'home,' and begins both

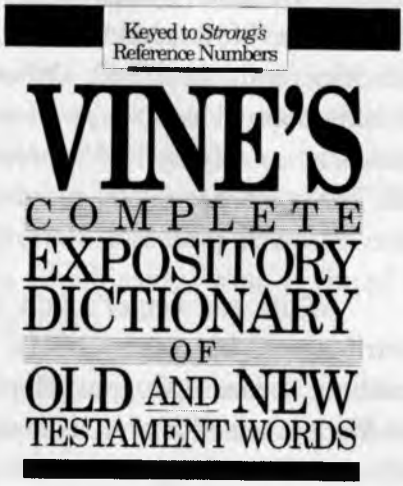
words. The second half of these words contains two completely different words, although they appear similar except for a gamma (γ) 'g.' The ending of the R.V. Greek word, *oikourgos,* comes from the Greek word "ergon" meaning "work." You may have seen the phrase, *ergonomic design*, that is, designed for work. The KJV translates the pure Greek text which has *oikouros.* It ends with the word, *ouros,* meaning "keeper." Hence the KJV has "**keepers** at home" and Vine's R.V. and new versions have "**workers** at home."

Vine is neither an expert in Greek, nor in the Greek textual variants. *Throw his books out.*

He-Men Woman-Haters' Club?

- Vine's *text* continually promotes 'works.' In Titus 2:5 it cracks the whip with a guilt trip over disabled and elderly ladies. It charges *all* women to be "workers at home." He does not tell his unsuspecting reader that the majority of Greek manuscripts have *oikouros*, which is perfectly rendered by the KJV as, "keepers at home." The KJV word encompasses all women and also includes all of the spiritual senses that are involved in *keeping* a home. Being "keepers at home" is possible for all women. Working at home is not always possible for the aged and disabled. (More examples, such as his use of the 'n' word will follow.)

Vine's Complete Expository Dictionary of Old and New Testament Words



The title of the book is a fraud! (Thomas Nelson is the publisher and was charged with *fraud* by the Securities and Exchange Commission for other malfeasance.) Just as there are commentaries and publishers who *use* the names of Tyndale and Wycliffe, so it seems that this publisher is using the conservatism associated with the era of W.E. Vine to hawk what is, in reality, a hybrid product containing much work by today's liberal new version editors. The title of Vine's dictionary, being sold *today,* subtly appears to misrepresent its authorship. From the title one would assume that it is Vine's *Expository Dictionary of Old Testament Words.* It is not.

Instead, it contains *Nelson's Expository Dictionary of the Old Testament,* by liberals Merrill F. Unger and William White, Jr., a corrupt NKJV translator. (Nelson publishes the NKJV also.) White was a collaborator on another book with J.I. Packer, of the infamous ecumenical 'Evangelicals and Catholics' pact (see his rear dust jacket). Denying inspiration and preservation, White's *Introduction* charges that the original Hebrew Old Testament has been "revised several times in antiquity" (W.E. Vine, Merrill F. Unger, William White, Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words*, Nashville, TN: Thomas Nelson Publishers, 1984, p. x). White claims that the vile RSV (1952) is "more scholarly"

than the KJV (*Vine's Complete*, p. xviii). The RSV's translators were known Communist sympathizers and were cited as such by the U.S. House of Representatives Committee on Un-American Activities and the 1960 Official U.S. Air Force Reserve Training Manual (Bruce Metzger, *The Reminiscence of an Octogenarian*, Hendrickson Publishers, 1977, p. 77). The RSV denies the virgin birth and destroys Old Testament Messianic prophecies. It had, as its editor, an *unsaved* Jewish professor, Harry Orlinsky.

White and Unger's Old Testament Dictionary includes contributions by other NKJV members, including Lewis Goldberg, Leonard Coppes, Horrace Hummel, Eugene Merrill, and Willem van Gemeren. Naturally, their preface recommends Nelson's "New King James," as well as the NASB, and other corrupt versions (*Vine's Complete*, xviii). Some of Vine's current contributors were on both the NIV and NKJV committees; these include R.K Harrison and Walter Roehrs. Its other contributors include NIV translators Louis Goldberg and Gleason Archer. The latter's *Encyclopedia of Bible Difficulties*, "is largely designed to reduce faith in the infallibility of God's word," observes British author, Dusty Peterson (letter on file).

Both the NIV and NKJV prefaces admit that they use the *corrupt* Hebrew Old Testament, the German Stuttgart *Biblia Hebraica* (as originated by anti-Semite Rudolf Kittel and based on readings in the Leningrad manuscript). Therefore, the Dictionary's Old Testament definitions come from a corrupt edition of the Hebrew Bible!

The Dictionary's 'definitions' of each word include words used in new versions, even though they are not often identified as such. (Unfortunately, in the process of researching the corruption in new versions, I have memorized the new versions' substitutes.) These 'new version words' cover every

page of the Old Testament section of this dictionary. NIV and NKJV liberal terms and thoughts abound and are used as 'definitions.' For example, the KJV's "sodomites" are 'defined' as "cult prostitutes," the very words used in new versions (*Vine's Complete*, p. 286). Wine, they believe, "clearly represents an intoxicating beverage" "to make one feel good" (*Vine's Complete*, p. 289). They seem to give the impression that *fermented* grape juice is acceptable for a *little*, just not a *big*, 'buzz.' They miss the Bible's own primary definition which says, "wine is found in the cluster," not in the keg (Isa. 65:8).

The use of the corrupt pre-Nazi, anti-Semitic German-influenced Hebrew Old Testament text is further compounded by the use of similarly suspect German-based lexicons. The Dictionary's introduction admits that "many of them are written in German..." (*Vine's Complete*, p. ix). What an oxymoron: an anti-Semitic Hebrew Old Testament! The editors encourage and facilitate looking up words in *their* favorite reference works, the "Hebrew and English Lexicon of the Old Testament by **Brown, Driver, and Briggs**" (a translation of the Gesenius lexicon from Germany). They also recommend "Strong's Exhaustive Concordance" (*Vine's Complete*, p. 313).

The entire Old Testament portrays the history of God trying to *separate* Israel from the ways and thoughts of the heathen nations surrounding them. Yet the first sentence in most of the Dictionary's Old Testament entries ties the word to an "Arabic," "Egyptian," "Amorite," or other so-called "cognate" language. The editors provide the Islamic interpretation, in addition to getting word meanings from anti-Semitic Germany (e.g. pp. 264, 260). Devilish combination! The two nations, which have most persecuted the Jews, team up to annihilate the Hebrew's Holy book. The non-Jewish founder of the publisher,

Thomas Nelson, is of Middle-Eastern origin; illusions that his heathen heritage provides *insight* into the *real* meaning of Hebrew words could not have made him smile as he read this dictionary, could it?

The Dictionary's publisher admits that the *New* Testament is not entirely Vine's work either, as today's editors changed what they called Vine's "**numerous factual** and typographical **errors**" in the New Testament section (*Vine's Complete*, New Testament section, p. iii). Evidently it was "corrected" using the corrupt German-based Bauer lexicon, since they encourage the use of Bauer, Arndt, and Gingrich's *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* " (*Vine's Complete*, New Testament section, p. iv).

The following is an examination of Vine's *actual* work and his contributions to the so-called *Vine's Complete Expository Dictionary of Old and New Testament Words*.

> "Then said the trees unto the vine, Come thou, and reign over us." Judges 9:12

Introduction to W.E. Vine (1873-1949) and his own *Vine's Expository Dictionary of New Testament Words*

Vine's *An Expository Dictionary of New Testament Words* was first published by Oliphants in four volumes between 1939 and 1941.

Lexicon authors, Briggs and Bauer, are like the big Philistine giant, Goliath, who wanted to destroy the people of God. W.E. Vine, on the other hand, is like Samson. Sometimes Vine fights *for* God, resounding truths which permeated his generation of King James Bible believers. But just as often, W.E. Vine is lying in the lap of Delilah, listening to her echo

the very words of the Philistines — literally! Satan saw that giants were too large a target. So he switched to subtle "words and fair speeches" (Rom. 16:18), by which men are blinded, as Samson was. Many are blinded to the fact that **Vine gives 'new version words' as 'the definitions' for KJV words.** These are Philistine words, posed as giants, shadowing over KJV words. The enemy's words have now moved *into* the churches and are much closer than David would have allowed Goliath to be.

It is frightening to face the dark giant of our sinfulness in the clear mirror of scriptures. The lusts of the mind lure men to lurk and hide behind books that inform, rather than read a Holy Bible that transforms. Man must avoid the natural temptation to be vainly puffed up by his fleshly mind. Vine takes unfair advantage of the fact that his dictionary was written for those who know little or no Greek, but may want to *appear* that they do. The natural man would rather say, 'I know Greek,' than 'I know God.' As a result, Vine's readers know the mind of Vine and not the mind of God.

Vine's Sources

Like Delilah, Vine merely *repeats* the words of the enemy's voice from previous lexicons or versions. When Vine's work came out in 1939, Alexander Reese charged him with misusing the lexicons of *others*. Reese said Vine read *another* man's lexicon "on the skew" and was guilty of,

> "...completely misunderstanding his account of the word. "When teachers misread the Lexicon," he added, "how can we trust their reading of the N.T., which it explains?"" (*Collected*, vol. 1, p. xvii).

Vine's original Preface to his, *An Expository Dictionary of New Testament Words,* is now buried in the middle of the volume for few to see. I wonder why? Is it because it reveals and exposes the four corrupt *sources* of his *definitions*? Vine lists the following sources:

1. The corrupt **Greek Text** of **Westcott and Hort** of 1881.
2. The **Revised Version** of Westcott and Hort of 1881.
3. The **lexicons** and writings of **members** of the **Revised Version** (and ASV) Committees: B.F. **Westcott**, J. Henry **Thayer**, James **Strong**, Richard C. **Trench**, and J.B. **Lightfoot**.
4. The corrupt lexicon by the son of a member of the Revised Version Committee, who wanted to defend his father's corrupt R.V.: **Moulton** and **Milligan**.

Vine pulled his definitions from God's enemies: These include Unitarians (Thayer), Spiritualists and New-Platonists (Westcott, Hort, Lightfoot), Ecumenists (Moulton and Milligan), and unbelievers (Gesenius, etc.). Vine's book, *The Roman Empire*, found its way to the desk of Mussolini in 1940. Mussolini said that he "was interested to hear" that the scriptures foretold what "he himself has at heart" regarding the reviving of the Roman Empire (*Collected*, vol. 1, p. xviii). Although it was never Vine's intent to give Mussolini a 'go ahead', Vine's work is yet today providing incentive and ammunition to God's enemies. Though some of Vine's theology would stop him from being invited to preach in our churches, his words still echo from their walls and Bible College halls.

Vine Bridges to New Versions

Vine was called,

> **"A Bridge Builder between Traditional Bible Translations and New Ones"** (*Collected*, vol. 1, p. viii).

Vine's Expository Dictionary was and still is naively used by King James Bible students, but it defines words using the words in the Westcott-Hort Greek text and *Revised Version* of 1881! These R.V. words were also often copied by the NIV, NASB, TNIV, NKJV and ESV. Why would a pastor use Vine's *Dictionary* to help people understand what a Bible word 'actually means,' when he could more easily just recommend that they get an R.V. or a new version? Then they would know *what* he plans to tell them it means. Haven't you heard: "That's an interesting word. In the Greek it can mean..." *(To Vine's R.V. he leans).* Such a Bible teacher has been hoodwinked and has never seen *the source* of Vine's definitions. Travelers searching for meaning should avoid weak vine bridges.

A visitor, sitting in a church service with a corrupt new version, will feel quite self-satisfied when he is told that his NIV, TNIV, NASB or NKJV has the 'correct' word. For example, of the KJV word "diligently" (the Greek word, *akribos*) Vine pretends,

> "The word expresses that accuracy which is the outcome of **carefulness**" (W.E. Vine, *An Expository Dictionary of New Testament Words, Nashville*, TN: Royal Publishers, Inc., no date, p. 17).

Where did Vine get that word? The R.V. translates *akribos* as "**carefully**" in Matt. 2:8, Acts 18:25, and elsewhere!

The KJV translates it in those two verses as "diligently." In Matt. 2:8, the NIV, TEV, Phillips Modern English, and the NEB echo the R.V.. Most of the words in the new versions were taken from either the R.V. (1881) or the ASV (1901). **Most students and Bible teachers do not know that they may be 'defining' words with the words that are in the NIV.**

From A to Z, front to back, Vine continually tells the reader that the R.V. is correct and the KJV is wrong. Speaking of what the word 'actually means', his dictionary's citation for "ACTUALLY" comes from the R.V.. Vine says:

> **ACTUALLY**
> "...*holos*, all, whole, is translated "actually" in 1 Cor. 5:1, R.V...."
> "...the A.V. "commonly" does not convey the meaning" (Vine, *An Expository*, p. 20).

'Actually' is not a synonym for the word, 'whole.' In fact, 'whole' and 'common' are synonyms describing totality of number; the R.V. word 'actually' is about truth and veracity.

A look at the letter 'A' in Vine's dictionary reveals the following examples of the **use of the very words of R.V.** chief translator, B.F. Westcott, a neo-Platonist who started a 'Ghostly Guild'! Read across the line and see **Vine and the R.V. match**. The RV was written by, not only B.F. Westcott, but by child molester C.J. Vaughan, who is exposed in chapters 22 and 23. Perhaps the most wicked man the church of England has ever produced, A.P. Stanley, was on the RV committee and contributed words now seen in Vine's. Stanley's picture, on page 880 of this book, will frighten all rodents from any basement. These men's RV words echo today in Vine's work.

A

KJV Word	R.V. & New Version's Word	Vine's Definition *An Expository Dictionary*
abased	*humbled*	*humble* (p. 1)
abode	*stand*	*stand* (p. 3)
have been	*spend*	*spent* (p. 3)
ability	*strength*	*strength* (p. 4)
able	*sufficient*	*sufficient* (p. 4)
abolished	*passing away*	*passing away* (p. 5)
in a certain place	*somewhere*	*somewhere* (p. 5)
were about	*seeking*	*seek* (p. 7)
above	*more*	*more* (p. 8)
abundance	*power*	*power* (p. 11)
gladly received	*welcomed*	*welcome* (p. 12)
accompanied	*set forward*	*send forward* (p. 13)
one mind	*one accord*	*one accord* (p. 15)
diligently	*carefulness*	*carefully* (p. 17)
object	*accuse*	*accuse* (p. 18)
acknowledgeth	*confesseth*	*confess* (p. 19)
acknowledging	*knowledge*	*knowledge* (p.19)
righteousness	*righteous acts*	*act of righteousness* (p. 20)

KJV Word	R.V. & New Version's Word	Vine's Definition *An Expository Dictionary*
giving	*adding*	*add* (p. 22)
add	*supply*	*supply* (p. 22)
increased	*advanced*	*advance* (p. 25)
advantageth	*profit*	*profit* (p. 26)
defraud	*advantage*	*advantage* (p. 26)
will	*counsel*	*counsel* (p. 27)
a good way	*afar*	*far* (p. 27)
affect	*seek*	*seek* (p. 28)
affection	*passion*	*passionate desire* (p. 28)
kindly	*tenderly*	*tenderly* (p. 29)
saying	*affirming*	*affirm* (p. 29)
afflicted	*suffer*	*suffering* (p. 30)
terrified	*affrighten*	*frighten* (p. 31)
again	*a second time*	*a second time* (p. 33)
allow	*approveth*	*approving* (p. 40)
almost	*little*	*little* (p. 40)
now	*already*	*already* (p. 41)
bewitched	*amazed*	*amazed* (p. 44)
hath chosen	*appointed*	*appoint* (p. 61)
appointed	*doomed*	*doomed* (p. 61)
occupation	*trade*	*trade* (p. 69)
assemble	*come together*	*come together* (p. 75)
full assurance	*fullness*	*fullness* (pp. 76-77)

That listing included just a *few* examples using only one letter (A) from Vine's *An Expository Dictionary of New Testament Words*. The other 25 letters of the alphabet, 'B'–'Z,' are full of Vine's *modus operandi,* which is using the corrupt R.V. to define Holy Bible words.

Vine's Continual Contradictions

Vine finds fault when the KJV uses a certain word to translate 'the' Greek. But when the R.V. uses *that very same* English word *elsewhere* to translate the very same Greek word, Vine recommends it. For example, he states,

> "In 1 Cor. 4:8 and 1 John 2:8 the **R.V. corrects** the **A.V. "now"**...by the rendering "**already**"" (Vine, *An Expository*, p. 41).

Then in the next breath Vine switches gears admitting that *elsewhere* the usage is:

> "**A.V., "already," R.V.**, "even **now**"" (Vine, *An Expository*, p. 41).

Why doesn't he say that the A.V. "corrects" the R.V.? Vine ignores the KJV's adeptness at selecting the correct synonym in the correct context. He always puts forward the purely arbitrary R.V. choice.

Vine Lives in His RV

Vine's biographer states, "Among English versions he gave his **exclusive** preference to the Revised Version, which remains to this day the best translation for the accurate student of the English Bible" (Percy O. Ruoff, *W.E. Vine: His Life and Ministry*, London: Oliphanats,

1951, p. 73). In Vine's *New Testament Greek Grammar*, he directs the student to:

- "Correct your rendering from the R.V...." (*Collected* (hereafter referred to by volume number only), vol. 5, Greek, p. 58).
- "...correct your rendering from the English *Revised Version*..." (vol. 5, Greek, p. 43).
- "Correct the result from the English Version (preferably the *Revised*" [Nelson's publisher's note, "or the New Revised Standard or the New King James"] (vol. 5, Greek, p. 22).
- "...[T]urn to the English Version (preferably the R.V.)" (vol. 5, Greek, p. 50).

The Introduction to *The Collected Writings of W.E. Vine* reveals,

> "Mr. Vine's usual procedure in composing these commentaries was ...to print the text of the **Revised Version** clause by clause...**Among English versions he gave his exclusive preference to the Revised Version** ..." (vol. 1, p. xv).

In Vine's works he states the following:

- "The R.V. rendering is important for a proper understanding of the meaning" (vol. 4, p. 23).
- He believes the truth is "brought out in the accurate rendering of the Revised Version..." (vol. 4, p. 286).
- He states, "The quotations in the present volume are from the *Revised Version*, the comparatively greater accuracy of its translations being important for a correct understanding of many of the passages considered" (vol. 5, p. 257).
- He says, "Quotations are from R.V. throughout" (vol. 5, p. 330).

- He reveals that "The text of the epistles is printed from the **Revised Version** of 1881..." (Preface, vol. 3; vol. 2, p. 129).

- When he is not recommending the R.V., he recommends the "rendering suggested by the American Revisers [ASV]..." the Christ-denying Unitarian, J.H. Thayer (vol. 2, p. 141).

Vine practically always chooses the R.V. reading. He says, "...none of them are as satisfactory as the R.V.. It seems best then to adhere to that version" (vol. 3, p. 372). He says, "The R.V. rendering...is necessary to a right understanding of the meaning" (vol. 3, p. 355). He says that the R.V.:

- "... gives the correct meaning..." (vol. 2, p. 9).
- "... accurately makes the distinction..." (vol. 1, p. 198).
- "...gives the correct rendering" (vol. 4, pp. 71, 84).
- "... is supported by the fact..." (vol. 3, p. 180).
- "... rightly puts... rightly has..." (vol. 3, p. 145).
- "...seem[s] preferable" (vol. 2, p. 36).

Vine Against the KJV

Few if any pages in Vine's commentaries neglect to downgrade the King James Bible (internationally called the A.V., that is, the Authorized Version). He is so delusional that he says that the A.V. is "now seldom printed" (vol. 2, p. 135). Today the R.V. is NEVER printed and Cambridge University Press cannot keep up with the demand for KJVs.

He thinks, "The R.V. rendering is preferable to the A.V..." (vol. 2, p. 94). Words are almost always "...mistranslated in the Authorized Version...," according to Vine (vol. 5, p. 5). A few examples represent the caustic tone in which he continually berates the KJV. He pretends the KJV:

- "...does not give the meaning adequately" (vol. 3, p. 178).
- "... is incorrect" (vol. 3, p. 191).
- "...misses the meaning" (vol. 3, p. 192).
- "...is misleading" (vol. 3, pp. 365).
- "...tends to mar the translation..." (vol. 3, p. 392).
- "...gives the wrong impression..." (vol. 3, p. 395).
- "...is inconsistent with the fact..." (vol. 3, p. 396).

In truth, the KJV simply does not match his corrupt Greek text and lexicons.

His banter continues,

- "The accurate rendering of the R.V., "concerning," removes the ambiguity of the A.V. "of"" (vol. 3, p. 341).
- "[T]he R.V....expresses a change of preposition which is lost in the A.V." (vol. 3, p. 163).
- "...The R.V. rendering "from Him" is important (in contrast to the A.V. "of Him")" (vol. 3, p. 342).

Vine and the 'Originals'

Vine admits that, "No autograph MS. [original manuscript] of any part of the New Testament is known to exist" (vol. 1, p. 25). Ignoring the vast majority of *copies* dating from the first century to the invention of printing, Vine says,

> "Experience teaches us that it is hardly possible to copy a lengthy document without making what are called "clerica," i.e. 'clerks,' errors...In these and in other ways mistakes have so multiplied that no two manuscripts of the New Testament agree in every particular" (vol. 2, p. 135).

Such a comment reveals the time Vine has given exclusively to the text from the corrupt *Sinaiticus* and *Vaticanus*

MSS.. These manuscripts disagree with each other thousands of times in the Gospels alone.

He continually refers to these few corrupt and abandoned manuscripts, used by Westcott and Hort, as the "best manuscripts," "the best texts," and "the best MSS" (vol. 2, pp. 22, 36; vol. 4, p. 99; Vine, *An Expository*, pp. 43, 209, et al.). Vine follows this handful of manuscripts and ignores the majority underlying the KJV. He believes, ""authorities" have to be weighed rather than counted" (vol. 2, p. 135). (He ignores the fact that a corrupt manuscript carries little weight.) His handful of manuscripts include, "The **Sinaitic MS**. [Greek Orthodox] and other MSS," which include the Roman Catholic *Vaticanus* MS. (vol. 1, p. 352). He adds, "...the resultant text arrived at by the collation of the best manuscripts practically represents the originals..." (vol. 1, p. 25). With his now out of date resources, he calls these manuscripts the "oldest" (vol. 1, p. 358). (He lived before the collation of the papyri, which prove that the KJV follows not only the *majority* of manuscripts, but also the *oldest* manuscripts.)

The wicked Westcott-Hort Greek text of the 1880s was later published, with microscopic revisions by Nestle-Aland and the United Bible Society. In Vine's *New Testament Greek Grammar* he says, "The student should obtain Nestle's Greek New Testament...[T]hat is the text that will be used for this course." One current publisher of Vine's grammar (Thomas [NKJV] Nelson) adds, "This edition of Vine's New Testament Greek Grammar uses the Fourth Revised Edition of the United Bible Societies' *The Greek New Testament...*" (vol. 5, Greek, p. 8). This highly cankered text continues to rely on the two manuscripts (*Sinaiticus* and *Vaticanus*) which were never used by the church and were abandoned centuries ago.

Vine says that, "The carelessness of copyists, for instance, has given currency to a number of false readings..." (vol. 1, p. 24). He pretends the KJV comes from "discrepancy" in existing manuscripts which contain "errors on the part of copyists" (vol. 1, p. 56).

Vine Loves Westcott

B.F. Westcott was the chief architect of the foul Revised Version of 1881. He and Fenton Hort personally crafted its novel underlying Greek text by corrupting or omitting thousands upon thousands of words. Vine writes that in "their small edition of the Greek Text, Drs Westcott and Hort write," that, "the words in our opinion still subject to doubt" are few. (vol. 2, p. 135). These spiritualists removed all of the words that they doubted! They tampered with about 9,970 words. Vine's biographer says, "much of his treatment is more in line with that of such earlier masters as Lightfoot and Westcott" (Ruoff, p. 72).

Readers of *New Age Bible Versions* know that Church of England bishop, B.F. Westcott, was a neo-Platonist and Spiritualist (G.A. Riplinger, Ararat, VA: A.V. Publications, 1993). The Bible refers to 'mediums,' who try to contact the dead, as necromancers. Westcott, Hort, and Lightfoot founded and trained the members of their 'Ghostly Guild,' as they called it. Although Vine wrote an article against necromancy, called "Spiritism Unmasked," he admits that, "In the latter part of the last century a number of **distinguished** men became interested in the subject, and in 1891 the Society for Psychical Research was founded"; its members came from Westcott's Ghostly Guild (vol. 5, p. 340; see also *New Age Bible Versions*). Westcott's legacy continued as Vine reports the moving of "a large number of ecclesiastics into the ranks of the Spiritist," including "a well-

known bishop of the Church of England..." (vol. 5, p. 341). Vine's Publisher's Preface puts Vine's work in company with commentaries by Ghostly Guild members Westcott and Lightfoot (vol. 1, p. ix).

Vine not only defines words using Westcott's R.V., he begins the Preface of Vol. 3 and very first page of his commentary on Thessalonians with a comment by "Dr. **Westcott**" (vol. 3, p. 3, Preface; e.g. Vine, *An Expository*, p. 54). He closes vol. 3 by *again* quoting Westcott (vol. 3, p. 357).

Vine's R.V. Follows the Corrupt *Sinaiticus*, etc.

Vine equates the "original" with the R.V., its underlying Westcott and Hort Greek text, the *Sinaiticus,* and other corrupt manuscripts. Vine sums up his feelings in these statements: "...the R.V. is to be taken as correct, according to the most authentic MSS." (vol. 3, p. 378). He repeats over and over:

- "...The R.V....represents...the original..." (vol. 3, p. 146).
- "The R.V. always gives the accurate order according to the original...[T]he R.V. is in accordance with the most authoritative and ancient texts" (vol. 3, p. 142).
- "...the R.V., "goeth onward" follows the most authentic MSS." (vol. 3, p. 405).
- "The R.V. follows the most authentic MSS. here" (vol. 3, pp. 3, 393).

Of the KJV he falsely claims,

- "[T]he A.V. lacks authentic MS. authority. Moreover it weakens the forceful abruptness of the apostle's..." (vol. 3, p. 148).
- "The R.V. "corrupted in mind" expresses the original more closely than the A.V.'s "of corrupt minds"" (vol. 3, p. 192).

It's all about '*me*' in the R.V.. It says, "that ye may know **our** estate"; the KJV says, "that he may know **your** estate."

Vine pretends that "...the R.V. reading is supported...The MS. evidence is decidedly in its favor" in Col 4:8 (vol. 2, p. 372).

Vine's Definitions Are of the Westcott-Hort *Greek* Words!!

When Vine gives a word's 'meaning,' he is defining the Greek word in the Westcott-Hort text, not the *Textus Receptus*, the Greek text underlying the KJV. For example, in Phil. 2:30 Vine follows the corrupt Greek text and translates *paraboleuomoi* as "hazarding." The KJV follows the Received Text, translating a DIFFERENT word, *parabouleuomai,* as "not regarding." So Vine defines the word in Phil. 2:30 as "to throw aside," which is the definition of the *wrong* Greek word. If you were sight-reading Greek, instead of looking at *every* letter, you would think that the KJV had wrongly translated the word! (vol. 2, p. 309).

Look at one Bible chapter (Colossians 4), as an example of how the words in Vine's works are definitions of the WRONG GREEK word!

- Vine defines the wrong Greek word, following the R.V.'s corrupt text in Col. 4:12. He charges, "...the best MS. evidence gives the verb *plērophoreō*," which he defines as "having been fully convinced." In truth, the KJV text comes from another Greek word, *pleroō*, meaning "complete" (vol. 2, p. 373).

- Vine defines the wrong Greek word, following the R.V. text in Col. 4:13. He alleges that the R.V. word, from *ponos,* is "supported by the best MSS.." He defines it as "toil." The KJV translates the true Greek word, *zelos*, correctly as "zeal" (vol. 2, p. 373).

Observe more examples of Vine defining the wrong Greek word:

- Vine uses the corrupt Greek text to define "king of **saints**" (*hagion*), which he says comes from "inferior MSS." He defines it under the heading "AGE," according to the corrupt Greek texts followed by the R.V., which say "King of **ages**" (Vine, *An Expository*, p. 34). (The word "saints" has been completely omitted from the new TNIV so that only dead Catholics can be called 'saints'.)

- Vine 'corrects' the KJV's "alms" (*eleemosune*) with his corrupt Greek (*dikaiosunē*, which the R.V. translated "righteousness") (Vine, *An Expository*, p. 41).

- Vine's "...are ye not **men**?" gives a hearty compliment! The KJV's "...are ye not **carnal**" is a reality check! Vine pretends, "The best texts have *anthropoi*, "men," here; the A.V. "carnal" translates the manuscripts which have *sarkikoi*" (vol. 2, p. 23).

- In 1 Tim. 6:13 Vine wrongly professes that *zōogoneō* is in the "best manuscripts" and also in the margin of his R.V. (vol. 3, p. 195). The KJV correctly says 'quickeneth' following *zōopoieō*.

- The KJV's "not being mixed with faith" is falsely criticized by Vine in favour of "they were not united," which he pretends is used in his manuscripts which have the plural of the participle (vol. 3, p. 268).

- Vine purports that the verb [*martureō*] is in the passive voice in the texts that are truly "authentic" "as in the R.V...." (vol. 3, p. 283).

- Of Hebrews 10:23 he plays make-believe charging that "MS. authority" supports the use of the word "hope" instead of the word "faith," found in the KJV (vol. 3, p. 304).

- Vine misleadingly states that his manuscripts are "decidedly in favor" of the text that refers to "them" in bonds, not the KJV's "of me in my bonds" (vol. 3, p. 307).

- When the KJV says, "And again," it is used in a literary sense and means that what follows was stated *previously*. The KJV says, "**And again**, when he bringeth in the firstbegotten into the world..." This is Heb. 1:6's retelling of Luke 2:13-15. Vine and his R.V. change the meaning with their, "And when He **again bringeth in** the Firstborn into the world..." Vine says that "again" belongs with "bringeth in" and relates to when he will "bring Him in again..." Novel! Compare "spiritual things with spiritual" and see the contextual parallelism: "**And again**, I will be to him a Father" (Heb. 1:5 repeated from 2 Sam. 7:14). This certainly does not mean that God will become his Father *again*. "And again" means, 'you have heard this before.'

- Vine really errors in his study of 2 Tim. 4:1 saying,

> "[The] R.V., which follows the authentic texts of the original should be noted. The text used by the A.V. here supports the erroneous idea that Christ will judge the living and the dead together at His appearing and His kingdom" (vol. 3, p. 225).

- Vine slides the Lord out of the Bible in Hebrews 10:30 saying, "The weight of textual evidence is against the presence here of the phrase, "saith the Lord"" (vol. 3, p. 307).
- He echoes the lie that the KJV's "from the beginning" is not in the "best" manuscripts (vol. 3, p. 349).
- In 2 John 1:7 Vine pretends that the KJV's "are entered" should be corrected by his R.V. and its "most authentic" manuscripts, which say, "are gone forth" (vol. 3, p. 404).
- Of 1 Cor. 2:1 Vine alleges that the text of the R.V. "seems" to have more support than the manuscripts which have the KJV word "testimony" [*marturion*] (vol. 2, p. 16).
- Vine wrongly charges that the word "but" does not occur "in the original in the best manuscripts," of 1 John 3:2 (vol. 3, p. 364).
- Vine's delusion brings his charge that his most authoritative manuscripts do not have "and were persuaded of them" (vol. 3, p. 313).
- Vine charges that the KJV's words "unto him" "are not part of the original…" (vol. 3, p. 382).
- Vine purports that the KJV's word "him" "is not in the most authentic MSS" (vol. 3, p. 385).
- Vine pretends, "There is no word in the original for the A.V. "usurp"" (vol. 3, p. 164).
- Vine asserts that the KJV's "this I do" "follows inferior MSS" (vol. 2, p. 65).

Vine & Westcott's Skewed Views on Inspiration

When giving his 'theory' of inspiration, Vine quotes B.F. Westcott to the effect that the Bible contains *ideas* from God, yet has been affected by man (vol. 1, pp. 20-21). Of the men who penned the Bible, Vine concludes, "...the words they use are truly their own..." (vol. 1, pp. 22, 23). He quotes Westcott as saying that the "truths which they declare receive the coloring of the minds through which they pass" (vol. 1, pp. 22-23). (Is Westcott admitting that his dark mind shaded his R.V.? In it, things are not black or white, as in the KJV, but grey, like his mind's 'grey matter.')

According to Vine, these men's words were perfect, but only in the lost originals, the "...initial work of God" (vol. 1, p. 27). To Vine it appears at times that it was a "work of God," but not the very words of God. Vine cites Westcott as saying that the view in which the Bible is "God's words," not man's, is "extreme" (vol. 1, p. 21). Vine calls "fallacious" "the theory that the words were merely dictated by the Spirit..." (vol. 1, p. 24). At times he disagrees with those who give, "undue prominence" "to the divine element." He **denies** what he calls,

> "...the mechanical or organic theory. It virtually rules out the human element. According to this theory the Spirit of God used the writers as mere reporters to record messages **word for word** as by dictation; they were simply penmen, machines employed, as a typist might be employed, to express the divine mind... **Professor Westcott** well sums up... as follows:" (vol. 1, pp. 20-21).

> "...The purely organic theory of inspiration...the prophet becomes a mere soulless machine, mechanically answering the force which moves it..." (B.F. Westcott, *Introduction to the Study of the Gospels*, pp. 6, 7).

Obedient servants are *not* "soulless." Westcott introduces the word to misrepresent the process.

No Preservation, Just Dying on the Vine

Vine attaches some sort of 'thought' "inspiration" to "the autographs themselves," but not to any "written rendering of the autographs" (vol. 1, p. 17). He then goes on to tell the reader that "Westcott and Hort tell us..." not to expect perfect preservation:

> "Dr. Westcott's words are forceful in this connection...he says," (vol. 1, p. 25).
>
> > "We have **no reason to conclude** from our knowledge of the whole character of **God**'s dealings that He **might be expected to preserve** ever inviolate what He has once given" (B.F. Westcott, *Introduction to the Study of the Gospels*, London: Macmillan, 1860, p. 43).

Vine says that, "...If we regard translations as of equal value with the original text, then we make room for almost every possible form of error" (vol. 1, p. 26). Vine's God is a dead *man*, who can only speak Greek.

***Style*: Step One to Unbelief**

In the science of literary criticism, the *style* of the writer is used to determine *who* wrote a document. Style includes such elements as vocabulary, sentence structure, and content. The modern science of forensic stylonomy has further advanced the ability to determine authorship.

None of these methods are applicable to the Holy Bible, a book which claims to be the words *of God*, not the words of men.

> "...when ye received the word of God which ye heard of us, ye received it **not as the word of men**, but as it is in truth, **the word of God**..." (1 Thes. 2:13).

Unbelieving German Higher critics (e.g. Briggs) apply this secular method of analyzing the 'style' of a writer to the various books of the Bible. They claimed, for example, that because varieties exist in the names used for God (vocabulary), that *one person* (i.e. Moses) could not have been the author of all of the first five books of the Bible. To question the Bible's authorship the Higher and Lower (textual) critics have applied the secular methods of analysis to many books of the Old and New Testament. In their eyes, once the authorship of an apostolic or eyewitness author is questioned, the book looses its authority.

The writing styles of Mark, John, Luke and Paul may seem to differ, but *not* because *they* chose the words. Each book has a particular audience, as well as purpose and part to play in the whole composition of the Bible. If I were going to draw a simple sketch to quickly communicate to a young reader, I would use a crayon. Mark supplied such an instrument. If I

were going to do a precise fine-line highly detailed drawing, I would choose a fine-pointed mechanical ink pen, constructed by its maker to fulfill that job. Luke, the physician, was just such a precise tool. If I wanted to paint a soft, gentle, emotional and moving impressionistic rendering of a warm and glowing sunset, one that would catch the emotions and heart, I would use soft pastel chalk. John was just such a tender instrument. If I wanted to paint a striking, powerful work, one that exudes passion and detail, I would use a fine paint brush and oil paints. Paul provided the brush.

The tools are powerless to do anything; the artist creates every stroke. God gave every word, every jot, and every tittle (Matt. 5:18). God prepared and used those instruments which would be best suited for the varied readers and materials of the Bible. The style which God used to write the book of Hebrews, by Paul, was a different style from that which God used to write the books to the Gentiles, by Paul. The Hebrew language is markedly different from Greek, as is their culture and literature. God, THE author of all creativity, is more than able to write with different styles, unlike mere men who strain to write with any style!

The cynics say that such differences in style prove that God did not dictate the pen strokes for every 'word,' but left each writer to express God's 'concepts' as he would. Moreover, many who say they believe in 'verbal,' not 'concept' inspiration, fall for the 'style of the writer' theory.

***Pseudo-Science*: Prepositions, Punctuation, Articles, Verbs**

Liars must have a good memory. Vine must not, as he contradicts himself frequently. A casual reader, who might only look up several words each week, could easily miss Vine's

contradictions. Few read and study his seven volumes consecutively, *all the way through* in several weeks, as this author did in the preparation of this book.

Vine's *Dictionary* usually is used by those who do not speak Greek fluently. Consequently, he pulls the wool over their eyes quite often. No Greek text mandates the *precise* English *contextual* translation and usage of English words, verbs, articles (a, an, the), prepositions (of, in, on, etc.), and punctuation (.,:;?"etc.). It is hardly a science; therefore no two translations agree. This is evidenced by the hundreds of highly varying English translations which all claim to be translated by Greek 'scholars.' Many double-minded men have even served on several new version committees, if the price is right. James Price showed no loyalty to his NKJV (1982), when he joined ecumenicals (e.g. Catholic, Episcopalian, Church of England) in producing the critical text Holman Christian Standard Bible.

Vine pretends to his novice readers that the R.V. is always the one to grab. One would have to fall for his evolving bible and its monkey business to swing on that weak vine.

Prepositions

Translators have a field day with prepositions. Vine's Foreword says,

> "I think it was **Bishop Westcott** who said that New Testament **doctrine** is largely based on its prepositions..." (Vine, *An Expository*, p. viii).

Westcott knew how to *remold theology* with his *subtle* choice of words. Harvard University's Kirsopp Lake, Professor of Ecclesiastical History, exposed Westcott's heresy (regarding

Westcott's denial of the resurrection of the body) and Westcott's *slippery* handling of words. In 1922 Lake said,

> "...Bishop Westcott is really the author of the great change...**he used all his matchless powers of shading language, so that the change from white to black appeared inevitable, natural, indeed scarcely perceptible**... It speaks much for the power which these two bishops had over the English language that they were successful in imposing the change on the English church with scarcely a struggle. To historians it was obvious, of course, that **the Creed had been denied**..." (Kirsopp Lake, *Immortality and the Modern Mind*, Cambridge: Harvard University Press, 1922, pp. 38-41; see Lake's "The Abandonment in the Church of the Belief in the Resurrection of the Flesh").

The author of *Guide to Prepositions in the Greek New Testament* is Laurence M. Vance, Ph.D., member of the Society of Biblical Literature. He warns about the incorrect statements in lexicons and grammars.

> "Although every grammar of New Testament Greek has a chapter or section on prepositions, the treatment given to prepositions is in many instances inadequate, confusing, **misleading**, and, in some cases, **incorrect**."

Vance adds,

> "Because each preposition can have a range of meanings even within the individual cases, there is no one English word or phrase that is capable of translating every occurrence of a

> Greek preposition. The context is the determining factor, and especially the verb the preposition is used with. This phenomenon is not restricted to Greek, but occurs with English prepositions as well (for, with, by, etc.)."

"Because of the variety of meanings that proper prepositions have, and the fact that the same idea can be translated by different words," it is false to present the case, as Greek grammars and lexicons often do, that a Greek proper preposition 'should' be translated differently from how the KJV translates it (Pensacola, FL: Vance Publications, 2007, pp. 5, 7).

Observe the following examples:

✓ **Preposition: *eis***

The tower of Bible builders is still quietly hammering away. The NIV uses about 186 *different words* to translate *one* Greek preposition (*eis*). For that same Greek word, the KJV uses only dozens of words, not hundreds. Translations are either God's best or a grab bag of never-ending private interpretations. Take your pick.

Many who dabble in Vine's have never explored a *Greek* New Testament Concordance, such as Smith's *Greek-English Concordance to the New Testament* or Wigram's *Englishman's Greek Concordance of the New Testament*. These show how many *different* English words have been used to translate one Greek word. For someone to say 'that Greek word means such and such' is freshman fantasy. One peek at such a concordance would halt all such dogmatic 'Greeking.' Observe the following contradictions:

✓ **Preposition: *epi***

The Greek preposition, ***epi,*** can similarly be translated a number of ways (*genitive*: on, in, upon, before, over, of, at, to, etc.; *dative*: in, at, for, upon, over, on, of, by, with, against, etc.; *accusative*: on, upon, unto, to, against, over, in, into, for, at, toward, among, etc.. (The Greek word *epi* is translated over 50 times as 'in' in the genitive in the KJV and all new versions, so those new versions which pretend that the mark should be 'on' the hand, not "in" the hand (KJV Rev. 13:16) are only *playing* Greek peek-a-boo with a Strong's weak lexicon.)

Vine moves that number of English words beyond the range of probability and dogmatically states that *epi* means "doomed to." A real student of Greek will be holding on to his sides, but sadly most of Vine's readers fall in line with the blind leading the blind. Vine asserts,

> "*Epithanatios*, "appointed to death… A.V.,
> is **corrected to** "doomed to death" in the R.V."

This, as well as all of Vine's R.V. "corrections" of the KJV are sophomore lore to the core. The word *epithanatios* is made up of *epi* (**for**) and *thanatos* (death). The word 'epi' has virtually nothing to do with the word 'doomed.' The KJV's "appointed to" is a contextual translation of *epi;* it is based on the English root 'point to,' as a translation of *epi*, which means 'for' elsewhere in Vine's *Dictionary* (p. 61). *The Oxford English Dictionary* defines "appointed" as "to or **for** a fate."

Vine tries to divest the Bible of God's **built-in dictionary** by translating a Greek word statically. In Acts he recommends the use of the R.V.'s word "bishop," instead of the KJV's "overseer." This is strange since 'overseer' is a direct

translation of *epi* (over) *skopeō* (see) (vol. 4, p. 240). If *epi* could be translated "doomed to" as in his last scenario, he could have 'doomed to' seers.

Vine follows the corrupt Westcott and Hort Greek text when determining the usage of prepositions. For example, of Rev. 1:5 he says, that according to his "best" manuscripts, there was "no preposition in the original" (vol. 4, pp. 22, 99).

✓ **Preposition: *en***

This preposition can be translated as: **in**, **by**, with, among, at, on, **through**, to, within, into, of, unto, for, throughout, upon, because of, toward, as, when, while, that, wherein, whereby, therein, there, wherewith, by what means, etc, etc.

Vine deceives novices again saying,

> "The Authorized Version is incorrect here [Rom. 3:25]. It is **not** "through faith in His blood." The preposition is **"by," not "in""** (vol. 4, p. 109).

KJV Rom. 3:25	**Vine's Text**	**Vine's Comment**
"through faith **in** his blood"	"through faith**, by** his blood"	1.) Punctuation is non-existent in Vine's non-existent originals. Yet he affirms, **"The comma after the word faith is important"** (vol. 4, p. 109). (See upcoming Punctuation section.) 2.) Vine admits that *en* is ("lit, in") (vol. 1, p. 362). He says elsewhere that "...en is..."in"" (vol. 1, p. 370).

(Vine's R.V. reading often presents mere nonsense. For instance, he changes the "preaching of the cross" to the "word of the cross," which is meaningless (vol. 4, p. 125).)

The Greek word *en,* here translated "in" in the KJV, is translated dozens of different ways in the KJV and a whopping 197 different ways by the NIV! *No one* can say emphatically that the Greek preposition *en* means 'by' not 'in' in *this* context. Even Vine's R.V. translates *en* using many, many words other than 'by.' Vine has no solid linguistic science on which to base his rejection of "faith in his blood." His "instrumental" pipe dream lulls the simple to sleep (vol. 1, pp. 362, 370).

✓ Preposition: *dia*

accusative: for, therefore, for this cause, wherefore, because of, because, **by, through**, by reason of, etc.
genitive: **by, through**, with, **in**, after, throughout, always, whereby, etc.

From their heady, high-minded vantage point, new versions view a much smaller Christ. Vine sets the stage for new versions which say in John 1:3 that "all things were made **through** him," not "**by** him." New versions give the false impression that God made the worlds *through* Christ. The KJV says that "In the beginning God created the heaven and the earth" (Gen. 1:1) and that God is Jesus Christ (John 1:3). (Also see Eph. 3:9, also changed in Vine's text.)

The following is a mix of Greek prepositions (*dia* and *en*), both of which can be translated exactly as the KJV renders them. The R.V. and all modern versions translate *en* and *dia* as 'by' elsewhere. They know that they both can mean 'by.'

The KJV always glorifies the Lord. I wonder WHO its author is. The new versions always demote the Lord. I wonder *who* their author is.

KJV Col. 1:16	**Vine's Text** **(Usually R.V.)**	**Vine's Text**
"For **by** him were all things created… **by** him and for him…and **by** him all things consist." Col. 1:16, 17 "All things were made **by** him…" John 1:3	"All these things have been created **in** Him…**through Him**, and unto Him" (vol. 4, p. 20). Elsewhere he says, "For **in** Him were all things created…all things have been created **through** Him and **in** Him all things consist" (vol. 4, p. 95).	Ignoring the fact that prepositions can be translated dozens and dozens of different ways, Vine pretends, of the three prepositions in the 16th verse, "The R.V. gives these correctly…" (vol. 4, p. 20).

Are you de-programmed yet? 'That word in Greek *actually* means' is a pipe dream. Remember, we do not have the originals; although it seems that words can be translated numerous ways, we know God is not the author of confusion. Therefore he must be the author of today's one perfectly translated English Holy Bible, the King James Bible. Other languages have *their own* perfect Bibles.

Punctuation: Periods, Commas, etc.

Vine states that "the original was written without punctuation marks" (vol. 4, p. 250). Elsewhere he makes emphatic statements about the correct punctuation of the R.V.. Since he has no originals, his comments are vain presumption. We are not without a long history of authoritative vernacular Bibles which contain punctuation. He pretends, "The Revised Version

rightly replaces the full stop [the period] between the two verses by a comma" (footnote, Col. 2:9, 10, vol. 4, p. 198). How could the R.V. "rightly" choose punctuation, if *his* 'originals' have none and the change contravenes *all* good vernacular Bibles?

Yet when the KJV *has* a comma, as in Heb. 10:12, Vine will not tolerate it. Vine is "in favor of" the Roman Catholic reading which defends their repeated, daily 'sacrifice of the mass.' His reading omits the fact that the one sacrifice of Christ was sufficient forever. Vine pretends that the "grammatical structure" and the "context" say that Christ "forever sat down." Vine says, "Having offered one sacrifice for sins He **forever sat down** on the right hand of God." (He did not sit down forever. Stephen said, "I see the heavens opened, and the Son of man **standing** on the right hand of God" (Acts 7:56). Also Acts 23:11 says, "the Lord stood by him.") The KJV correctly says that the one sacrifice was sufficient forever. It says, "...he had **offered one sacrifice for sins for ever**, sat down on the right hand of God" (Heb. 10:12) (vol. 3, p. 302; vol. 4, p. 77).

Articles: A, An, The

Greek has only the definite article (the); it has no indefinite articles (a, an). To compound matters, Greek and English do not use articles in an identically parallel manner. For instance, 'the' Greek says, "the Jesus," which does not follow English form. Consequently, one finds that the inclusion or exclusion of an article in Greek makes no binding demands upon a translator.

Vine, like all translators, sometimes uses the definite article, when it is *not* there, and he omits it, when it *is* there. (All translators do this and none agree on when the definite article can be omitted or when the absence of a definite article

still calls for such an article in English.) For those who do not know these facts, Vine pretends that the R.V. is always right in its decisions and the KJV is always wrong. He says, "Though the article is absent in the Greek it should be retained in translating" (vol. 1, p. 326). Then in another verse he says, "There should be no definite article, as in the A.V." (vol. 1, p. 352). Vine's double-mind is unstable in all its ways.

In Other Words

An English thesaurus gives multiple meanings for each word. Likewise, some Greek words have multiple meanings and appear to be interchangeable in various contexts. For instance, both Greek words *huios* and *teknon* can be translated either as 'son' or 'child.' All versions do so. Vine ignores reams of 'Greek' literature and pretends each has only one meaning. Vine insists on the rendering "children of God," instead of the "sons of God" (*teknon*) in one place (e.g. John 1:12; vol. 1, p. 187). Vine is ignoring the fact that we are 'sons' because we are "in him," that is, "in Christ." In Eph. 1:5 he says the KJV's "adoption of children" is a "mistranslation and misleading." He says it should be as the "R.V.," "adoption as sons" (Vine, *An Expository*, p. 24). **Do not try to find Greek word 'meanings' by using George Ricker Berry's *pretend Interlinear Greek-English New Testament*. Newberry, the author of the English portion of the interlinear, mis-translated *huiothesia* as "adoption" in this context. He missed the root "huios" which means "son" or "child."** More Greek-pretenders.

Vine so often contradicts himself. For example, he admits that *eidos* means **"appearance**." Then when his R.V. mistranslated *eidos*, as "form," Vine sides with the R.V. saying that in 1 Thes. 5:22 "form" of evil is better than the KJV's "appearance" of evil. Elsewhere in 2 Cor. 10:7 Vine says that

the KJV's use of "appearance" is corrected by the RV's word **"face."** Is Vine tri-polar? (Vine, *An Expository*, pp. 58-59).

Sadly, Christians' libraries are too full of mini-lexicons that adamantly tell their readers that 'that word really means' something *different* from the KJV's meaning. Any Greek concordance of the KJV (or even a Greek concordance of a new version) will quickly show that the English word in doubt is used to translate that word elsewhere in similar grammatical contexts.

Verbs

Greek verb tenses do not match English verb tenses. One can pare both apples and oranges, but one cannot compare apples with oranges. Both are round and edible fruits; the resemblance ends there. Vine feigns that he has the magic lodestone to transform Greek verbs to English verbs and turn base metals (such as *Sinaiticus*) to gold. He cites A.T. Robertson and admits that, "The Greek aorist and the English past do not exactly correspond..." (Ditto for other tenses.) Yet he uses the R.V. error, "so **gave** he to the Son," instead of the KJV's "**hath** he **given** to the Son" (vol. 4, p. 25). His defining and declining of verbs re-molds their meaning like a wax nose, until Christ and salvation are hardly recognizable.

Vine's Verbs Question Salvation!

- Vine is not afraid of "private interpretation." When the R.V. doesn't suit him, he makes up his own translation, or leaps over to the vile R.V. margins. Someone studying his recommended reading for 1 Cor. 6:11 could teach salvation by works! He says, "...the form of the verb here does not signify "ye are washed" (A.V.), nor

"ye were washed" (R.V.), but rather "**ye washed yourself**," R.V. margin" (vol. 2, p. 43).

- Passive readers look at these "passive voice" verbs can lose their salvation simply by reading Vine's dictionary. He claims it is the past tense, "ye **were** sanctified…ye **were** justified," rather than the KJV's present tense "ye **are** sanctified…ye **are** justified…" (vol. 2, p. 43).

- Vine's verbs sometimes present progressive salvation. He says that the verbs in 1 Cor. 1:18 are "present participle" and he would like to see them translated "correctly" as in the Revised Version ["are perish**ing**…are **being** saved"] (vol. 2, p. 11).

His verbs mimic the Catholic and apostate doctrine that teaches that you '**were**' justified at infant baptism and you 'are be**ing** saved' by your works. Again matching the Catholic system and the aberrant 'Church of Christ,' Vine mandates a "weekly remembrance" of the Lord's supper (vol. 4, p. 273). (He also mandates "washing the feet" as a part of the church service (vol. 4, p. 277). Although he writes much anti-Catholic material, he calls Mary, "the Virgin Mary" (vol. 4, p. 18).)

Demoting God, Christ, and the Trinity: Vine's Greek Text and Commentary

Vine empties the Bible of word after word, and mars its meaning, following the Westcott and Hort Greek text and Revised Version.

> "…for the emptiers have emptied them out, and marred their vine branches" Nahum 2:2.

Vine's generally orthodox theology, which no doubt comes from an early life raised with the KJV, is steered off course by his R.V. text. Often to communicate his orthodoxy he must back-peddle from what his text directly states. Mr. Contradiction is Vine's real name. In his books, one can find highly orthodox sentences which *disagree* with just about any of his statements in this chapter. Such orthodoxy does not disannul the doubt-raising leaven in his work.

KJV 1 Tim. 3:16	**Vine's Text**	**Vine's Commentary**
"**God** was manifest in the flesh"	"**who** was manifested in the flesh"	Vine pretends, "... **"god"** has been proved to be an innovation of a later scribe...One named Macedonius is said to have been expelled for making the change" (vol. 3, p. 172). Like some new versions, elsewhere Vine says, "**He** who was ..." Vine admits that, "The word "He" does not form part of the original" (It is added by some versions). So Vine and his 'original' have a sentence which has no subject. Who is the 'he' of their invented subject? The KJV has a subject, 'God,' which is attested to by most manuscripts (vol. 4, pp. 65, 180-181).

In Vine's verses, "God" was not manifest in the flesh *and* "the Lord" did not come from heaven. Two strikes, Vine is out.

KJV 1 Cor. 15:47	**Vine's Text**	**Vine's Comment**
"**the Lord** from heaven"	"man is of heaven"	Vine's imaginary originals lead him to think that the words "the Lord" are "absent" from "the original" because they are absent from his "most authentic MSS." (vol. 2, p. 114).

Christ is also not coming again in this verse of Vine's.

KJV 2 Thes. 3:5	**Vine's Text**	**Vine's Comment**
"the patient **waiting for** Christ"	"the patience of Christ"	Vine thinks it means be patient as Christ is patient (vol. 4, p. 69).

The martyrs died for the inclusion of the word "living," while Vine is dying to omit it (See G.A. Riplinger, *In Awe of Thy Word*, Ararat, VA: A.V. Publications, 2003).

KJV 1 Tim. 6:17	**Vine's Text**	**Vine's Comment**
"the living God"	"God"	Vine wrongly charges that the two words "the living" (A.V.) are "not found" in his "most" authentic MSS (vol. 3, p. 197).

Vine emasculates Jesus Christ. Where the KJV says, "*I am* **he** that liveth," Vine substitutes, "the Living **One**" (vol. 4, p. 133). Elsewhere Vine's neuter, "the One Being," omits the male gender and presages the gender-neutral bibles of today.

Vine's omissions have the spirit of antichrist, according to the Bible's own definition. 1 John 4:1-3 says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many **false prophets** are gone out into the world. Hereby know ye the Spirit of God:…every spirit that confesseth not that Jesus **Christ is come in the flesh** is not of God: and this is that spirit of antichrist…"

Vine, following the R.V., omits those words in bold!

KJV 1 John 4:3	**Vine's Text (Usually the R.V.)**	**Vine's Comment**
"**Christ is come in the flesh**"	omit	Following his typically weak MS. evidence, Vine charges that his Revised Version is right in omitting this because it follows the "most authentic MSS" (vol. 3, p. 378).

KJV 1 Cor. 9:1	**Vine's Text (Usually the R.V.)**	**Vine's Comment**
"Christ"	omit	He repeats his error saying that this "title" is "absent" in his "authentic" manuscripts (vol. 2, p. 61).

So often Vine uses the definite article when it is *not* there and omits it when it *is* there, that his omission of the article in John 1:14 is hypocrisy and blasphemy. Why does he say elsewhere, "Though the article is absent in the Greek it should be retained in translating" (vol. 1, p. 326)? The heretics could take great pleasure in his reading which allows for more than one "begotten Son," ("an") and more than one "Father" ("an").

KJV John 1:14	**Vine's Text (Usually R.V.)**	**Vine's Comment**
"**the** only begotten **of the** Father"	1.) "**an** only begotten **from a** Father"	1.) Vine follows the R.V.'s preposition, "from." The KJV's the son "of..." is definite, singular, and genealogical; Vine's a son "from" is indefinite and shows no direct lineage and paternal connection! Of "only begotten" he says, it "does not refer to generation in respect of His humanity" (vol. 4, pp. 7, 8). 2.) Vine's misunderstanding of the word 'begotten' leads him to say that John 3:16 "cannot be taken to mean that Christ became the Only Begotten Son by Incarnation" (vol. 4, p. 92).

Furthermore, he adds a "begotten **God**" that is not co-eternal with the Father.

KJV John 1:18	**Vine's Text**	**Vine's Comment**
"the only begotten Son"	"the only-**begotten God**, the One Being"	Vine's corrupt manuscripts lead him to say, "Some" MSS with "considerable authority" have the Greek word [*theos*] for 'God' (vol. 4, pp. 7, 8). Later he wrongly claims "strong" proof exists for this Jehovah Witness reading of an "only begotten God" (vol. 1, p. 226).

The Introduction to Vine's *Collected Writings* states that Vine,

> "concludes rightly that the idea of **generation, though etymologically present in the word [*monogenes*], is actually otiose**; in its [*monogenes*] general usage in the Greek Bible it "signifies both **uniqueness** and **endearment**" (vol. 1, p. xxi; Ruoff, p. 84).

An *adopted son with red hair* would have the qualities of both 'uniqueness' and 'endearment,' but he would not be God's begotten Son. He used the word "otiose" because few would know what it means. *The Oxford English Dictionary* states that *otiose* means,

> "sterile…superfluous, useless…having **no practical function**"

According to him, God inspired a word, ***monogenes*** (*mono,* only; *genes,* begotten) of which the greater part (*genes)*

has no 'practical function'! I thought the *words* were inspired. The only begotten Son's flesh was **gene**rated! You won't be surprised to discover that modern versions have a 'unique' Son, not a 'begotten' Son.

Does God say that Jesus Christ is "his Son"? The KJV rightly says, "For God sent not **his** Son into the world to **condemn** the world..." Vine's 'translation' contradicts the Bible in two ways, saying, "For God sent not **the** Son into the world to **judge** the world..." (John 3:17). First, Vine's verse denies that Jesus Christ is **his** Son. (He could be the son of Joseph.) Then he pretends that God's Son will not **judge** the world. Actually, the Bible says, "For the Father judgeth no man, but hath committed all **judgment** unto the Son" (John 5:22). A criminal stands before a 'judge' to be judged; he can be 'acquitted' *or* 'condemned.'

His text continues to deny that Jesus Christ is "his Son."

KJV Eph. 3:14	**Vine's Text (Usually the R.V.)**	**Vine's Comment**
"the Father **of our Lord Jesus Christ**"	"the Father"	Vine puts his thumb on the scale and pretends, "...the weight" of evidence demands the omission of "of our Lord Jesus Christ" (vol. 4, p. 26).

The meekness of Christ and his humbling himself to take on flesh in no way empties him of his deity. Vine and most new versions blasphemously state that Christ "emptied himself." Actually, nothing was lost or reduced, as the word 'emptying' implies; only the veil of flesh was taken on. "For in him dwelleth **all the fullness** of the Godhead bodily" (Col. 2:9).

KJV Phil. 2:7	**Vine's Text** **(Usually the R.V.)**
But made himself of no reputation	emptied Himself (also NASB) (See vol. 4, pp. 28, 41 et al.).

Read the following phrases as if you were saying them about yourself, by starting the sentence with 'I.' Any man could say Vine's text in reference to *himself*, but he could *never* say the KJV text when referring to himself.

KJV Phil. 2:6	**Vine's Text** **(The R.V. and margin)**
"... thought it not robbery to be equal with God:..."	"...counted it not a prize to be on an equality with God..." (See vol. 4, pp. 28, 41 et al.).
(In the KJV, the word 'not' modifies 'robbery.')	"...counted it not a thing to be grasped to be on equality with God..." (vol. 4, p. 123).

(Polly Powel, former Clemson University English instructor, says, "the word 'not' is usually an adverb, to modify 'thought.' But here it seems acceptable to say that it modifies 'robbery.'")

We love pizza and puppies, not Jesus Christ, according to Vine. Why is Vine's text omitting 'God' as the object of our love and worship? Diagram the verse as it appears in new versions; those verbs have no objects.

KJV 1 John 4:19	**Vine's Text** **(Usually the R.V.)**	**Vine's Comment**
"We love **him**…"	"We love…"	Vine's corrupt manuscripts lead him astray saying that the word "him" in the KJV is not in his "most authentic" manuscripts (vol. 3, p. 385).

KJV Phil. 3:3	**Vine's text** **(Usually the R.V.)**	**Vine's Comment**
"worship **God**"	"worship"	Vine blindly grabs his so-called "…most authentic MSS." to excuse dropping "God" as the object of worship in the text (vol. 2, p. 311).

Vine Destroys Proof-Texts for Trinity

KJV 1 John 5:7	**Vine's Text** **(Usually the R.V.)**	**Vine's Comment**
"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."	Omit entire verse! (Vine and new versions move the end of verse 6 down and pretends it is 1 John 5:7! Some new versions steal some of verse 8 and pretend it is verse 7!)	Vine has no 'original,' but affirms that, "The seventh verse, given in the A.V. is not part of the original" (vol. 3, p. 390).

In Col. 2:2 the KJV honors all three persons of the Godhead: 1.) God (Holy Ghost), 2.) the Father, and 3.) Christ (Son). This important section, showing the deity of the Holy Ghost, is removed by Vine's text. **Is this dangerous blasphemy against the Holy Ghost?** His corrupt text also removes the Father.

KJV Col. 2:2	**Vine's Text** **(Usually the R.V.)**	**Vine's Comment**
"The mystery of God, and of the Father, and of Christ"	"the mystery of God, even Christ"	Vine recommends his "Revised Version" here and notes that manuscripts "differ." He thinks that in his text the words after the comma are "explanatory" of those before (vol. 4, p. 179).

Of Rom. 8:16 Vine charges that the KJV and Greek text's use of the neuter "itself" in reference to the Spirit is inaccurate. How then is "itself" inaccurate if 'the original' is neuter? Vine is correcting *God*, who refers to the Son by the words "it", "thing," and "which" (Gen. 3:15, Luke 1:35, Phil. 4:13, 1 John 1:1) and refers to the Holy Ghost as "it" in John 1:32, and 3:8 (vol. 1, p. 384). Each of these contexts clarifies *why* this is done. Our theology comes from the Bible; we do not bring *our* ideas *to* the Bible.

In the following, Vine's text omits the spirit which God gave.

KJV 1 Cor. 6:20	**Vine's Text** **(Usually the R.V.)**	**Vine's Comment**
"and in your spirit, which are God's"	omit	Vine ignores the good manuscripts and says that the seven additional words rely upon "insufficient MS. evidence..." (vol. 2, p. 47).

Vine's text denies the entire verse in Matt. 17:21, which says, "Howbeit this kind goeth not out but by prayer and fasting." The spirits moving Vine toward the corrupt R.V. do not want to 'come out.' Vine's text also omits "and fasting" in 1 Cor. 7:5.

KJV 1 Cor. 7:5	**Vine's Text (Usually the R.V.)**	**Vine's Comment**
"fasting"	omit	A few corrupt manuscripts lead Vine to assert, that his "most authentic" manuscripts skip the word "fasting" (vol. 2, p. 48).

John MacArthur's Roots: Bad Bibles

Well-known radio teacher and author, John MacArthur, wrongly believes that it is just Christ's death that saves sinners, not his blood sacrifice for the mercy seat. Could Jesus just have had a heart attack shoveling snow when he was old? What about the Old Testament examples of the blood sacrifice? They extend from Abel, to Noah, and all throughout the entire Old Testament. The Bible says, "without shedding of blood is no remission" (Heb. 9:22). Heb. 9:12 tell us that "...by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (see also Rev. 11:19). Does MacArthur get his scripture-twisters from sources such as Vine and new versions that often substitute the word "death" for the word "blood"? Why does Vine change, "through **faith in his blood**"? (vol. 4, p. 137). Vine says,

> "The "blood" of Christ stands for His **Death**..."
> "The blood does not simply denote the physical

> material, it **stands for the death** of Christ" (vol. 4, pp. 137, 251).

Vine writes heresy about "the blood" in his essay entitled, "The Table of The Lord and The Lord's Supper." He feels that the 'blood' is simply used to "illustrate" his death, just as the term the "table" of the Lord illustrates the communion. The blood was not merely a 'picture.' It was God's blood offered for our sins.

Vine and MacArthur share another subtle theological error. Tinges of MacArthur's **Lordship salvation** mar Vine's interpretations (based on Vine's rendition of Rom. 10:9). Vine says,

> "When he expounds the **conditions** upon which salvation is to be possessed, he stresses the necessity of acknowledging the **Lordship** of Christ: If thou shalt confess with thy mouth ***Jesus as Lord***..." (bold mine, vol. 4, p. 117; vol. 1, p. 403).

Vine changes the KJV's text from the reading, "confess with thy mouth **the Lord Jesus**..." to "confess with thy mouth ***Jesus as Lord***." (Vine and his R.V. contradict themselves by omitting "Lord" many times and also by demoting our "Lord" to a mere 'Master') (e.g. vol. 4, p. 130).

Faith or *Acts* of Righteousness

We are saved by faith not by works. Throughout the Bible, even in different dispensations, God describes giving us a robe of "God's righteousness" to cover our shame (Rom. 10:3). In the following in Isa. 61:10, each word in one line parallels and defines each word in the other line,

he hath	clothed	me with the	garments of **salvation**,
he hath	covered	me with the	robe of **righteousness**

In that parallelism, positional righteousness is equated with salvation. Rev. 7:14 mentions those who "washed their robes, and made them white in the blood of the Lamb." Nowhere in the Bible are we robed in our own righteousness. Isa. 64:6 says, "and all our righteousnesses are as filthy rags." Philippians says, "not having mine own righteousness…" (Phil. 3:9).

Vine contradicts the KJV with his R.V. saying, "The fine linen in which the wife of the Lamb is granted to array herself hereafter, is the "righteous **acts** of the saints"" (Rev. 19:8) (vol. 4, p. 144).

KJV Rev. 19:8	**Vine's Text**	**Vine's Comment**
"fine linen is the righteousness of saints"	"fine linen, is the righteous **acts** of the saints"	Vine thinks, "For these **acts** they will have been rewarded…These **garments**…are symbolic of the rewards bestowed for **faithfulness in service** here…in their life on earth by **their acts of righteousness**…The **service** which we render to Him" (vol. 4, pp. 71, 79, 87).

Elsewhere Vine applies this kind of translation to Christ. He says that, "the A.V. rendering "the righteousness of one" is both inaccurate and misleading…" He changes it to "the one act of righteousness," because he says it is "not His obedient life." Without Christ's sinless life, he could not offer a perfect sacrifice. Vine ignores the parallelism of "the gift of righteousness," which saved sinners receive because of Christ's

righteous life. We trade our sins for his "righteousness." His righteousness cannot be limited to his obedient death on the cross, but includes also his sinless life, which allowed him to offer a perfect sacrifice for our sins (see Romans 5:15-21; vol. 4, p. 131).

Compare the following KJV text with Vine's, which leans toward works salvation:

> **KJV**: "Therefore being justified by faith, **we have** peace with God through our Lord Jesus Christ:"
>
> **Vine**: "Being therefore justified by faith **let us have** peace with God."

Vine and the "Revisers" base that reading on what he calls the "preponderance" of manuscript evidence (vol. 1, p. 361). No wonder Vine says, "we are of all men most pitiable" (1 Cor. 15:19). According to the KJV we are most "miserable," if we have our hope in this life only (vol. 2, p. 108).)

He-Men Women-Haters' Club?

- Vine has no "benevolence" for a wife, charging that, "In the original, in the most authentic MSS. there is no word for "benevolence" (as in the A.V.)..." (vol. 2, p. 48). He says, "Let the husband render unto the wife her due," rather than the KJV's "due benevolence." (Get ready to duck, ladies!)

- Vine thinks men are not told to help their widowed mothers. Vine thinks only the daughters must help. He and his R.V. say, "If any **woman** that believeth hath widows, let **her** relieve them." He admits that the Received Text says, "**man or** woman" [must both relieve them] (vol. 3, p. 186).

- The adulterers are off the hook in Vine's R.V.. The KJV says, "Ye adulterers and adulteresses." He falsely claims that, "here the R.V. rightly omits the word "adulterers." It was added by a copyist" (Vine, *An Expository*, p. 25).

- Yikes...dykes! Vine sees women's head coverings or butch haircuts as mandatory saying, "if a woman insists on having her head uncovered, let her insist on having her hair cut short or shaven" (vol. 2, p. 76; vol. 4, 274). Don't think this is a stretch. I have actually seen Old Order Amish women who shave that part of the head which is not quite covered. Ugly. Scary. (I realize that there are good Christians who believe in the head covering.)

- In Eph. 6:4 Vine's text cracks the whip over little children, as well. It says that parents are to raise them "in the **chastening** and admonition of the Lord" (vol. 4, p. 278). He sounds like Dr. Kevorkian, not the kind nurse of the KJV, which says, "the **nurture** and admonition of the Lord." The word 'nurture' comes from the same word as 'nurse,' which is used to describe breast-feeding and medical care. (Of course we are to chasten our children, just as God chastens his children. But this verse is not about that; it provides a balance.)

- Women aren't to speak to pastors, according to Vine. He states that a single woman should have her questions asked *through* a married woman (vol. 2, p. 103). (This speaks of an era where the admonition in Proverbs was strictly heeded, to "Remove thy way far from her," if she is a "stranger." Today this is not bad advice to young preachers. Ask any computer geek what a 'path' is. "[G]o not astray in her paths," jogging from thread to thread and blogging on 'myspace' or internet 'forums,' where she "lieth in wait at every corner," saying, "came I forth to meet thee" (Prov. 2:16, 5:8, 7:12, 15, 25).)

Boost or *Boot* the Pastor?

Actually, Vine does not believe in a pastor, but a plurality of elders and bishops in a church. He says, "...it was not according to the teaching of the New Testament that a single ordained minister should conduct a meeting...but that a local assembly was a body in which spiritual activities were carried on by the various members..." (vol. 4, p. 351 et al.). He adds, "The divine intention was for a number of men to act in the capacity of bishops in every church" (vol. 4, p. 357). "There is a call to escape from the bonds of ministerialism [one minister]...," he quips (vol. 4, p. 373). **Why do so many 'pastors' 'believe in' Vine, when he does not 'believe in' *them*?** Vine does not believe in deacons either. He charges the KJV with "ecclesiastical bias" when it uses the term "office" of a deacon (vol. 4, p. 244).

Vine's Other Corrupt Sources

When you read Vine's you are not reading 'Greek'; you are really reading **Westcott**, **Hort**, and **Thayer**. You are not reading 'Hebrew'; you are reading **Gesenius**' and his Old Testament Lexicon. Vine's additional sources are listed here in **bold type** (vol. 1, p. 34). (All of these men's heresies have merited a chapter in this book or a discussion in this author's other books *New Age Bible Versions*, *The Language of the King James Bible*, or *In Awe of Thy Word.*)

Vine's *An Expository Dictionary of Old Testament Words* recommends the following materials which were available during Vine's life (Old Tappan, N.J.: Fleming Revell Company, 1978, see the bibliography by David Huttar, pp. 169, 172, 173, 176.).

- ✓ **Rudolf Kittel's** corrupt pre-Nazi German-propelled Old Testament, *Biblia Hebraica,* with its notes critical of the pure Hebrew text
- ✓ **Gesenius** ' *Hebrew Grammar*
- ✓ C.A. **Briggs** and S.R. **Driver's**, *The International Critical Commentary*
- ✓ Francis **Brown** (**Driver** and **Briggs**), *A Hebrew and English Lexicon of the Old Testament*

(Gesenius, Brown, Driver, and Briggs are exposed in their respective chapters in this book.)

Vine consults the following other men:

- He consults **James Strong**, RV/ASV committee member, and his 'meanings' in his Strong's *Exhaustive Concordance* (Preface, vol. 3, p. 4).

- Vine refers to R.V. committee member, Archbishop **Trench**'s *Synonyms* (vol. 3, p. 162; vol. 1, p. 40, Vine, *An Expository*, p. 70, et al.).

- Vine thinks, "We learn from **Origen**'s writings…" (vol. 2, p. 86; vol. 1, p. 48). *New Age Bible Versions* (chapters 38 and 39) exposes Origen as the *very* wolf who corrupted the Bible in the first centuries after Christ.

- Vine recommends the comments of Bishop J.B. **Lightfoot**, another RV translator and 'Ghostly Guild' member (vol. 2, p. 193; vol. 4, p. 94). The "scheme" set forward by Westcott, Hort and Lightfoot is revealed as Hort's son tells us,

> "Hort was to edit the [Bible] text in conjunction with Mr. Westcott; the latter was

to be responsible for a commentary and **Lightfoot** was to contribute a New Testament Grammar and **Lexicon** (Arthur Hort, *The Life and Letters of Fenton John Anthony Hort*, NY: Macmillan & Co., 1896, vol. 1, pp. 240-241, as cited in *New Age Bible Versions*, Ararat, VA: AV Publications, 1993, pp. 416-436 et al.).

- Vine's current publisher recommends the "Shorter Lexicon of the Greek New Testament by **Gingrich** and **Danker**, available from Zondervan," a subsidiary of HarperCollins, the publisher of *The Satanic Bible* (vol. 5, Greek, p. 60; http://www.HarperCollins.com).

- "Vine's very first sentence in his Preface of 1939 admits that:

  "To ascertain the **exact meaning** of the words and phraseology of **the originals** of the Holy Scriptures...The research work of the past fifty years, with the discovery of a large number of inscriptions and documents, and especially of the **non-literary writings** in the **tombs** and **dust heaps of Egypt**, has yielded much light upon the use and meaning of the language of the originals...The fruit of these researchers has been provided in such volumes as the "Vocabulary of the Greek Testament," by J. H. **Moulton** and G. **Milligan**...References will be found to some of these in the following pages...In many cases the student is referred to the occurrences in the **Septuagint** Version...I have also made use of...**Thayer's** [who uses the pagan Greeks] ... **A.T. Robertson's Grammar** [who used the Westcott-Hort Greek text]...also of such works as

Trench's New Testament Synonyms" (Vine, *An Expository*, pp. xiii, xiv).

- Vine refers often to the **Septuagint**. It is a very corrupt Greek edition of the Old Testament created by Origen in the first centuries *after* Christ, *not before*. See the bibliography in any current printed edition. They admit that the Greek text used was the Old Testament of the corrupt *Vaticanus* (4th century A.D.) and *Alexandrinus* (5th century A.D.) manuscripts. Origen made his New Testament quotes match his Old Testament quotes. Therefore, the uninformed often wrongly say that, 'Jesus quoted the Septuagint.' It was not used by Jesus or the apostles. The Hebrews would not allow a Greek into the temple (see Acts 21:28), how much less a "polluted" Greek version of their *Holy* Hebrew scriptures.

Vine adds an acknowledgement to **F.F. Bruce** for "making corrections and valuable suggestions previous to its being printed..." Bruce's "Foreword to the New One Volume Edition" of Vine's *Dictionary* notes his praise for "Grimm-**Thayer**, **Moulton-Milligan**, and **Bauer**" as well as the then in-progress work of "**Kittel**'s encyclopaedic *Theological Dictionary of the New Testament*" (Vine, *An Expository*, p. xiv; see also *Collected*, vol. 1, p. xiv et al.; Ruoff, p. 70).

Rubbish vs. the Holy Ghost

Vine's foreword, by W. Graham Scroggie, admits that Vine does not encumber his book showing his **"extra-biblical references"** (Vine, *An Expository*, p. vii). What were Vine's "extra-biblical references"? Vine is particularly fond of rooting around in **Moulton** and **Milligan**'s rubbish, which is discussed in detail in their chapter in this book.

The serpent still slithers around the tree of *knowledge*. Science (falsely so called) echoes his Bible-doubting, "Yea, hath God said...?" Like Adam and Eve, Vine was impressed with the possibility of becoming wise, even if it meant questioning God's word, like the serpent. Secular scholars are perennially looking for 'proof' that the Bible is the words of mere men and not the words of God.

Many miles and years from the writing of the New Testament, some of its unique vocabulary had migrated to far away Egypt. These words were found in secular documents with the unearthing of piles of Egyptian rubbish. God said he "brought a vine **out** of Egypt..." (Ps. 80:8). But Vine wants to go back, just as the doubting children of Israel did. Vine became sand-blinded and substituted this mirage of desert documents for a Holy Ghost inspired Bible. Vine particularly follows the lexicon of Moulton and Milligan, particularly the *Grammar of New Testament Greek* and *Moulton and Milligan's Vocabulary*. It is a lexicon which, unlike its predecessors, defines words based on the findings of Egyptian secular papyri found in buried tombs and rubbish. These included grocery lists, private letters, legal documents, and other personal notes. These findings were popularized by Deissman's secular, "Light from the Ancient East," which Vine recommends (vol. 2, p. 241). The words which archeologists found in the papyri may have been the language of the day, **but**:

The date of the rubbish has not been scientifically proven to be earlier than or current with the New Testament. Precise dating of objects which have been buried in the sands for well over a thousand years is guesswork at best. These findings prove only that the Bible *affected* the language and

usage of people. God *did* coin words for the New Testament which subsequently migrated into common speech.

Assuming that the Bible took all of its vocabulary and word meanings from its pagan surroundings puts the egg before the chicken. Only an evolutionist would say that a mutant egg became the first chicken. A Christian knows that God made a chicken; the egg is a *by product* of the chicken.

Both the Bible and language come from God. "Forever, O LORD, thy word is settled in heaven..." Psa. 119:89. God created languages (and their component words) at the tower of Babel. He created the words *before* the Egyptians could use them. His Bible showed them how he defines those words. It is an established fact that literacy is a gift from God and branches off from God's revealed word. Most languages are oral until God brings the scriptures to the language group. Literacy develops from that. *The Cambridge History of the Bible* is full of examples of how the **Bible** brought literacy, **codified the language, and served as *the* repository of word meaning**. *The Oxford English Dictionary* (unabridged) shows the English Bible as *the* root source and oldest citation for a large majority of words. The unsaved secular world always sees MAN as the source; a Christian recognizes GOD as the source. An unsaved man sees an evolutionary, culture-dependent vehicle and reason behind things. A Christian sees God's unseen hand everywhere, particularly as it relates to his holy scriptures.

When a culture adopts Bible words, it sometimes adapts and degrades them to the mindset of the natural man. **The ensuing dark, secular contexts in which these words find themselves cannot shed light on the 'true' meaning of these words, nor usurp the Holy Ghost's original meaning.** Subsequent secular usages and contexts cannot overshadow or circumvent that of

the God-given Bible, when one is looking for the meaning of a word as used *in* the Bible. **They may reveal how a word was adapted or distorted in secular usage and within the secular context in which it was later found. But to determine *how* the Bible uses the word, one must study the context of the Bible alone.** One must see how the Bible uses the term. (Conversely, one could not take the Bible's definition of 'love' and use it to explain how Hugh Hefner used the word 'love.' And visa versa. This is why the *Oxford English Dictionary* (unabridged) gives numerous definitions and usages of a word and shows the contexts from which those varied definitions arose.) Only someone who believed that the Bible was a product of the *men* and culture of its time would care to examine a word's usage in a secular context. Unfortunately, the unsaved scholar believes just that. Christians are naïve about such linguistic discussions. Only their old 'natural man' would be tempted to move in such arenas.

In spite of this, Vine thinks that he can use Moulton and Milligan's Lexicon to examine a "meaning which is common in Greek documents contemporary with the New Testament" (vol. 2, p. 234). Vine's *Dictionary* leaves the Holy Ghost out of the picture and goes on a treasure hunt in the trash. The Foreword says,

> "...**this Dictionary is** compiled in the light of the new knowledge which has come to us by the discovery of the papyri...waste paper... **rubbish**..." (Vine, *An Expository*, p. viii).

Following Vine's line of thinking is just a flea jump to the dump. Why would God wait 1900 years and then "radically" change or suddenly reveal what his words mean, *through garbage*? Vine's Foreword charges just that saying,

> "[Some New Testament words]...it was supposed, were created by the Holy Spirit for the conveyance of Christian truth, but now all **or nearly** all such words have been found in the papyri. The Holy Spirit did not create a special language for Christianity...This fact has **radically** affected our approach to the New Testament...the whole [dictionary] is produced in the light of it" (Vine, *An Expository*, p. ix).

Vine's admits that *all* such words have *not* been shown to exist outside of the New Testament. This topples their theory.

Ignoring the Bible's command to compare spiritual things with spiritual and having no scientific dates to back up his claim, Vine encourages the examination of "Egyptian papyri" to understand New Testament words *previously* regarded as "purely biblical, coined so to speak, for spiritual purposes" (vol. 4, p. 168).

Scroogie's Foreword to Vine's *Dictionary* repeats that the "New Testament Greek is not"..."a language of the Holy Ghost" as one scholar called it (Vine, *An Expository*, p. ix). Vine's preface cites liberal F.F. Bruce. He mocks the Biblical scholars of old saying,

> "But they recognized certain marked differences between classical and New Testament Greek...they concluded that it must be a specially devised "language of the Holy Ghost"" (Vine, *An Expository*, p. xi).

He then comments that the discovery of non-literary papyri proves that,

> "…"the language of the Holy Ghost" is nothing other than the language of the common people" (Vine, *An Expository*, p. xi.).

This is a subtle ploy to intimate that if the 'original' Greek Bible were in the "language of the common people," and *not* "holy, undefiled, separate from sinners" (Heb. 7:26), then the language of the common people in new versions should replace the KJV. This writer's research, documented in the book, *In Awe of Thy Word*, demonstrates through many examples that 'uncommon' words in the KJV are exclusively and primarily Bible words. For example, the word "holpen," has always been primarily a Bible word and is much less archaic than the word "help," which dates hundreds of years earlier.

Observe the following examples of Vine's use of Egyptian "rubbish" as he cites J.H. Moulton's, *Grammar of New Testament Greek* and *Moulton and Milligan's Vocabulary* (vol. 3, p. 23; vol. 2. p. 303; Vine, *An Expository*, p. 210).

- Using the secular, non-literary papyri (unearthed grocery lists, personal letters etc.) as his benchmark, Vine destroys the legal precision of the Bible. The KJV's "Grace be with **thee**" (singular objective) in 1 Tim. 6:21 is changed by Vine and the R.V. to "Grace be with **you**" (plural or singular objective). This is imprecise because the letter to Timothy was addressed to the **singular**, Timothy, and closes with its very last verse returning to the singular addressee. Vine is following the corrupt "text followed by the R.V.." He excuses this saying Moulton says that in secular materials, "singular and plural alternated in the same document with apparently no distinction of meaning **(Moulton)**" (vol. 3, p. 199). Common secular documents are not judicial. The Bible is judicial, because Jesus said, "the word that I have

spoken, the same shall judge him in the last day (John 12:48).

- Vine re-defines Christ's "coming" based on such things as "a papyrus letter a lady" wrote about "her property" (vol. 2, p. 109).

- The Greek word, *crio* refers to 'anointing' and to 'Christ.' Vine says, "In a papyrus document *chrisis* is used of "**a lotion for a sick horse**." Does this shed light on the New Testament usage? He reminds his reader, following "Moulton and Milligan, Vocab of Greek Text," that "The distinction referred to by Trench (Syn. xxxviii), that *aleipho* is the mundane and profane, *chrio*, the sacred and religious word is not borne out by evidence (Moulton and Milligan Vocab. of Greek Test)…" Vine concedes that "Among the Greeks it was used in other senses than the ceremonial, but in the Scriptures it is not found in connection with secular matters" (Vine, *An Expository*, p. 51).

- Vine follows more Greek 'foolishness' in fragments of carelessly made wills and deeds. He says the KJV is wrong in saying, "answer" in 1 Peter 3:21 because, "It was **used by the Greeks** in a legal sense …" Yes, but how was it used by *God*? (Vine, *An Expository*, p. 53).

- Vine follows what he calls, "evidences of the **current literature** and **inscriptions**" to change the KJV's "confound" to "put to shame" (vol. 2, p. 14). What a shame!

W.E. Vine's preface is a *Who's Who* of heresy and unbelief. Although he himself was a believer, he unwisely dipped his pen in the poison from the past and perpetuated it to the present. Deissmann, whose research Vine cites frequently had such low

regard for the Bible that he said, "Paul had no thought of adding a few fresh compositions to the existing Jewish epistles...far less that one day people would look on them as Holy Scriptures" (William Barclay, *The Making of the Bible*, Nashville: Abingdon Press, 1961, p. 66).

Vine & Pagan Greek Philosophers

Other lexical writers, such as **Thayer**, Liddell, and Scott, shroud Bible words in the garb of dead pagan philosophers and playwrights, whose works they access to determine word meanings. The Bible says the word of God was "foolishness" unto the Greeks. We cannot learn God's meanings from unsaved heathen philosophers. Yet, in the Introduction to Vine's vol. 1, F.F. Bruce states that Vine was a "student in the ancient classics" (vol. 1, p. xiii). Vine's use of Thayer reveals his reliance on the pagan Greeks to form his word-definitions.

The Bible tells us to compare "spiritual things with spiritual" (1 Cor. 2:13), but Vine compares the spiritual with the pagan. Vine defines terms based on the writings of homosexuals, "Plato" and "Socrates" (just as ALL lexicon authors do) (vol. 2, p. 101). For example, he notes, "The use of the word is shown in the following dialogue freely translated from Plato's "Lysis"..." (vol. 2, p. 197).

The Bible says to, "Come out from **among** them." Yet Vine says, "**Among** the Greeks the term was applied to victims sacrificed to make expiation." Since when does pagan religion define Bible Christianity (vol. 2, p. 33)?

- Under Vine's bold heading, "**Pagan Mysteries**," he declares,

> "In the heathen religion of the Greek...Those who had passed through the various stages of initiation were known as "the perfected." This was probably present to the mind of Paul when he said, "...the perfect"" [in 1 Cor. 2] (vol. 4, p. 178).

Hardly — the Bible is not the mind of Paul; it is the mind of God.

- Vine will not translate the Greek *diamon*, rendering it instead as 'demon.' Vine himself admits that, to the pagan Greeks, the word means, "a knowing one..." (vol. 2, p. 71). The word can have a positive connotation in Greek culture, because the Greek philosophers believed in *both* 'good' and 'evil' demons. The KJV knows that they are *all evil*, hence it calls them '**devil**s.'

- Vine makes reference to the "theater" and "gladiators in an arena" (vol. 2, p. 32).

- He comments on the word 'shaken' saying that in the Bible it means to 'shake,' "**but** in Greek authors," he notes, it means something *else* (vol. 3, p. 114). Goats 'but'; sheep follow.

Extinguish the English

Vine and new versions water-down and extinguish the English word 'hell,' leaving readers in the dark with the non-English transliteration '*hades.*' **Billy Sunday** (1862-1935), a well-known evangelist, was a contemporary of W.E. Vine. In reaction to such a trend, Sunday told his audiences:

> "I stand firm in my belief that the Bible is the word of God and I believe in hell, not *hades*, - hell H-E DOUBLE L with fire and brimstone!"
> (Rachael M. Phillips, *Billy Sunday*, Urichsville, OH: Barbour Publishing Inc., 2001, quote cited on cover; See Vine's, vol. 4, pp. 59, 206 et al.).

Doting About Words

Vine condemns his own dictionary with his definition of the Greek word *logamachia.* He says it means, "wordy quarrels or quarrels about words" (vol. 3, p. 191-192). Vine's *Dictionary* and Commentaries are full of wordy quarrels about words. Such talk is forbidden by 1 Tim. 6:3-5.

> "If any man teach otherwise, **and consent not to wholesome words**, even the words of our Lord Jesus Christ…He is proud, knowing nothing, but **doting about**…**words**…from such **withdraw thyself**."

What would the critics say if we tried to apply the Bible's definition of one kind of 'vine' to another context (or Vine's surname!)? They would cry 'foul— out of context!' As well, Vine's secular definitions of Bible words are also out of their context. His B.A. and M.A. was in the wild and spiritually barren "ancient classics" (Ruoff, p. 69).

"The vine is dried up…"
Joel 1:12

"For their vine is of the vine of Sodom…"
Deut. 32:32

"And one went out into the field
to gather herbs, and found
a wild vine

...So they poured out for the men to eat.
And it came to pass, as they were eating of the
pottage, that they cried out, and said,
O thou man of God,
there is death in the pot.
And they could not eat thereof"
2 Kings 4:39, 40.

"Yet I had planted thee a noble vine, wholly a right seed:
how then art thou turned into
the degenerate plant of
a strange vine
unto me?
Jer. 2:21

Weeds and vines will grow by themselves. Christians are "trees of righteousness, the planting of the LORD" (Isa. 61:3). God has planted us, like fruit and flowers, which have to be set.

Vine likely was a Christian, which is more than can be said for many of the lexicographers discussed in this book. He is found "fulfilling the desires of the flesh and of the **mind**" (Eph. 2:3), however. He apparently saw no harm in drinking the fermented fruit of the vine. His biographer states that he wrote,

> "To one greatly troubled about the use of intoxicating wine at the Lord's Supper, he writes:... 'I am thankful to say that in several assemblies the spirit of grace and forbearance is manifested so that where any particular kind of wine has been in use for years in the assembly, there is a desire and willingness to avoid controversy and division..." (Ruoff, p. 93).

Of recreational drinking Vine says, "There is a difference between a single act of becoming intoxicated, say upon an occasion, and the practice which makes a person a drunkard" (Ruoff, p. 120). On the contrary, God identifies both behaviors as sin. Vine's uproarious behavior manifests itself on occasion, when, as his biographer says, he "performed "the nigger boys' song," which by his skilful manipulation became "noisier and noisier, and furiouser and furiouser"" (Ruoff, p. 26). Use of such deprecatory terms by a Christian has been questioned, when used by other individuals. And not here…?

Chapter 13

Copycat: Kenneth S. Wuest

- *Golden Nuggets in the Greek New Testament*
- *Wuest's Word Studies From the Greek New Testament*

Gold Nuggets Like Mormon Golden Tablets

Challenges to the Holy Bible by Kenneth S. Wuest began as early as 1940 with his *Golden Nuggets in the Greek New Testament*, followed by *Treasures From the Greek New Testament* in 1941, *Studies in the Vocabulary of the Greek New Testament* in 1945, *Prophetic Light* in 1955, and *Great Truths* in 1952. His *Word Studies from the Greek New Testament* spanned from 1942-1955. He also made *his own* corrupt translation of the New Testament! All of his works were ripe for picking by new version editors in the 1960s and following. After groping for Greek in the dark world of other men's lexicons, he flinches at the light in the King James Bible, charging that it "works havoc" with facts, as he sees them (Kenneth S. Wuest, *Golden Nuggets in the Greek New Testament*, Grand Rapids, MI: Wm. B. Eerdman's Publishing Company, 1940, p. 36).

Wuest pretends his books convey "untranslatable elements that the preacher ought to know." If they are untranslatable, why and how can only *he* translate them? If it is something Christians "ought to know," why didn't God put it in the Bible for all to see? (Kenneth S. Wuest, *Wuest's Word Studies From the Greek New Testament*, Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1966, vol. 3, Preface). He alleges that he gives "more truth." But Jesus said, "thy word is truth" (John 17:17; Wuest, vol. 2, Pastoral Epistles, p. 17). The canon of the New Testament is closed. Wuest's 'advanced revelations' smack of heresy. It is no different from the extra-biblical Mormon Golden Tablets. God never said that he would not *translate* the canon, as demonstrated in Acts 2. But he is not adding "more truth" *outside of* the translated sixty-six books. Wuest adds new "truth" through what he calls his "expanded translation," that is, adding "**more** English **words** than the standard translations do..." (Wuest, vol. 1, Mark, Preface). His and other translations, such as

the Amplified Bible, add to God's word and are condemned by Revelation 22 which says,

> "For I testify unto every man that heareth the **words** of the prophecy of this book, If any man shall **add** unto these things, God shall **add** unto him the plagues that are written in this book;"

Wuest promises insights to the wealthy book-buying intelligentsia, which are hidden from ordinary Bible readers. Like the Babylonian mystery religions, he offers to replace the illuminating spirit of God with the Gnostic spirit of hidden knowledge. He feels that in "minor details" he corrects the Holy Bible; his minor details take up *many* volumes and his "shades of meaning" cast the dark shadow of doubt and heresy across the light of the scriptures (Wuest, vol. 3, Preface).

Wuest invites his reader on the golden path of truth, attracted by occasional gleaming verses from the King James Bible. Quickly the traveler is tripped-up by the 'nuggets' he tosses. Those, who gather good things from Wuest's books, are not getting them from his detours which descend into dangerous trenches and surround the reader in deep darkness. The reader, and even Wuest himself, gather orthodox theology from the fine gold in the King James Bible verses which sometimes surround Wuest's linguistic clinkers.

From Bad Men to Wuest to New Versions & KJB Pulpits

The adulterated words in new versions, such as the TNIV, NIV, NKJV, NASB, ESV, NRSV, HCSB, come directly from corrupt Greek and Hebrew study tools. Sometimes these new version words were taken directly from their wicked originator, such as Trench, Vincent, or the *American Standard Version*.

But more generally they were probably taken from the copycats who compile Greek study tools by 'borrowing' their so-called definitions from the early lexicographers. New version editors can access *many* old lexicographers by using more recent books such as those by Kenneth S. Wuest or Spiros Zodhiates.

Unlike the KJB translators who had the actual *entire* works of the early Greeks, Wuest admits his work is merely that of a pick-pocket. He says,

> "The authorities used are as follows: *Greek-English Lexicon,* **Thayer**, *Vocabulary of the Greek Testament*, **Moulton and Milligan**...*Synonyms of the New Testament*, Archbishop **Trench**; *Word Studies in the New Testament*, Marvin R. **Vincent**...*Word Pictures in the New Testament*, A.T. Robertson..." [and others] (Wuest, vol. 2, Pastoral Epistles, Preface; see also vol. 1, Romans, Preface; vol. 1, Galatians, Preface).

> "...Bishop J.B. Lightfoot...**Liddel** [sic] and **Scott**" (Wuest, vol. 1, Galatians, Preface).

The Preface to his other works gives a similar list. He admits that these and other "authorities on the Greek New Testament were consulted as the writer studied the words, phrases, and sentences of the text... [some as] supplementary authorities..." He admits that the definitions of these other lexicographers cover his book like a blanket—

> "The story of this book can be summed up in the following words: "Other men have labored. The author has entered into their labors."...Where the portions are quoted verbatim, due recognition

> has been given the particular author, but the writer has **for the most part made the material his own**, and has put it in words which the average Bible student can understand" (Wuest, vol. 1, Galatians, Preface).

How can his reader gather, as he claims, "a clearer, more vivid portrait of the Lord Jesus than he could from the translation he is using," by reading the skewed definitions of a Unitarian who does not even believe in the deity of Christ (Thayer), liberals who think that pagan Zoroastrianism was a preview of Christianity (Moulton and Milligan), or Trench, who used the serpent logo of Luciferian Madame Blavatsky? He calls these men "the great Greek masters" (Wuest, vol. 1, Mark, Preface). They are none other than masters of deceit and doubt; their heresy is so extensive that they each merit an entire chapter in this book. He also uses Liddell-Scott's corrupt and secular *Greek-English Lexicon*. He says, "The foregoing estimate of *hagios* is taken from *Greek-English Lexicon* by Liddell and Scott" (Wuest, vol. 1, Ephesians, p. 16; vol. 1, Mark, p. 149; vol. 1, Romans, p. 32; vol. 1, Ephesians, p. 42). Imagine using a **secular** lexicon derived from pagan usage to define the word 'holy'! The Holy Bible defines the word 'holy' on every page, hence its title, Holy Bible.

Nuggets, Dug From the Trench

His opening words reveal the pit from which he dug his "gold nuggets." His first words in *Treasures in the Greek New Testament* are, "ARCHBISHOP TRENCH in his *Synonyms of the New Testament* says..." (caps in original; Wuest, vol. 3, Treasures, p. 15). His *Studies in the Vocabulary of the Greek New Testament* likewise begins with the blazing words "ARCHBISHOP TRENCH on the Study of Synonyms" (caps in original; Wuest, vol. 3, Studies in the Vocabulary, p. 15). He proceeds throughout all of his books

to cite Trench's original and vile mutations of the word of God. He says such things as, "Trench in his *Synonyms in the New Testament*, has some excellent material..." (Wuest, vol. 1, Mark, p. 64). The second page reveals the true source of Wuest's and even Trench's definitions. Wuest echoes Trench extolling in the pagan Greek "Aristotle" (Wuest, vol. 3, Treasures, p. 16; vol. 2, The Pastoral Epistles, p. 193; vol. 1, Romans, pp. 29, 41, 42, 145; vol. 1, Ephesians, pp. 20, 137; Wuest, *Golden Nuggets*, pp. 80, 81 et nausium).

There are many pockets to pick and pick-pockets see 'profit' in them all. Wuest quickly follows his mention of Trench saying, "We submit Moulton and Milligan in their *Vocabulary of the Greek Testament* as our first authority." Wuest continues dragging the Holy Bible's words through the streets,

> "Moulton and Milligan in their *Vocabulary of the Greek Testament* give some illustrations of its [another word's] use in the **secular** documents of that time, which throw a flood of light upon the way the average person used the word in **ordinary** conversation" (Wuest, vol. 1, Ephesians, p. 19).

Like Trench, Moulton and Milligan use "secular documents" to define Bible words, as Wuest admits. Should the student of the Bible care how the man-on-the-street used the words, 'love,' 'hell,' 'charity,' 'sister,' and 'faith'? The Bible's very purpose is to renew the mind. Lexicographers know that the context must determine a word's usage. Secular usage in "The Papyri" will not give the Bible's elevated usage. Yet Wuest pretends, "These latter are the last court of appeal on the usage of Greek words in the first century" (Wuest, vol. 3, Treasures, pp. 34, 28). Page after page he tramples the KJB to powder in his gold rush to dig through Moulton and Milligan's secular

papyrus, where secular contexts give soiled, not spiritual meanings (Wuest, vol. 2, Hebrews, p. 193; vol. 1, Mark, p. 12; vol. 1, Mark, pp. 36, 46, 47, 123, 135; vol. 1, Romans, pp. 12, 13, 77; vol. 1, Ephesians, pp. 19, 43, 49).

Unitarian Joins Wuest in Dissolving Jesus & the Trinity

Wuest defines words citing the *Greek-English Lexicon* of Unitarian J. H. Thayer, who did not believe in the Trinity, the Deity of Christ or the blood atonement. Thayer's lexicon divests Christ of his deity and disassembles the Godhead (Trinity) at every opportunity. His warped Unitarian viewpoint dilutes God's words at the turn of every page in Wuest's books (e.g. Wuest, vol. 3, Studies in the Vocabulary, p. 83; vol. 2, Philippians, p. 71; vol. 1, Mark, pp. 14, 168; vol. 1, Romans, pp. 23, 32, 157, 200, 206; vol. 1, Galatians, pp. 158; Ephesians, pp. 28, 40, 41, 137).

Wuest himself charges, "The words "Jesus Christ our Lord" are rejected by both Nestle and Westcott and Hort," therefore Wuest omits them from his 'Wuest' translation whenever Nestle's corrupt Greek text does, which is often (Wuest, vol. 1, Romans, pp. 14-16). Again elsewhere Wuest says, "the words, "the Lord Jesus Christ," do not appear in the Nestle or the Westcott and Hort texts." Consequently Wuest chops him from his translation (Wuest, vol. 1, Colossians, p. 171). Of Mark 15:37-39 Wuest blasphemously charges,

> "The centurion, impressed with all that had taken place, exclaimed (A.V.), "Truly this man was **the** Son of God." There is no definite article before the word "Son." What this soldier said was, "Truly, this man was **a** son of God." Swete says: The testimony which the Gospels attribute to him (the centurion) is **merely that of a man** who was able to rise above the prejudices of the crowd and the thoughtless brutality of the

> soldiers, and to recognize Jesus as **an innocent man** (Lk.), or **possibly** a supernatural person (Matt. Mk.)" (Wuest, vol. 1, Mark, pp. 284-285).

Wuest copies this rendering, "**a** son of God" in his own translation. This diminution of the one who died for men's sins is cause enough to throw Wuest's books in the trash. Articles (a, the) are not used in English as they are in Greek; often Greek usage must be adjusted to fit English usage. For example, the Greek text says, "**the** Jesus," but *all versions* omit the definite article ('the') because this is not proper English usage.

Wuest nudges Christ off his throne again and says, "The best Greek texts have judgment seat "of God," not "of Christ" (Wuest, vol. 1, Romans, p. 235). As if that were not enough, he omits "through his blood" from "in whom we have redemption **through his blood**" in Col. 1:14. He changes the simple word "redemption" to "procured by the payment of ransom." The Bible's own letters in 'redemption' ('red-empti-on') signal 'red (blood) empty on.' 'Redemption' spells out Rev. 7:14 which says, they have "**washed** their robes, and made them white in the **blood** of the lamb."

Watch Jesus Christ shrink again when seen through Wuest's myopic spectacles. Of Jesus he says,

> "He is often called in the A.V., "the Master" as in John 11:28. The Greek word is *didaskalos*, which means "teacher" (Wuest, vol. 1, Mark, p. 82).

The word can be translated either way, depending on the context. The KJB recognizes that the word "Master" has an English *connotation* beyond that of a mere teacher.

Wuest Wipes Away the Trinity

Wuest wipes out the Trinity in his translation of Romans 1. He first offers this bait,

> "The Greek word translated "Godhead" needs some study. It is *theiotēs*..."

He goes on to cite Trench, the serpent-man, who divests the word of its Trinitarian definition, "Godhead," weakening it to merely "divine attributes." Wuest adds Vincent's charge that:

> "*Theiotēs* is godhood, not godhead. It signifies the sum-total of the divine attributes" (Wuest, vol. 1, Romans, pp. 30-31).

Observe the melt-down from the Trinitarian, '**God**h**ead**,' to merely the "**attributes**" of "**god**h**ood**." Wuest's translation therefore drops the Trinity (Godhead) and replaces it with "divinity," a quality. In his commentary on Colossians he says *theiotēs* means,

> "...He **is a Being** having divine **attributes**..."

This could be said of any man who was walking in the spirit. Wuest strangely introduces such compromising jabs in the midst of his generally orthodox commentary (Wuest, vol. 1, Ephesians and Colossians, p. 203). These lexicographers joined and "smote him with the palms of their hands." Wuest offers his fawning KJB-derived platitudes once the beating is over (Matt. 26:67).

Wuest Follows the RV, RSV, and Nestle's Greek

According to what version did Wuest model his 'Wuest translation'? He likes the *Revised Version* and its inbred child the *Revised Standard Version*. His pen jabs at KJB words which

have "been discarded by the R.V., and rightly so" (Wuest, vol. 1, Mark, p. 157). He recommends the "Revised Standard Version," whose translation team, according to an official U.S. government manual, included many who were members of communist front organizations (e.g. Wuest, *Golden Nuggets*, p. 42). He makes glowing remarks about the readings in this "Revision" (Wuest, vol. 1, Ephesians, p. 122).

Wuest Defines Words Using a Corrupt Greek Text

Hear from Wuest the battle cry of all would-be gods, who must first wrest the Holy Bible of its holy title, so that they can take its ruling scepter in hand and beat the Bible back to pulp. He says,

> "We do not claim verbal inspiration for any translation. Therefore, **the** Greek text is the final court of appeal" (emphasis mine; Wuest, *Golden Nuggets*, p. 40).

Which Greek text is his "final court of appeal"? I can immediately name 70 *different printed* Greek editions and there are more: Nestle-Aland (27), UBS (4), Pierpoint-Robinson (1), Hodge-Farstad (1), Westcott-Hort (1), Tischendorf (1), Griesbach (1), Tregelles (1), Colineas (1), Erasmus (5), Beza (4 folio; 6 sm.), Stephanus (4), Elzevir (2), Fell (1), Saubert (1), Mill (1), Bentley (1), Wells (1), Mace (1), Bengal (1), Wettstein (1), Lachmann (1), Lloyd (1), Scrivener (1).

Philip Schaff's *Companion to the Greek Testament and English Version* takes twenty-six pages to list at least 666 separate printed Greek New Testament editions printed between 1514 and 1883 (NY: Harper and Brothers, 1885, Appendix I pp. 498-524, 2nd ed. rev.; facsimile available from A.V. Publications, Ararat, VA; see also "Index I. Editionum" from the *Bibliotheca Novi Testamenti Graeci*, Brunsvigae, 1872 (pp. 289-301).

Wuest constantly deceives his naïve reader using the expression "the Greek text," as if there existed in print today an *easily accessible exact* duplicate of the first century edition of the Koine Greek (e.g. Wuest, vol. 1, Mark, pp. 109, 154, 176, 177; The KJB translators said they had it; we have it in English; ancient Greek is no longer mandated; see chapters "The Wobbly Unorthodox Greek Orthodox Crutch," "The Textual Heresies of F.H.A. Scrivener," "A Little Leaven," "Very Wary of George Ricker Berry," and "The Scriptures to All Nations").

In his "Introduction" Wuest boasts that his book adds the "accuracy which the original autographs afford." He admits, "...the Greek text used is Nestle's" Greek New Testament, a near copy of the corrupt Westcott and Hort Greek text. He thinks that the Nestle text (currently called the Nestle-Aland or NA) is basically "the same as those of the original autographs..." He has utmost confidence in this text saying, "The errors which crept in during 1500 years of copying by hand have been eliminated and a correct text formed..." Of his faulty Nestle text he claims, "The original has..." He frequently repeats, "The Nestle text has...," it "is not in the Nestle text," the "Nestle text omits," and "is not in the Nestle text" (Wuest, vol. 1, Ephesians, Preface; vol. 2, Pastoral Epistles, Preface; see also vol. 1, Mark, Preface; vol. 1, Galatians, Preface et al.; vol. 3, Great Truths To Live By, p. 21; vol. 1, Mark, p. 103 et al.; vol. 1, Mark, p. 66; vol. 1, Mark, p. 79; vol. 1 Mark, p. 124; vol. 1, Mark, p. 143, 163; vol. 1, Galatians, Preface).

There have been 27 *different* editions of the Nestle text. The edition of Nestle's text which would have been available when Wuest wrote his books between 1940 and 1962 (Nestle 1st through 24th) were not "the original" as he claims. All scholars today, even the most recent editors of the Nestle text, now recognize many of Nestle's earlier errors. The 25th edition came out in 1963 after Wuest had completed his books. The 26th and 27th editions had to admit the error of the previous twenty-five editions and make 470 changes back to the KJB readings. The current Nestle-Aland text still changes the Received Text in

about 8000 places (For a detailed account of the NA text see *The Reintroduction of Textus Receptus Readings in the 26th Edition and Beyond of the Nestle-Aland Novum Testamentum-Graece*; For particulars see Jack Moorman, *8000 Differences*; both available from A.V. Publications).

A Bible student who is aware of the scores of thousands of missing words in new versions and their underlying texts would never knowingly use such materials. However, one *is* using just that corrupt Greek text when one uses Wuest's books. His books contain *his own* translation of the text, which is translated very loosely from one of the first twenty-four erring editions of the corrupt Nestle's Greek text. Wuest charges the KJB with error because its correct text does not match Wuest's incorrect text! For example, he admits, "The words "And the cock crew" are rejected by Nestle" therefore they are omitted from his "Translation" (Wuest, vol. 1, Mark, p. 275).

Wuest's word definitions are therefore sometimes definitions of *the wrong Greek word.* For this reason his English translation and definitions do not match the KJB. Those using Wuest to define the words in the KJB are often using definitions of the word in a *different* and *highly corrupted* Greek text. For example, the Nestle text has *rantizō* "to sprinkle," instead of "baptizō" "to immerse" in Mark 7:4. Try to bury someone by sprinkling dirt on them! (Wuest, vol. 1, Mark, p. 143). His Nestle text leads him to use "boats" rather than the KJB's "little ships," "a reading which Nestle has put in the apparatus" (Wuest, vol. 1, Mark, p. 96). Elsewhere he charges the KJB with error saying, "Nestle's Greek text so punctuates the passage" (Wuest, vol. 1, Mark, p. 35). He occasionally admits the disagreement between different Greek editions saying of Romans 14:19, "The A.V., Westcott and Hort, Denny, and Robertson take it as subjunctive, Eberhard and Irwin Nestle report it as indicative" (Wuest, vol. 1,

Romans, p. 239). He admits that the Nestle family does not always agree,

> "Eberhard Nestle includes *echōmen* in his text while putting *echomen* in his apparatus. Irwin Nestle in his sixteenth edition of his father's text, uses *echomen*, putting *echōmen* in the apparatus" (Wuest, vol. 1, Romans, p. 75).

He pretends that "The Authorized Version follows a faulty Greek text..." (The veracity of the KJB was proven in *New Age Bible Versions*). He proceeds to change Hebrews 12:7, which completely destroys the meaning of the verse (Wuest, vol. 2, Hebrews, p. 218). He frequently says "the best texts" do not match the KJB (e.g. Wuest, *Golden Nuggets*, p. 75). He identifies his 'best texts' as the frequently disagreeing "uncial manuscripts Vaticanus and Sinaiticus" (Wuest, vol. 1, Ephesians, p. 149). His "best Greek texts" are clearly wrong in Mark 1:2 with their use of the phrase "in Isaiah the prophet," since the quote comes from Malachi 3:1 and Isaiah 40:3 (Wuest, vol. 1, Mark, p. 12). The KJB correctly says, "in the prophets."

Wuest pretends to have "The literal Greek," but any translator or linguist knows that few Greek words have only one potential literal English meaning (Wuest, vol. 1, Mark, p. 235 et al.). Digging for nuggets in *any* Greek text can unearth boulders to bolster even the foothold of liberal ladies. Wuest props up the "weaker vessel" and hands her the scepter too. He calls Phoebe a "deaconess" in his translation, not distinguishing the varied meanings of the Greek word, which include both 'deacon' and 'servant' (Wuest, vol. 1, Romans, p. 258). He neglects to compare "spiritual things with spiritual." 1 Tim. 3:12 says, "Let the deacons be the husband of one wife..." If this dangerous

digging continues, someone will eventually unearth an unscriptural modern-day 'deaconesses' with "one wife."

Wuest's Pagan Panoply

The meanings used by the "pagan writers" fill much of Wuest's books (i.e. Wuest, vol. 3, Great Truths to Live By, p. 19). Wuest's resources also include:

- the corrupt "**classical Greek**" (e.g. Wuest, vol. 1, Mark, pp. 69, 270).
- the **LXX** (Vaticanus or Alexandrinus texts) (e.g. Wuest, vol. 1, Mark, p. 74; Romans, p. 61).
- the corrupt Hebrew "**Talmud**ists" (Wuest, vol. 1, Mark, p. 94).
- Plato, the homosexual (Wuest, vol. 1, Mark, p. 158; Romans, p. 57).
- B.F. Westcott (Wuest, vol. 1, Romans, p. 61).

Does God care how Xenophon, Polybius, and Herodotus use the word *paradidomi*? Wuest thinks his readers care — all in the name of changing the Holy Bible (Wuest, vol. 1, Mark, p. 93). Wuest would have us take our definition of *baptizō* from the violence in *The Battle of the Frogs*:

> "*Baptizo* is used in the nineth book of the Odyssey, where the hissing of the burning eye of the Cyclops is compared to the sound of water where a smith dips (*baptizo*) a piece of iron, tempering it. In the Battle of the Frogs and Mice, it is said that a mouse thrusts a frog with a reed, and the frog leaped over the water, (*baptizo*) dyeing it with his blood. Euripides uses the word of a ship which goes down in the water and does not come back to the surface. Lucian dreams that he has seen a huge bird shot with a mighty arrow, and as it flies high in the air, it dyes

> (*baptizo*) the clouds with his blood. An ancient scholium to the Fifth Book of the Iliad makes a wounded soldier dye (baptize) the earth with his blood. In Xenophone's Anabasis, we have the instance where the Greek soldiers placed (*baptizo*) the points of their spear in a bowl of blood" (Wuest, vol. 3, Studies in the Vocabulary, p. 71).

What Bible verse would direct a Christian to read the pagan myths, which are full of gore and violence, to find *God's* usage of this word? The Bible warns, "[H]im that loveth violence his soul hateth" (Ps. 11:5). Instead, a Christian is taught to "keep himself unspotted from the world" James 1:27.

A babe, reading the English Bible, would clearly see that "they went down both into the water...and he baptized him" (Acts 8:38). The Holy Bible has no one-eyed babies, no sprinkling Cyclopes, and no blood-filled baptismal basins in any context describing baptism. The context defines its own words. However, religionists do not like the Holy Bible's 'holy' 'separate from sinners' definitions. Therefore Wuest creates his own one-eyed beastly books marking the forehead and mind with man's 'definitions.' Lexicons serve to keep the Bible teacher's two eyes *out of* the Holy Bible, where "the wisdom that is from above is first **pure**, then **peaceable**, **gentle**, and **easy** to be entreated..." (James 3:17). We are not to "speak of those things which are done of them in secret" (Eph. 5:12).

Elsewhere Wuest cites Bible-despiser Marvin Vincent's inebriated definition of "drunk," saying, "A curious use of the word occurs in Homer, where he is describing the stretching of a bull's hide, which in order to make it more elastic, is soaked (*methuskō*) with fat" (Wuest, vol. 1, Ephesians, p. 127). How much easier it

would have been to read the Bible's context to determine that to be "drunk" is to be "filled" to "excess" with "wine" (Eph 5:18).

> "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be **corrupted** from the **simplicity** that is in Christ" (2 Cor. 11:3).

Air Conditioned Hell & Its Escape Hatch

In Wuest's chapter, "Is Future Punishment Everlasting?" he cites Moulton and Milligan's *Vocabulary*, leaving the hint that "*aion* refers to a limited period of time," which "lies no farther than the span of a Caesar's life" (Wuest, vol. 3, Treasures, pp. 34, 35). Although he proceeds to give the scriptural usage of *aion*, he has left the impression that perhaps, just perhaps, the word did *not* mean that the punishment of the unsaved wicked is everlasting. To further shade the contextual meaning of *aion*, he says,

> "We come now to the testimony of *A Greek-English Lexicon* of the New Testament by Joseph Henry Thayer, D.D. He gives as the first meaning of *aion*, age, a human lifetime, life itself, and for the **second** meaning an unbroken age, perpetuity of time, eternity" (Wuest, vol. 3, Treasures, p. 36).

As a Unitarian, Thayer does not believe in everlasting punishment. His definition leaves the reader to *choose* how *aion* is translated in every context. The Holy Bible has given no such options to the reader. **Hence, the dangerous element in Greek lexicons is showing the Bible reader what is assumed to be the Greek text and then showing them that certain words**

have "shades of meaning" in *other* contexts which, if applied in a *different* context, can completely uproot a given reading in the English Holy Bible. As if Moulton, Milligan and Thayer were not enough, Wuest also goes all the way back to the unholy genesis of Greek-English lexicography and cites Liddell-Scott. He says,

> "Finally, we quote Liddell and Scott in their Greek-English Lexicon (classical). *Aion* means a space or period of time...eternity" (Wuest, vol. 3, Treasures p. 36).

Wuest then concludes "These authorities agree on the two meanings of *aion*, that of a limited space of time, and that of eternity..." (Wuest, vol. 3, Treasures, p. 36).

All of the liberal and New Age theology in new versions could have been gathered from Wuest's weedy garden. Judgment is so often re-painted in Wuest's books. He recommends the New Age version reading, "end of the age," where hippies just turn the page on their calendars. He rejects God's judgment which speaks of the "end of the world" (KJB), where the calendar and the corrupter are together consumed (Wuest, vol. 3, Studies in the Vocabulary, p. 59). Often it is not just what Wuest says that brings deception; it is what he does not say. He will never tell his reader that all versions must translate "*aion*" as both 'world,' 'age,' 'eternal,' 'evermore' and a number of other words. Of course, he and the serpent will let *you* pick which goes where, to lend strength to the never ending questioning of the word of God.

To add to the confusion about everlasting punishment, Wuest quotes Thayer as saying that in 2 Thes. 1:9 "everlasting destruction" means "death" (Wuest, Treasures, vol. 3, p. 41). Aha,

annihilation of the wicked is taught here, coinciding with Thayer's Unitarianism. Wuest throws the dice and almost always lands up on the orthodox side, but he and his merry band of lexicographers have succeeded in exposing the reader to options which do not exist in the English Holy Bible, at which we are told to "tremble." What Wuest calls "the four Greek authorities quoted" have opened wide a door through which weak and carnal souls have thronged for hundreds of years (Wuest, vol. 3, Treasures, p. 38).

Before Wuest is done with any topic, he is sure to tell his reader that the A.V. (King James Bible) is wrong. Wuest's corrupt Greek text weakens the Bible's eternal punishment, changing "damnation," to merely "sin." He says,

> "As to Mark 3:29, the best Greek texts have "sin" instead of "damnation," which latter word appears in the A.V., as the translation of a Greek word meaning "judgment," and which is a rejected reading" (Wuest, vol. 3, Treasures, p. 40).

The substitution of "sin" for "damnation" sweeps away God's "damnation" and condemning judgment on "sin." Wuest follows the unsaved liberals who are deathly afraid of "eternal damnation." He says,

> "Vincent is most emphatic in his denunciation of the translation offered here by the A.V. He says, "An utterly false rendering. Rightly as Revision [RV], *of an eternal sin*" (Wuest, vol. 1, Mark, p. 78).

He then quotes Hereford and Purvey's false edition of Wycliffe in support of his views. He adds,

> "The A.V. has gone wrong in following Tyndale, who, in turn, followed the erroneous text of Erasmus, *kriseōs*, judgment, wrongly rendering damnation. The Nestle text has *aiōniou hamarteēmatos*, "an eternal sin" (Wuest, vol. 1, Mark, p. 78).

Wuest says, "As to the words "shall be damned," Vincent says: "A most unfortunate rendering…"" (Wuest, vol. 1, Mark, p. 292).

Wuest's lexicon is a wax-museum, where KJB words are melted and molded to match the face of age-old liberalism. There for modern readers to admire hangs Trench's bright repainting of the "blackness of darkness for ever," as "the setting sun" and "twilight" (Wuest, vol. 3, Treasures, p. 42). The gavel of God's holy judgment on sin is replaced by a feather duster.

Wuest tells the reader that the Greek word 'Hades' does not mean "hell," but "The Unseen" (Wuest, vol. 3, Treasures, p. 45). His own translation of Rev. 1:18 says, "I have the keys of the Unseen and of death" (Wuest, vol. 3, Studies in the Vocabulary, p. 49). Wuest gets his definition 'the Unseen' from the pagans. He admits, "The "Hades" of the pagan Greeks was the invisible land, the realm of shadow…" (Wuest, vol. 3, Treasures, pp. 45-47). If that is what *hades* means, why has God never lead any pure translation, in any language, to use a word with that implication? Wuest's private interpretation will not stand up against all of the Bibles world-wide, which use a word very similar in meaning and etymology to the English 'hell' (See *The Language of the King James Bible*). With Wuest's definition of *Hades* as 'the Unseen,' hell could be anything from 'heaven' to a blind date.

The King James Bible speaks of eternal punishment saying,

> "Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched." Mark 9:45

Echoing the standard liberal cry, Wuest says, "The oldest and best manuscripts do not give these verses." "Nestle rejects the words, "into the fire that never shall be quenched"" (Wuest, vol. 1, Mark, p. 192). He remolds what he considers wrong here in the KJB.

Throughout his books, he gives his own translation. Usually his "translation **omits words** not found in the Nestle text, but which appear in the A.V" (Wuest, vol. 1, Mark, p. 238). Revelation 22: 19 sternly warns,

> "And if any man shall **take away** from the **words** of the book of this prophecy, God shall **take away** his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Wuest's books are the dangerous product of a man who has both removed and added words to the Holy Bible. Would God give such a rebel insights which he would not give a humble reader of the Holy Bible? (See *New Age Bible Versions*, Appendix C, "How To Understand the King James Bible").

Those who *already* have orthodox beliefs will ferret-out these same beliefs from Wuest's books and call him a good teacher. But all is *also* well for those who scour books, such as Wuest's, looking for an escape hatch from the lake of fire and the Holy Bible which warns of it. With Wuest's rubber-band

bible, he and publisher, Wm. B. Eerdman's, can stretch their market to include *both* the Bible student and the Bible scorner.

Calvinism: Gospel for the Select Elect

Wuest promises readers that his book offers "a far more **intelligent** understanding of the Gospel than they could obtain from the translation they are using" (Wuest, vol. 1, Mark, Preface). The charge that *his* words are "far more intelligent" than those in the Holy Bible hisses like the serpent's subtle offer "to make one wise" (Gen. 3:6). The ghost of John Calvin, which hounds the true church today, walks through walls via much of the standard printed material used unwisely by many who are *not* Calvinists. Wuest's books are one such specter. His full-blown Calvinism haunts his definitions of "predestinate, "choose," and "foreknowledge." He says that, "Divine election refers therefore to the act of God in which He chooses out certain from among mankind for salvation." He refuses to see predestination as based on foreknowledge saying, "These words when used of God in the New Testament, signify more than merely the fact of knowing something beforehand..." He says it involves "determining the destiny of someone" (Wuest, vol. 3, Studies in the Vocabulary, pp. 34-35). Wuest parrots Calvin's fatalistic doctrine of 'irresistible grace' saying,

> "It is true that according to the A.V., the doctrines of salvation were delivered to us, and we by the grace of God believed them. However, **that is not what Paul said in his Greek**. The verb "delivered" is second person plural. The Greek text reads, "the form of doctrine into which **you were delivered**"" (emphasis mine, Wuest, vol. 1, Romans, p. 111).

The KJB says, "that form of **doctrine** which **was delivered** you." His 'Wuest Translation' changes it to Calvinism's "the type of teaching into which **you were handed over**" (emphasis mine, Wuest, vol. 1, Romans. p. 111). Wuest hammers his Calvinism into the ground in his study of Ephesians. His translation says, "having **previously marked us out** with the result that **He placed us** as adult sons through the intermediate agency of Jesus Christ for Himself..." (Wuest, vol. 1, Ephesians, p. 50; for a rebuttal of Calvinism, see the section on Beza in the chapter on Scrivener).

Wuest adds,

> "We have here three steps God takes in the salvation of a sinner. God the Father **selects him out from among mankind**...the Holy Spirit brings that sinner to the act of faith in the Lord Jesus..." (Wuest, vol. 1, Ephesians, p. 30).

Wuest quotes another author speaking of, "the issue of an **election prior** to their call or conversion, a blessing that came to them in accordance with a definite **choice of them out of a mass of others** by God for Himself" (Wuest, vol. 1, Ephesians, p. 30).

Wuest even follows Nestle's groundless change of verse separation and punctuation in Ephesians 1:4, 5, so that it reads, "in love having predestinated" (Wuest, vol. 1, Ephesians, p. 34). Wuest says, "A.T. Roberson said that the first rule of scripture interpretation is that one should ignore chapter and verse divisions as one studies the Word" (Wuest, vol. 1, Mark, p. 173). This is contrary to the Bible which says in Acts 13:33, "again as it is also written in the **second** psalm."

Wuest's Definitions Are New Version Words

Like all lexicons, Wuest's definitions are the very words used by new versions, such as the NKJV or NIV; if one had not read a new version one would not be aware of this. Observe a few examples:

- Like new versions, he exalts man and replaces the word "vile" with the word "humiliation" (Wuest, *Golden Nuggets*, p. 66).
- Just like the erring new versions in John 4:24, he gives the monistic rendering, "God is spirit," instead of the correct KJB reading, "God is a spirit." He is forgetting that all spirits are not God (Wuest, *Golden Nuggets*, p. 76). The Greek language has no indefinite article; the context determines whether the word "a" is used or omitted. Frequently Wuest dumps the God-honored rendering in the English Bible in favor of *his* own choice.
- The error of his secularized use of "good news," in place of the holy, separate from sinners word "gospel," is thoroughly discussed in *The Language of the King James Bible* and *In Awe of Thy Word* (Wuest, vol. 1, Mark, p. 11).
- In Mark 1 Wuest would change the word "way" to the secular word "road," thereby losing many cross references. The "way of the Lord" is in the heart; the secular "road," misses the meaning completely. He says, "The idea would be clearer if one translated by the word "road"" (Wuest, vol. 1, Mark, p. 13).
- The King's "servants" grovel as "slaves" according to Wuest and all new versions (Wuest, vol. 1, Ephesians, p. 137).

Who Wants To Be Perfect? Not Thayer, Moulton or Vincent

Lexicon authors should sub-title their dictionaries: *How to Change the Bible, Before It Changes You.* They follow this rapid road to apostasy:

1.) Find the Greek word in a Greek text (not necessarily always the original).
2.) Translate it into English any way you like.
3.) Then pretend that *your* English translation is THE 'meaning' in English.

Moulton and Milligan and all lexicographers do this. Then new version editors copy the English 'meaning' invented by the lexicographers. Observe one example:

The KJB's word "perfect" melts down to "adequate" in the world of laid-back liberals (e.g. 2 Tim. 3:17). Watch as Moulton and Milligan change a qualitative attribute (perfect) to a quantitative evaluator (complete, full, mature).

> "It [teleios] is found in the phrases…women who have attained ***maturity*** are mistresses…four ***full-grown*** cocks…fourteen acacia trees in *good condition;* four cocks in *perfect condition; a* ***complete*** lampstand...one *perfect* Theban mill…" (Wuest, vol. 3, Treasures, p. 113).

Once these three baseless English words — mature, complete, and full — have been engraved in a 'Holy Lexicon,' they now become THE 'meaning' of the word and now appear in *all* new versions of the Bible. A real translator could have used the word 'perfect' in *all* of these cases. Notice that they do use it in some cases; why not all cases? The Greeks did not speak English.

Moulton has no right to *assume* what *they meant* by *teleios.* Let another classicist translate this one word and he could use the English word "perfect"' for *all* of its usages – perfect lampstands, perfect cocks, and perfect women.

Like the Word, the Bible is "made higher"; Christians are supposed to be *above* chickens and trees, since we are made in God's image. The believers "he also did predestinate to be conformed to the image of his Son" (Gen. 1:26, Heb. 7:26, Rom. 8:29; notice that we are not predestined 'to be saved,' but to be like Jesus, once we are saved.).

New versions echo Wuest's assertion that Christians are not to strive to be "perfect," merely 'mature' like the old "mistress" or the gnarled and overgrown tree. Centenarians (100 years old) may be *mature*, but are not necessarily perfect.

New Versions		**King James Bible**
maturity	Heb. 6:1	perfection
mature	Eph. 4:13	perfect
mature	1 Cor. 2:6	perfect

A lampstand made in China may be 'complete,' but it is hardly perfect. College students may *complete* their degree and be *fully* trained, but are not perfect.

New Versions		**King James Bible**
fully trained	Luke 6:40	perfect
complete	2 Cor. 13:11	perfect
complete	Rev. 3:2	perfect
complete	1 Thes. 5:23	blameless
complete	Matt. 19:21	perfect

Wuest echoes the Unitarian Thayer, saying that the word means "completeness" and "mature." He adds "The word "completeness" speaks of a well-rounded Christian character…proper balance" (Wuest, vol. 3, Treasures, p. 113-114 et al.).

In ANY English dictionary, the words 'complete,' 'mature,' and 'perfect' are not synonyms. Wuest carries the Thayer, Moulton, and Milligan debacle for many pages insisting that 'perfect' is not the correct word. His ideas are all based on someone's English, NOT GREEK, private interpretation, relating to, of all things, some 'chickens.' He always lowers the bar, loosens the restraints, and draws the spiritual baby chicks out from under the Master's safe wings. Moulton and Milligan's secular non-sense is like chicken scratch, running rampant through the book's pages (e.g. Wuest, vol. 3, Treasures, p. 126).

The Bible (& even Webster's) Had It All Along

Wuest wrongly charges the KJB with using "obsolete English" (Wuest, vol. 1, Mark, p. 130). *In Awe of Thy Word* proves that the vocabulary of the KJB was not the vocabulary of 1611, but is Biblical English. He has evidently never traced the historical etymology of the KJB's words using the unabridged *Oxford English Dictionary*, examined common usage in 1611, or collated the difference between the common vocabulary of the Tyndale, Coverdale, and Bishops' Bibles against the "separate from sinners" vocabulary of the KJB. Scholarship in the receptor language, which is half the job of the lexicographer, is completely missing in all lexicons.

Wuest's keeps readers panning for fool's gold by implying that his 'definitions' were mined from the very veins of the original. For the word 'quicken' or 'quick' he says,

> "This verb in classical Greek meant "to produce animals," used especially of worms and grubs. The noun meant "a making alive"" (Wuest, vol. 3, Studies in the Vocabulary, p. 69).

A student of the *actual* Bible already has seen "quick" used in the Bible in the opposing comparison between "the quick and the dead." He had no need to purchase a book about Greek worms to discover that 'quick' meant 'alive.' (See *The Language of the King James Bible*, chapter 1, for the KJB's use of opposites to define words.)

In closing, Wuest's general orthodoxy stems from the fact that he was reared, trained, and surrounded by the milieu that used only the King James Bible. Works such as his have uprooted that sure foundation for future generations. Even Wuest must admit that, "The Holy Spirit owns and quickens the **translated** Word, and has always done so" (Wuest, vol. 3, Preface). Amen.

Chapter 14

Marvin Vincent

Marred and Sin-Bent

Word Studies in the New Testament

- **Logos Bible Software**
- **Olive Tree**

A.T. Robertson's

Word Pictures in the New Testament

Summary: Marvin Vincent

1.) Vincent defines words using the corrupt Greek Text.

2.) He denies the existence of Satan.

3.) He parallels Lucifer and Jesus Christ.

4.) He denies the blood atonement of Jesus Christ.

5.) To gather his definitions, he references the pagan Greeks, the liberal Germans, the most secular lexicons, and the worst commentaries.

Marvin Richardson Vincent

September 11, 1834 was a dreadful day for the Bible. Vincent was born and brought with him a whining distaste for the sincere milk of the word. He languished through his early years and found a like-minded congregation to pastor in the worldly-wise metropolis of New York City. As an adult he passed on his scorn for the meat of the word in his books, ***Critical*** *Commentary on Philippians and Philemon* (1897), *History of the Textual* ***Criticism*** *of the New Testament* (1899), and *The Gospel of Luke* in the *Temple Bible* (London, 1902). By 1883, he had joined the other Bible-criticizing barbarians at Union Theological Seminary, wielding his club as a professor of Bible "**criticism**" (*The New Schaff-Herzog Encyclopedia*, Funk and Wagnalls, vol. 12, 1912, p. 197). He did most of his Bible battering in his multi-volume *Word Studies in the New Testament* (1887).

Why Do Some Believe the KJB is Wrong?

The preface of that book begins by saying, "The **critical** student of the Greek Testament will, therefore, find himself here on familiar, and often on rudimental, ground..." (Marvin Vincent, *Word Studies in the New Testament*, Grand Rapids, MI: Wm. B. Eerdman's Publishing, Co., 1972 ed, originally printed by Charles Scribner's Sons, 1887, vol. 1, p. v). He charges that the KJB is "uncertain" and claims "A.V. confusion" abounds. He first cites the "authorized version" and then hammers away at it until the Word is crucified once again (Vincent, vol. 1, p. xiii et al.). He inflicts the Word with his own twenty-lash harangue saying,

- "Nothing could be more infelicitous than the A.V. [Authorized Version, i.e. KJB] rendering..." (vol. 4, p. 477).
- "The A.V. entirely misses this point..." (vol. 4, p. 453).
- "The A.V. is wrong" (vol. 4, p. 467).
- "The A.V. overlooks..." (vol. 4, p. 462).

- "A.V. misses the sense..." (vol. 4, p. 85).
- "The A.V. wrongly lends itself to..." (vol. 4, p. 89).
- "The A.V. completely destroys the beauty of this verse" (vol. 4, p. 522).
- "The A.V. misses the force..." (vol. 4, p. 114).
- "The A.V. entirely misses the idea of interpretation" (vol. 4, p. 437).
- "As given in the A.V. the illustration throws no light on the subject" (vol. 4, p. 447).
- "The English Version has involved this passage in hopeless obscurity..." (vol. 4, p. 486).
- "The A.V. is wrong" (vol. 4, pp. 489, 499).
- "The full sense of the statement is missed in A.V." (vol. 4, p. 524).
- "The A.V. is misleading, and narrows the scope of the passage" (vol. 4, p. 538).
- "A.V. entirely obscures the true meaning..." (vol. 4, p. 438).
- The "A.V. misses the sense..." (vol. 4, p. 85).
- "The A.V. wrongly lends itself to..." (vol. 4, p. 89).

How many naïve students have read Vincent's words and lost their confidence in their Holy Bible? He constantly says the RV [Revised Version] is "better" and more "correct" (Vincent, vol. 3, p. 26; vol. 4, p. 52). He repeatedly claims the KJB is "Wrong" and the RV renders words "correctly" (e.g. Vincent, vol. 3, p. 4). He also recommends "the American Revisers" [ASV] renderings (Vincent, vol. 3, p. 34). He says words "cannot mean" what the KJB says (Vincent, vol. 4, p. 36). He, of course, defines words "More correctly," using the RV, which to him usually seems "correct" (Vincent, vol. 4, pp. 39, 52).

This rapture with the RV, wherein dictionary makers and lexicographers use the words of the RV to define words, is most dangerous. The chapter, "Child Molester on New Version

Committee," brings to justice the men behind the RV, whose words infect many other study aids. It is not a pleasant chapter to read, but is a necessary bitter tonic for those enamored with study tools that are infected with RV words (e.g. Strong, Vine, Vincent, Brown, Driver, and Briggs, etc.).

It is time for a reading break. Some can skip this chapter and go on to the next; Vincent was such a copycat that he merely mimics what others have said and is discussed elsewhere in this book. Only died-in-the-wool Vincent groupies need to read this chapter. New version editors and recent lexicons frequently follow his suggestions. If you have wondered where the NIV scoured for its words, look into Vincent's *Word Studies*. Nearly one hundred years before the NIV, he said we should not be "followers of God," but "imitators," (like Lucifer, who also wanted to be "...like the most High" Isa. 14:14) (vol. 4, p. 17).

Vincent leads his readers through the dank and dim corridors of the pagan past to bring them to his "secret chamber of a word." This contradicts God, who said, "I have not spoken in secret, in a dark place of the earth" (Isa. 45:19) (Vincent, vol. 1, p. xii). The Bible says of God's words, "They are all plain to him that understandeth..." (Prov. 8:9). Vincent promises "clear light" on the English "translation" of the Bible, through the dark minds of homosexuals, such as Plato, Socrates, and Symonds.

He charges God with becoming progressively more feeble and out-of-breath, as he travels through time. He quips, "Something must exhale in the transfer from one language to another...Reading an author in a translation is like hearing through a telephone." However, what does he offer in the place of the English translation of the Holy Bible? He offers the same thing: his own English translations of its words. How is it that

his English translation is not, "like hearing through a telephone"? (Vincent, vol. 1, pp. v, vi).

Vincent is dead; his multi-volume *Word Studies* generally all sit gathering dust. Only a passel of pastors and pack of professors know about Vincent's *Word Studies in the New Testament*. The average Christian has only heard Vincent's definitions repeated across microphone wires, as they shock listeners while charging the word of God with error. Like all lexicographers, he criticized the KJB on nearly every page of his books. A few aficionados may access his *Word Studies* via Logos Bible software or Olive Tree software, but the KJB lives on on millions of coffee tables and night stands. God has preserved and honored his word, while Vincent's words pine alone on the shelf and he perhaps languishes beyond the great gulf.

Vincent's Blasphemy

Hebrews 9:12-14 says,

> "by his own blood he entered in once into the holy place, having obtained eternal redemption for us…the blood of Christ"

Vincent stabs,

> "Regarded merely as blood, Christ's offering is **not superior** to the Levitical sacrifice. If Christianity gives us *only* the shedding of blood, even Christ's blood, it does not give us a real or an efficient atonement" (Vincent, vol. 4, p. 482).

Vincent appears to be a proponent of B.F. Westcott's brand of "Incarnational" theology, which emphasizes Christ's

incarnation, not his atoning blood, death, and bodily resurrection. Incarnational theology teaches that when Christ became flesh, Christ, as the "Son of Man," infused all of mankind with divinity (Vincent, vol. 2, pp. 4, 5; see Riplinger's *New Age Bible Versions* and James Sightler's *A Testimony Founded For Ever* for details about Westcott's heresy of 'Incarnational' theology). Vincent cites Godet who says, it is not by the blood atonement but "...by the Incarnation believers are restored to that communion with the Word, and that living relation with God, of which man had been deprived by sin" (Vincent, vol. 2, pp. 23-24).

Vincent discards Jesus Christ, whether by following the corrupt Greek text or by ignoring the context. Note the following examples:

- Vincent says, "The best texts omit *Jesus*" in 1 Peter 5:10 (Vincent, vol.1, p. 671).
- He chops "Christ" in Acts 9:20 and pretends, "Christ was not yet current as his personal name" (Vincent, vol. 1, p. 493).
- Jesus Christ, the Son of God, is demoted to a "servant" by Vincent in Acts 3:13. Vincent never tells his reader that the Greek word used there is translated as "son" *by all versions* elsewhere in the New Testament. Jesus was crucified, not because he said he was the "servant of Jehovah," as Vincent and Trench pretend, but because he said he was the Son of God (Vincent, vol. 1, p. 461, et al.).
- Vincent says Christ was "begotten before the creation." This is the "begotten God" of the Jehovah Witnesses and the NASB (see NASB John 1:18; Vincent, vol. 3, p. xxxii).
- Of the reading in 1 Peter 2:7, "he is precious," Vincent stomps, "Wrong. Render as Rev. [RV]." He prefers, "For you therefore which believe is the preciousness" (Vincent, vol. 1, p. 643).

- After citing several pages about "Judaeo-Alexandrine Philosophy," Platonic philosophy, and the Gnostic *Logos,* Vincent says,

  "John's doctrine and terms are colored by these preceding influences. During his residence at Ephesus he must have become familiar with the forms and terms of the Alexandrian theology" (Vincent, vol. 2, p. 30).

  The fact is— John did not write the book of John. God did. God was not "colored" by the pagan usage of the word "Logos" in his choice of that word for the title of his Son. Vincent speaks of the "mystical views" of the book of John (Vincent, vol. 2, p. 12). He says, "The history is the practical exhibition of the Logos-doctrine in the person and earthly life of the **Man** Jesus" (Vincent, vol. 2, p. 7).
- He speaks of "Jesus' position as the representative of humanity" (Vincent, vol. 2, p. 7). To support this he cites Westcott, whose "matchless powers of shading language" cloak his perverse theology, as both he and Vincent re-define even the most basic Christian terms (Vincent, vol. 2, p. 8; citation elsewhere in this book).
- He states that God created all things "through," not "by" Jesus Christ, thus demoting Christ (Vincent, vol. 2, p. 13). Vincent says of Romans 1:20, "Godhead" is wrong, as "Godhead expresses *deity.*" He prefers the RV's "divinity," as "It signifies the sum-total of the divine attributes" (Vincent, vol. 3, p. 16). Attributes are not the Godhead. A Christian may have divine attributes (e.g. longsuffering, gentleness), but these qualities are not the *persons* of the Holy Trinity.

Vincent apparently would not want to be called a "Christian," as he claims the term is used,

> "Only three times in the New Testament, and never as a name used by Christians themselves, but as a nickname or term of reproach...Hence Peter's idea is, if any man suffer from the contumely of those who contemptuously style him *Christian*..." (Vincent, vol. 1, p. 664).

Links Lucifer and Jesus

New versions omit Lucifer from Isa. 14:12 and replace him with Jesus Christ, the morning star. They also blasphemously put a footnote next to the verse on Lucifer, connecting it to Jesus Christ in 2 Peter 1:19. Vincent makes the same diabolical connection. Of Jesus Christ in 2 Peter 1:19 he says, "like Lucifer." To defend this he sends the reader on a wild goose chase to the vile Greek author "Aeschylus" and his ""Agamemnon," 245" (Vincent, vol. 1, p. 688).

No Satan

The devil does not exist, according to Vincent. Just as do the German higher critics, Vincent claims that the Old Testament references to "Satan" are due to "the contact of the Jews with the religions of Babylon and Persia." This notion, that the Jews borrowed their religion and language from neighboring pagans, comes from the same German higher critics that set the theological stage for the Nazi holocaust. Of the New Testament usages of the word, 'Satan,' Vincent concludes, "any attempt to base the doctrine of a personal devil on this and similar passages is unsafe" (Vincent, vol. 4, p. 31). Vincent

takes Satan off the hook and uses the critical Greek text to hang Jesus and his word back on it.

Vincent appears to be like some who lived in the late 1800s. Luciferians denied the existence of Satan and said that Lucifer was the true morning star. (See *New Age Bible Versions* for complete details.)

Salvation

Salvation is easy for Vincent. He thinks that Ephesians 3:14-21 teaches "the universal fatherhood of God." He writes of, "one universal "Father," ruling, pervading, and dwelling in all." He says, "all men are brethren in Christ" (Vincent, vol. 3, p. xxxvi et al.). Note that he did *not* say, 'all men in Christ are brethren.' His incarnational theology immerges all of mankind into Christ automatically, through the incarnation. He notes that the "one Baptism" is inscribed on "the baptismal laver" (Vincent, vol. 3, pp. xxvi, xxix). Vincent is a proponent of what he and other liberals call the "sacraments" of "Baptism and of the Eucharist" (Vincent, vol. 2, pp. 6, 10).

Vincent Uses Critical Greek Text

Vincent claims that his *Word Studies* provide contact with "the original words," yet the Greek text he uses is the corrupt Greek text, which was only original with Origen, Westcott, and Hort (Vincent, vol. 1, p. v; see *New Age Bible Versions*). He says,

> "I have followed principally the text of Westcott and Hort, comparing it with Tischendorf's eighth edition, and commonly adopting any reading in which the two agree" (Vincent, vol. 1, p. xiii).

In other words, the Greek text followed for his definitions is not any one Greek text in print, but a composite, the creation of his own personal imagination. For example, he says,

- "The A.V. follows T.R. [Textus Receptus]," which should "Omit *labour*" (Vincent, vol. 4, p. 448).
- The KJB is "Entirely wrong, following T.R." (Vincent, vol. 4, p. 507).
- The word "*mount* is omitted by the best texts…" (Vincent, vol. 4, p. 550).

Note the following other examples:

- When charging error to the Received Text in 1 Thes. 2:7, Vincent says the Greek text of "Westcott and Hort" "gives a stronger and bolder image…" (Vincent, vol. 4, p. 24).
- Elsewhere he boasts saying, "The best texts, however, read…" (Vincent, vol. 1, p. 498).
- He says, "the best texts omit," some of Jesus' words at the end of Luke. Therefore he would delete, "And saith unto them, Peace be unto you" (Vincent, vol. 1, p. 437).

To determine which Greek readings to use, he cites *the worst* of the corrupt Greek editions including:

1.) "**Revisers**' Text of the Greek Testament. Oxford, 1881" (Vincent, vol. 1, p. xx).
2.) "**Westcott**, Brooke Foss, and Hort, Fenton J.A.: The New Testament in the Original Greek. American edition. New York, 1881" (Vincent, vol. 1, p. xxiii).
3.) "**Tischendorf**, Constantine: Novum Testamentum Graece. 8th edition, Leipzig, 1878" (Vincent, vol. 1, p. xxiii).
4.) "**Tregelles**, S.P.: An Account of the Printed Text of the Greek New Testament. London, 1854" (Vincent, vol. 1, p. xxiii).
5.) "**Alford**, Henry: Greek Testament. 5 vol. London, 1857-1861" (Vincent, vol. 1. p. xv).

6.) "**Wetstein**, John J.: Novum Testamentum Graecum, with various readings and commentary. 2 vol. Amsterdam, 1751" (Vincent, 1977 printing, vol. 2, p. v).

Vincent credits the 1742 work of Bengel as a budding beginning for "textual criticism" (Vincent, vol. 1, p. xii). Vincent is so enamored with corrupt texts that he translates, with C.T. Lewis, Bengel: Gnomon Novi Testamenti, 2 vol. Philadelphis, 1860 (Vincent, vol. 1, p. xv).

Usually he uses the corrupt Greek text and does not reveal this to the reader. Occasionally, he does. For example,

- Vincent claims, "The A.V. has gone wrong in following Tyndale, who, in turn, followed the erroneous **text of Erasmus**." He says, "Eternal damnation" is an "utterly false rendering." He thinks it should be as the "Rev[ised Version]., of an eternal sin" (Vincent, vol. 1, p. 180).
- In 1 Peter 3: 15 "God" himself is chopped by Vincent. He asserts, "The A.V. follows the Text. Rec., [Textus Receptus] reading…" (Vincent, vol. 1, p. 653).

Vincent's "List of Authors and Editions" Cited

I like my Bible plain; keep the nuts out of it. Yet, Vincent's sources for his definitions are a rogue's gallery and *Who's Who* of apostasy and unbelief. You may not recognize all of the names, but once you have finished this book, *New Age Bible Versions,* and *The Language of the King James Bible*, you will know the brash heresies of the men Vincent cites.

Lexicons

In addition to a large number of German lexicons, Vincent follows the most corrupt secularized Greek-English lexicons

available. He lists the following authors, whose heresies also merit a chapter in this book:

1.) "**Liddell**, Henry G., and Scott, Robert: Greek-English Lexicon, 7th edition, New York, 1883 (Vincent, vol. 1, p. xix). Vincent writes,"the A.V." is "inaccurate," citing "Liddell and Scott," who reference the homosexual "Plato" (Vincent, vol. 4, pp. 42-43 footnote).

2.) "**Trench**, Richard C.: *Synonyms of the New Testament*. 8th edition. London, 1876" (Vincent, vol. 1, xxii). In addition to this book, Vincent lists eight of Trench's other books, including Trench's diatribe against the KJB, *On the Authorized Version of the New Testament*. New York, 1873 (Vincent, vol. 1, p. xxii). Vincent admits, "Trench long ago directed English readers in his "Study of Words" and his "New-Testament Synonyms" (Vincent, vol. 1, p. viii). He continually refers to Trench (Vincent, vol. 1, e.g. pp. 29, 327, 631 et al.).

3.) **Thayer's** "Grimm, C.L. Willibald: The Same [Wilke's Clavis Novi Testamenti] Translated, revised, and enlarged by Joseph H. **Thayer**. New York. 1887" (Vincent, vol. 1, p. xviii). Vincent cites Thayer often (e.g. vol. 4, p. 111).

Throughout this lexicon, one will constantly observe references to *German* meanings (e.g. Vincent, vol. 1, p. 60). Going from Greek to German to English is hardly getting closer to the original.

Grammars

Vincent's Greek grammars are the epitome of deviance:

1.) "**Winer**, G.B.: Grammar of the New Testament. 8th English Edition. Edited by W. F. Moulton. Edinburgh, 1877" (Vincent, vol. 1, p. xxiii; see *The Language of the King James Bible*).
2.) "**Farrar**, Frederic W.: Greek Syntax. London 1876" (Vincent, vol. 1, p. xvii).

Vincent cites more books by F.W. Farrar than almost any other author cited (e.g. Vincent, vol. 3, p. iv). Farrar actually is the least likely

candidate for 'correcting' the Holy Bible. Farrar's filthy book on onanism (*Eric...*) and his "photo album" "show his own keen appreciation of male adolescent beauty" and his homosexual leaning (Christopher Tyerman, *The History of Harrow School*, Oxford University Press, 2000, p. 261; see chapters 22 and 23 on Vaughan in *Hazardous Materials*).

Bible

Vincent's Bible is the *Revised Version* of Westcott and Hort. He cites the RV of Westcott, Hort, and C.J. Vaughan, the child-molester:

> 1.) "**Revisers'** Text of the Greek Testament. Oxford 1881." (Vincent, vol. 1, p. xx).
> 2.) "Old Testament. **Revision** of 1885. Cambridge" (Vincent, vol. 1, p. xx).

Commentaries

He follows the most *extreme* of the higher critics (those who deny that God had anything to do with the Old Testament). This includes:

1.) "**Cheyne**, T.K.: The Prophecies of Isaiah. 2d. edition. 2 vols. London, 1882" (Vincent, vol. 1, p. xvi).
2.) "**Ewald**, Heinrich: The History of Israel. Translated by J. E. Carpenter. 5 vols. London. 1874-1878" (This history of Israel denies the Bible's history completely; Vincent, vol. 2, p. v).
3.) "**Ginsburg**, Christian D.: Coheleth. London, 1861" (Vincent, vol. 2, p. iv). (Ginsburg attended the meeting of Luciferian Madame Blavatsky; see chapter 28)

Vincent uses the commentaries by men discussed (along with their families) elsewhere in this book. His references read like a *Who's Who* on the RV committee:

> 1.) "**Westcott**, Brooke Foss: Commentary on the Gospel of John. Speaker's Commentary. New York, 1880" (Vincent, vol. 2, p. v).

2.) "**Westcott**, Brooke Foss: Introduction to the Study of the Gospels. 5th edition. London, 1875" (Vincent, vol. 1, p. xxiii; he cites a number of other commentaries by Westcott. See vol. 3, p. vii). Vincent cites "B.F. Westcott" to prove that Jesus said, "show yourselves approved moneychangers." He says, "The saying about money-changers is probably a genuine *logion* of the Lord" (Vincent, vol. 4, p. 51).
3.) "**Lightfoot**, J.B.: On a Fresh Revision of the New Testament. 2d edition. New York, 1873" (N.T. criticism; Vincent, vol. 1, p. xix). (Lightfoot founded the sinister Ghostly Guild with Westcott and Hort; see *New Age Bible Versions*, chapter 31).
4.) "**Milligan**, William: The Revelation of St. John. Baird Lecture for 1885. London, 1886" (Vincent, vol. 2, p. iv).
5.) "**Milligan**, William: Commentary on the Revelation of John Schaff's Popular Commentary. New York, 1883" (Vincent, vol. 2, p. iv).
6.) "**Milligan**, William, and Moulton, William F.: Commentary on St. John's Gospel. Schaff's Popular Commentary. New York, 1880" (Vincent, vol. 2, p. iv).

Vincent also gathers a defense of his heresies and definitions from the following Bible critics: Bengel, Cremer, Delitzsch, Farrar (Frederic W.), Grimm, Jowett, Liddell, Ruskin (the pedophile), Schaff (ASV chairman and platform speaker at the Luciferian Parliament of World Religions), Robert Scott, Stanley (RV committee member, who covered up for his brother-in law, C.J. Vaughan, another RV committee member and child molester). On page 81 of volume 4, Vincent lists his most used "Commentaries on Galatians." Most of them are in "German" and by Germany's most notorious Bible critics. The English ones are by B. Jowett and Philip Schaff, two of the most evil heretics of the late 1800s.

He references the "Septuagint. According to the Vatican edition. Bagster, London" (Vincent, vol. 1, p. xxi). This is actually the Old Testament of the corrupt *Vaticanus* manuscript. By using the Septuagint, he determines to change Joseph from a "just" man to a "kindly" man (Vincent, vol. 3, p. 13).

He cites anti-Christian book authors such as Charles Gore (Lux Mundi!), Charles Kingsley (see chapter on Liddell), James Anthony Froude (See *In Awe of Thy Word*), Max Müller (See Appendix A on Liddell and Dodson), and to top it all off, John Addington Symonds, the man who wrote the first book promoting homosexuals 'coming out of the closet'! See chapter on Vaughan.) (vol. 3, pp. iv, v, vi). Observe some other examples of Vincent's liberal outlook:

- Vincent's liberal bent knows no end, as he even titles "Phoebe the deaconess" (Vincent, vol. 3, p. x). Caution reader: playing the Greek game *will* bring unscriptural lady deacons, as that Greek word is translated as 'deacon' elsewhere in the N.T.. We must have an inspired Holy Bible to circumvent non-contextual translations.
- Calvinistic leanings pop up here and there as "the divine election" and the "absolute divine sovereignty, unconditioned by human merit" (vol. 3, p. xi). He began as a Methodist and became a Presbyterian, therefore his views on this subject change throughout his books.
- Of the book of Romans, he is quick to remind readers, "Critics are not unanimous as to the integrity of the epistle. The authenticity of the doxology has been questioned, and the Tübingen critics declared the fifteenth and sixteenth chapters to be spurious" (vol. 3, p. xii).

Pagan Greeks

The chapter in this book on J.H. Thayer demonstrated the **vile** contexts that are accessed by those who go to the *secular* and *pagan* Greeks for definitions. Vincent says,

> "The words of a language which traverses the period from Homer to Aristotle…voiced the

> tremendous passion of Oedipus [who lusted after his own mother], and formulated the dialectic of Plato [the homosexual]...must enfold rare treasures; and the more as we follow it into its later development under the contact of Oriental thought, which fused it in the alembic of Alexandria...[neo-Platonism]" (Vincent, vol. 1, p. viii).

He adds, "I have collected and sifted a large amount of this material from various and reliable sources" (Vincent, vol. 1, p. xi). His secular citations are innumerable and include:

1.) "**Jowett**, B.: The Dialogues of **Plato**, translated into English. 2d edition. 5 vol. Oxford, 1875" (Vincent, vol. 1, p. xix).
2.) "**Ackermann**, C.: The Christian Elements in **Plato** and the Platonic Philosophy. Translated by S.R. Asbury. Edinburgh, 1861" (Vincent, vol. 2, p. v).
3.) **Augustine**: Sermon on the Mount. Edited by **Trench**. 3d edition. London, 1869." Augustine was a founding 'father' of Catholic and Calvinistic heresy (Vincent, vol. 1, p. xv). Vincent is not sure what the "man of sin" is, but provides the Catholic view as one of his options. He says, "Romanists discover him in some representative enemy of Romanism" (Vincent, vol. 4, p. 67).
4.) "**Apocrypha**, Greek and English. Bagster, London, 1871" (Vincent, vol. 1, p. xv).
5.) "Vaughan, Robert Alfred: Hours with the **Mystics**. London. 2 vols. 3d edition. 1879" (This is not C.J. Vaughan; vol. 2, p. v).

Some examples of his use of the pagans follow:

- Vincent cites "Plato" and "Socrates" (Vincent, vol. 3, pp. 10, 11). He admits that Socrates was a homosexual (who committed suicide after being publicly charged with being a child-molester), yet cites his writings just two pages later. Socrates calls those in "Hades, these uninitiated" (Vincent, vol. 3, pp. 22, 20). Of the word "mysteries" in Mat. 13:11, Vincent

says, "In classical Greek, applied to certain religious celebrations to which persons were admitted by formal initiation...Some suppose them to have been revelations of religious secrets; others of secret politico-religious doctrines..." (Vincent, vol. 1, p. 78).

Seeing the word "mystery" through the blinded eyes of diabolical heathen initiations hardly brings the Christian to the elevated sense brought through the context of the *Holy* Bible. He cites "Plato's Symposium" to bolster his support for criticizing the A.V.. The *Symposium* was used by Jowett and Symonds to justify homosexuality (footnote, vol. 4, p. 102; see chapter on Vaughan).

- He chides the KJB's use of the word "sickness," in Matt. 4:23, 24 noting, "Homer always represents" this word "as the visitation of an angry deity. Hence it is used of the plague which Apollo sent upon the Greeks ("Iliad," i. 10)" (Vincent, vol. 1, p. 31).

Secularization

- He thinks the book of Revelation is "figurative and symbolical" and says it describes no "particular events" other than rehearsing memories from the Old Testament (Vincent, vol. 2, pp. 17-18).

- He defines God, who is the world's "builder and maker," as merely its "architect...framer." He completely disavows the usage "maker." Having taught architecture at a State University, I can attest to the fact that architects do not make anything. They merely assemble previously made materials (brick, mortar, glass). Even *these* materials were not actually made, but, again, were assembled from their constituent parts, which God made (sand, water, clay etc.). Only God can *make* something. To diminish God's

miraculous work, Vincent cites Plato and the Gnostics who said that it was a "secondary God, who created the world" (Vincent, vol. 4, p. 520).

- He would discard the holy 'gospel,' replacing it with the secular phrase "good news." He says, "Thus Homer makes Ulysses say to Eumaius, "...good news"...In Attic Greek it meant (in the plural)...good tidings..." (Vincent, vol. 1, p. 9). As a consequence, teachers and new Bible versions parrot this English rendering. Dear reader, the Greeks did not write in English, nor did they leave any Greek-English dictionaries. The English 'meaning' is *Vincent's own* (or copied from an earlier Lexicon). *In Awe of Thy Word* contains a discussion of the dangerous secularization of the word "gospel," into "good news." Of the "gospel of Christ" in Romans 1:16, Vincent says "Omit *of Christ*." So his bible would say "good news" instead of the "gospel of Christ" (Vincent, vol. 3, p. 9; See *The Language of the King James Bible* for more details on the word 'gospel').

- Vincent secularizes and paganizes the word "spirit." He admits that "*pneuma*" is "almost always translated *spirit*." Then he goes on to say it is ***derived from*** a Greek word, which means "to breath or blow." In the first place, the derivation is not absolute, merely presumed; in the second place, his definition "breathe" is for the other word, not *pneuma*, which is never translated as "breathe" in *any* historic English Bible in *any* verses. He defines, not the Greek word that occurs in the verse, but this other Greek word that does not occur in the verse under discussion (2 Thes. 2:8). He follows Philo, the apostate Jewish philosopher, who tried to make tangible (breath) what is not tangible (spirit). He says, "The spirit of God signifies, in one sense, the air, the third element..." (Vincent, vol. 4, pp. 64, 65). (See chapter on "The Seven Proofs of the KJB's

Inspiration" for a complete analysis of the words *pneuma* and 'spirit'.)

Hell Melts as Vincent Pelts the Bible

Vincent's ambiguous ideas about salvation and Jesus Christ, will not bear the thought of "hell" and "everlasting punishment." His writing caper unfolds at his desk, where these words are sheared in his paper shredder, then stomped in his stapler. Thoughts of hell's flames are quickly extinguished, as Vincent distracts his readers with a tour of the library shelves of the pagan Greeks. He says the "gates of hell" and 'hades' come from —

> "...the name of the god who presided over the realm of the dead...the realm of **shadow**. It is the place to which **all** who depart this life descent, without reference to their moral character" (Vincent, vol. 1, p. 93).

> "In the New Testament, Hades is the realm of the dead. It cannot be successfully maintained that it is, in particular, the place for sinners (so Cremer, "Biblico-Theological Lexicon") (Vincent, vol. 1, p. 95).

He says, "Hades is indeed coupled with Death...apart from all moral distinction." He reminds his reader, "The pagan poets gave the popular mind definite pictures" of the unseen world and alleged it included "happy plains where dead heroes held high discourse" (Vincent, vol. 1, pp. 93-96). He says Job hopes "God would hide him with loving care in Hades..."

In 2 Peter 2:4 he says,

> "It is strange to find Peter using this Pagan term [another word translated as hell], which represents the Greek hell, though treated here not as equivalent to Gehenna, but as the place of detention until the judgment" (Vincent, vol. 1, p. 691).

This proves that the various Greek words translated as "hell" in the KJB are all "hell." Following anti-Semitic German etymology and the syncretist, Max Müller, Vincent says even the word for 'heaven' comes from "a Sanskrit [e.g. India] word" (Vincent, vol. 4, p. 19). Elsewhere he says, "Everlasting destruction" is wrong. Like all lexicographers, he trembles at the word "everlasting" (Vincent, vol. 4, p. 56). He says the word '*aion*' cannot mean something "endless or everlasting." (The word *aion* and 'everlasting' are discussed exhaustively in several other chapters).

Vincent asserts, "The A.V. gives a wrong impression as of the end of this visible world. The true sense is *the consummation of the ages*" (Vincent, vol. 4, p. 492). He flatly denies the cataclysmic destruction of the earth, saying the elements "are in process of dissolution," entropy, as it were. In 2 Peter 3:10, he turns the volume *way* down on the "great noise" which occurs when the elements melt with fervent heat; the bursting crash shrinks to a "sound of a shepherd's pipe; the rush of wings; the plash of water," as Vincent consults "classical Greek" (Vincent, vol. 1, p. 706). He says the "wrath of God" is "Not punishment, but the personal emotion" of God (Vincent, vol. 3, p. 15).

In Closing

One must wonder at times if Vincent can read Greek. He says, "Lamps…Lit., torches." The word, "Lit." is an

abbreviation for 'literally,' which comes from the same word as 'letter.' However, the Greek "literal" transliteration would be "***lampadas***," which is literally, "lamps," not torches (Vincent, vol. 1, p. 131). Vincent misses no opportunity to present as crude and unfinished the King James Bible, which is a lamp unto our feet and a light unto our path (Psa. 119:105). We will leave the barbaric torches to the Bible-beating barbarians, such as Marvin Vincent. (See also "Hazardous Materials" chapter 1.) (On p. 918 see a photo of Vincent with his fellow Bible critics and Union Theological Seminary professors Schaff, Briggs, and Brown.)

A.T. Robertson's Word Pictures

A.T. Robertson's *Word Pictures in the New Testament,* hopes to take up where Vincent left off. Robertson says of Vincent, "More scientific methods of philology are now in use. No longer are Greek tenses and prepositions explained in terms of conjectural English translations..." Robertson instead brings his reader in contact with "Moulton and Milligan's *Vocabulary of the New Testament*" (available today as Harold K. Moulton's corrupt *Analytical Greek Lexicon*). The errors of Moulton and Milligan are examined in another chapter; Robertson merely repeats them. Therefore, it will not be necessary to include an analysis of the errors in Robertson's *Word Pictures*. Robertson also copies Vincent's errors frequently. Robertson was trained by Dr. John Albert Broadus to use the critical Greek text. Robertson admits that, "The text of Westcott and Hort will be used though not slavishly." In other words, Robertson creates his own Greek text, which represents no Greek manuscript on earth. He omits whole verses, charging the "Textus Receptus" with error and following the "Revised Version" of 1881. (Archibald Thomas Robertson, *Word Pictures in the New Testament*, Nashville: Broadman Press, 1930, Vol. 1, pp. vii, viii, ix, e.g. 39, 181, 183, 383).

Lexicons with a Nazi, Gnostic, & Heresy Trial Connection

BAUER

DANKER, ARNDT, GINGRICH

KITTEL

(See *New Age Bible Versions*, chapter 42 for Kittel.)

Chapter 15

Walter Bauer's Lexicon

The Greek-English Lexicon of the New Testament and other Early Christian Literature.

English Editors:

- **William Frederick Arndt**
- **F. Wilbur Gingrich**
- **Frederick Danker**

Various editions edited or translated by 'gender-inclusive' liberals such as Danker, Arndt and Gingrich; variously called BAG (1st), BAGD (2nd), BDAG (3rd).

Keywords:

- **"Nazi,"**
- **"Heresy,"**
- **"The Gospel of Judas" &**
- **"The Da Vinci Code"**

Walter Bauer (Germany, 1877-1960)

Bauer's heretical views are expressed in his book, *Orthodoxy and Heresy in Earliest Christianity.* In Bauer's upside-down world the early Christians who spread the New Testament were 'heretics' and the pagan philosophers, who wrote heretical documents, held the 'truth' (e.g. *The Gospel of Judas,* Gnostics, Marcionites, Valentinians, and Montanists). Even the secular Wikipedia states that "Bauer's conclusions contradicted nearly 1600 years of essentially uncontested church history and thus was met with much skepticism among Christians."
(http://wikipedia.org/wiki/Walter_Bauer)

The full title of Bauer's lexicon is *The Greek-English Lexicon of the New Testament and other* ***Early Christian Literature.*** His "Early Christian Literature" was actually, 'Early Heretic Literature,' since even secular encyclopedias reveal that he switched the two in his mind. The serpent was more subtle than any beast and still is. Please read Bauer's views in his book *Orthodoxy and Heresy,* before being contaminated by his lexicon; or see Michael Makidon, "The Soteriological Concerns with Bauer's Greek Lexicon," *Journal of the Grace Evangelical Society*, Autumn, 2004, p. 11.

Bauer and the Nazis

Search the words "Bauer" "Nazi" on the internet to find this yet *another* Nazi connection with lexicography. Bauer's book *Orthodoxy and Heresy* and Hitler's regime were ushered in during the same year (1933-34). Their ideas were identical. For both Bauer and Hitler, Judeo-Christian history was a "Heresy" and a myth, while volkish mysticism was "Orthodoxy" and the

'truth.' There can be no doubt that the Bauer mode of thinking sparked the flames of the Reichstag. Bauer's book promoting "Heresies" echoes perfectly Hitler's Gnostic and theosophical predilections, wherein the philosophies of the mystic are to be preferred over those of orthodox Christianity. Fortunately for those outside of Germany, "The cultural isolation of Nazi Germany precluded a wider dissemination of Bauer's ideas until after World War II" http://answers.com/topic/walter-bauer).

Bauer's Greek-German Lexicon was produced under the long shadow which fell from the 'higher criticism' of the previous century, further darkened by the reign and cultural mindset of Adolf Hitler. Not surprisingly, the NIV and Catholic *New American Bible,* in Hebrews 9:10 echo Bauer and Hitler's "neue ordnug" or "new order," instead of the KJV's "reformation," notes Harvard linguist Dr. John Hinton (See *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur.*)

Orthodoxy and Heresy According to Bauer's Reich

The following, unless otherwise indicated, are taken from the University of Pennsylvania's digital online edition of Bauer's *Orthodoxy and Heresy in Earliest Christianity* (http://ccat.sas.upenn.edu/~human/Resources/Bauer/bauer00.htm).

The book's **"Foreword"** begins by saying, "In earliest Christianity, orthodoxy and heresy do not stand in relation to one another as primary to secondary, but in many regions heresy is the original manifestation of Christianity. In the present work, Walter Bauer has developed this thesis in a consistent fashion, and not only has called into question in a fundamental way the traditional understanding of the development of church history and the historical foundation of ecclesiastical-orthodox self-understanding, but at the same time

has indicated historical foundations for ecumenical discussion" (Foreword to the Second German Edition).

Bauer himself begins his **Introduction** stating that it is wrong to assume that heresy, that is, "divergence really is a corruption of Christianity." Bauer's bible is not 'sacred,' nor 'prized,' neither is it a "celestial charter of salvation." Bauer's Introduction continues saying, "Our day and age, there is no longer any debate that in terms of a scientific approach to history, the New Testament writings **cannot** be understood properly if one now looks back on them from the end of the process of canonization as sacred books, and prizes them as constituent parts of the celestial charter of salvation, with all the attendant characteristics." He goes on to say that "We must also approach the 'heretics' in the same way. We need to understand them also in terms of their own time, and not to evaluate them by means of ecclesiastical doctrine which was developing, or which later became a ready-made norm." He adds, "What constitutes 'Truth' in one generation can be out of date in the next..." "Perhaps—I repeat—*perhaps*—certain manifestations of Christian life that the authors of the church renounce as 'heresies' originally had not been such at all, but, at least here and there, were the only form of the new religion – that is, for those regions they were simply 'Christians.' The possibility also exists that their adherents constituted the majority, and that they looked down with hatred and scorn on the orthodox, who for them were the false believers."

Bauer's Introduction *denies* three basic ideas to which all Christians adhere:

1.) "Jesus revealed pure doctrine to his apostles..."

2.) "The apostles"..."[E]ach takes the unadulterated gospel..."

3.) "After the death of the apostles, the gospel branches out further. But...The devil cannot resist sowing weeds [heresies] in the divine wheatfield ..."

These three facts are foundational Christian thinking. But Bauer concludes that, "Scholarship has not found it difficult to criticize these convictions...neither can I regard it as self-evident or even demonstrated and clearly established. Rather, we are confronted here with a problem that merits our attention...As we turn to our task, the **New Testament** seems to be both too **unproductive** and too much disputed to be able to serve as a point of departure...It is advisable, therefore, first of all to interrogate other sources concerning the relationship of orthodoxy and heresy..."

Bauer denies the basics of the Christian faith, as well as the Bible from which they stem. He commends instead the writings of 'Heretics' from the second century, such as the Gnostics, Marcion, etc.

In **Chapter Seven** Bauer claims that those doctrines, called 'heresies,' were simply "different tendencies in Christianity." Of one author he stabs, "His pronounced inability to admit anything good about the heretics is even more offensive."

In **Chapter Nine** he states that, "Each individual and each special group is fighting for its Christ and against the Christ of the others...At that time there probably was no version of Christianity worthy of note that did not have at its disposal at least one written gospel, in which Jesus appears as the bearer and guarantor of that particular view...[including] the *Gospel of the Nazarenes* and of the *Ebionites*, as well as the *Gospel of the Hebrews...Gospel of the Egyptians...Gospel of Peter...Gospel of Basilides...Apocryphon of John...**Gospel of Judas***."

He closes with **Chapter ten**, calling Jesus one 'god' among others.

The Wikipedia's article on "Early Christianity," states that "Walter Bauer" believed that "heresy is the original manifestation of Christianity." Of course, "Bauer's was admittedly a minority opinion in contrast to the view (which he himself calls "the overwhelmingly dominant view..." (http://en.wikipedia.org/wiki/Early-Christianity) .)

Reviews of Bauer's 'Heresy"

- Harvard's review of Bauer's "Heresy" book states that Bauer believed that "[H]eresy was in fact the original manifestation of Christianity." "A gnostic form of Christianity," as well as the beliefs of the 'heretic' "Marcion," represent the 'original' and true form of Christianity (Daniel J. Harrington, "The Reception of Walter Bauer's *Orthodoxy and Heresy in Earliest Christianity* During the Last Decade," in *Harvard Theological Review* 73 (1980): 289-98).

- The Jesuit priest, Daniel J. Harrington, S.J., professor of New Testament at Weston Jesuit School of Theology, is sympathetic toward Bauer's "Heresy." He reviews *Lost Christianities*, by Bart Erhman, Bauer's present-day spokesman. This received its hearing in the Catholic magazine, *America: The National Catholic Weekly.* Anderson says "Bauer sought to overturn...[the] model of an original orthodoxy going back to Jesus and the Apostles. Because of the "discovery of the Nag Hammadi documents in Egypt in 1945...there is now more material to be fitted into Bauer's model of early Christian history" ("A Clash of Ideas," *America Magazine,* Vol. 189, No. 21, December 22, 2003; http://www.americamagazine.org/BookReview).

Gerald Christianson, Professor of Church History, says, "Walter Bauer's *Orthodoxy and Heresy* has established itself as a classic refutation of the "myth" that "in the beginning" orthodoxy was there first and heresy was a deviation from the norm" (http://www. Siglerpress.com/Bauer.htm).

- Harvard Divinity School's Professor of New Testament Studies and Ancient Church History writes of the "new era" brought in by Bauer's book which "argued that early Christianity did not begin with a unified orthodox belief, from which heresies broke off at later time...During recent decades, the investigation of newly discovered texts, such as the Gnostic Library of Nag Hammadi in Egypt, have fully confirmed Bauer's insights" http://www. Siglerpress.com/Bauer.htm.

- Harvard University author, Karen L. King, wrote the book, *What is Gnosticism?* In a review of her book by Michael C. McCarthy, he states that "Walter Bauer's influential "Orthodoxy and Heresy" challenged the assumption that chronological priority determined theological orthodoxy." Bauer contended that the later belief system, which is now called 'orthodox Christianity' was preceded by the real Christianity, which was Gnosticism (Michael C. McCarthy "What is Gnosticism?" *Theological Studies*, Volume: 65, Issue 3, 2004, p. 639 (The Gale Group).

- *Christianity Today's* Executive Editor, Timothy George, says, "**Bauer** contends that what emerged as mainstream Christian orthodoxy in the second and third centuries was merely one strand of a very diffuse Christian movement and no more normative for the life of faith than the many other trajectories we can identify in apostolic and post-apostolic times. Bauer's thesis has, of course, become the reigning orthodoxy within the wider academy. Witness Elaine Pagels' books on Gnosticism and the Gospel of Thomas – to say

nothing of Dan Brown's blockbuster novel, ***The Da Vinci Code***" (Timothy George, "The Pattern of Christian Truth," *First Things: A Monthly Journal of Religion and Public Life*, Issue 154, June-July 2005, pp. 21+; Institute on Religion and Public Live; Gale Group.

- One Oxford University Press book agrees, stating that, "Against what he perceived to be the common assumption of scholarship at the time, Bauer contended that in the second century, orthodoxy and heresy were by and large very loosely defined, that the primitive expression of Christianity in many regions was a form which would later be branded heretical..." (Charles E. Hill, *The Johannine Corpus in the Early Church*, Oxford: University Press, 2004, p. 13).

William Frederick Arndt (1880-1957) was a Lutheran, who with Gingrich, translated Bauer's heresy-filled Greek Lexicon into English (BAG 1957). Definitions and words were tweaked and remolded like a wax nose, as they move from the pagan Greeks, to the unbelieving Germans, and through mainline liberal theologians using English. Add to that heaps of references to Moulton-Milligan's pagan Egyptian "rubbish" and you have *anything but* God's meanings.

Arndt and some other Lutheran Concordia Seminary teachers, (including one W.E. Bauer) foreshadowed by over fifteen years the full blown heresy trial of Frederick W. Danker at Concordia Seminary. Danker said that his lexical partner, Arndt, and his colleagues began years earlier a "prophetic protest against the octopus-like stranglehold of legalistic tradition" as it relates to Bible (*No Room*, p. 24, see next chapter for full citation)

Arndt and fellow Bible critics issued *A Statement* in which they said, among other things, that they "deplore" the King James Bible in First Thessalonians 5:22 in its translation "avoid every appearance of evil" (a verse no doubt pointed at their higher critical methods.) The *Statement* chided those "...in suspicions of brethren, in the impugning of motives, and the condemnation of all who have expressed differing opinions..." such as themselves (*No Room*, p. 22).

"Howls of protest against the action" of Arndt and other 'professors' were raised by church members in their "zeal for orthodoxy"; members consequently "demanded...an investigation of the faculty of Concordia Seminary" (*No Room*, p. 26).

F. Wilbur Gingrich

Gingrich was co-editor, with William Arndt for the *Bauer Greek-English Lexicon* (BAG 1957). He was honored for his ecumenical and pro-Catholic work by Martin Scharlemann in the article "Roman Catholic Biblical Interpretation," *Festschrift* to Honor F. Wilbur Gingrich: Lexicographer, Scholar, Teacher...Edited by Eugene H. Barht...E.J. Brill: Leiden, 1972, p. 211, in reference to Vatican II" (*No Room*, p. 365).

See chapter 42 of *New Age Bible Versions* for the chapter on convicted Nazi lexicographer, Gerhard Kittel, and his *Theological Dictionary of the New Testament*, used by the NIV translators.

The following chapter on Frederick Danker continues the discussion and explores recent developments regarding this lexicon.

Chapter 16

Frederick W. Danker

A Greek-English Lexicon of the New Testament and Other Early Christian Literature, Bauer (author) and Danker (editor)

"...import[s] his theology into the lexical definitions...a grave trend"

Journal of the Evangelical Society

- Danker was an editor of the **Catholic** *New American Bible.*
- His lexicon was used by the **NIV, NKJV** and other new version editors.

Notice: Frederick Danker graciously gave permission to include extended quotes from his books, even though he would likely not be an advocate of the thesis of this book. It is hoped that the broad quotations from his writings will allow the reader to fairly appraise his views and make their own decisions about them. He is an example of a man who stands by what he has said and is not afraid to let his views spar in the arena of Christian debate. Such grace is lacking in the new generation of bloggers, who lash and bash and chop quotes into hash. Upon a visit by Danker and his wife to his sometime adversary, *The Christian News*, its editor observed with awe the attentive manner in which Danker cared for his disabled wife. He said it propelled him to write an article extolling the graces of his old adversary.

The Cat's Out of the BAG

Frederick W. Bauer's *Greek-English Lexicon of the New Testament* was edited by Frederick W. Danker in 1979 and was a favorite of NIV and NKJV translators. Have you ever wondered why the NIV and NKJV match the Catholic Bible? Danker was also an editor of the Catholic *New American Bible*!

The lexicon's acronym is BAGD for Bauer, Arndt, Gingrich, and Danker. Danker says that "BAGD includes 20 percent more information than BAG" and "Many words have undergone significant revision in treatment..." (Danker, *Multipurpose Tools for Bible Study*, Minneapolis, MN: Augsburg Fortress, 1993, p. 119).

Danker's touch added the corrupt Dead Sea materials from "Qumran" and his "heretical theology." Danker confesses his use of other lexicons, such as that of Nazi, Gerhard Kittel (See *New Age Bible Versions*, chapter 42), and Moulton and Milligan. Logos Bible Software notes, "If you use BADG (Bauer, Arndt, Danker, Gingrich) Lexicon, you have seen the abbreviation 'M-M' [Moulton and Milligan] at the end of many entries." www.logos.com/products/prepub/details/2599, 10/20/2006; See Frederick W. Danker, *Man in Conflict*, St Louis MO: Concordia Publishing House, footnotes, pp. 2, 38 et al.).

In 2000, a new 3rd edition of Bauer's Greek-English Lexicon was released, edited solely by Danker. His solitary hand on this edition has now brought his initial "D" to the forefront (BDAG). It has also brought a warning from the scholarly *Journal of the Grace Evangelical Society,* which published an article entitled "Soteriological [Salvation] Concerns with Bauer's Greek Lexicon" (Autumn 2004). They warn,

> "In 2000 a third edition (BDAG) was printed – self-described as "revised and edited by Frederick William Danker based on Walter

> Bauer's" 6th German edition and the previous English editions (BAG 1957 and BAGD 1979).
>
> Most assume that since Danker was involved in the second and third editions that the latter edition has not seen significant change. However, a recent article by Vern S. Poythress in the *Journal of the Grace Evangelical Society* demonstrates that Danker has been greatly affected by political factors, revealing the need to take a focused look at this new edition in other areas of study as well" (Michael Makidon, "Soteriological Concerns with Bauer's Greek Lexicon" *Journal of the Grace Evangelical Society*, Irving, TX: Grace Evangelical Society, Autumn, 2004, p. 12).

The article continues, "Nevertheless, a little leaven can ruin a whole batch of bread." "Poythress demonstrates through quotes by Danker in the foreword and in individual entries that BDAG has been adversely affected by inclusiveness and tolerance" (Makidon, p. 12). "Two significant changes between BAGD and BDAG occur under the word "to believe"" (*pisteuō*), Makidon observes. The definition "faith" is now gone; "the Divinity" is now "an entity"; as in all Danker books, "God and Christ" are never the same ("his" vs. "their" revelations), i.e. Christ is not God. Danker adds works to salvation by adding the words, "with implication of total commitment to the one who is trusted" (Makidon, p. 13).

The article concludes, "Danker has blended the two concepts of belief and commitment into one." "This is clearly a theological bias rather than a semantic or lexical decision." "Danker has made an interpretive decision that is lexically unsupported. What Danker has done is to import his theology into the lexical definition of *pisteuō*. This is not the job of a

lexicographer..." (Makidon, pp. 13-14). After citing other examples, Makidon adds,

> "This reference to righteousness further demonstrates Danker's view that justification cannot be separate from works. Under the word *pistis*...BDAG notes: 'faith is fidelity to Christian teaching'...Faith under section 2dδ is defined as faithfulness to Christian teaching, which calls for work as well as faith...While neither the concepts of faith nor works were clear in BAGD, righteousness has been immersed in works in BDAG. This is a grave trend" (Makidon, p. 16).

In Danker's book, *The Kingdom in Action*, he repeats, "In the New Testament sense a righteous person is usually one who is doing what God approves" (Frederick W. Danker, *The Kingdom in Action*, St. Louis, MO: Concordia Publishing House, 1965, p. 52). (Having read all of his books, I must say that he equivocates on this topic and in some places he denies that works form a part of salvation.)

The Greek text Danker uses is eclectic, "and has no corresponding existence in any single manuscript" (Frederick W. Danker, *Jesus and the New Age*, St. Louis MO: Clayton Publishing House, 1972, p. xxi). He admits, what naïve students forget, namely that, "Since resources [words] in languages are not always parallel, a single word used to convey a number of ideas in the original language may be variously rendered in a translation" (Danker, Jesus, xxi). (He foolishly uses the term "the original language" immediately after he ADMITS that the Greek he follows does not exist in any single manuscript.)

NIV, NKJV and others Use Danker

New International Version **(NIV)** editors admit, "They have weighed the significance of the **lexical** and grammatical details of the Hebrew, Aramaic and Greek texts." They used "Bible dictionaries" and "lexicons..." including: *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* by **Bauer**, Arndt, Gingrich, and **Danker** (for their admission of the use of lexicons see: *The New International Version*, Grand Rapids, MI: Zondervan Publishing House, Great Britain: Hodder and Stoughton, 1996 ed., Preface, p. iv; Burton Goddard, *The NIV Story*, NY: Vantage Press, 1989, pp. 67, 68; Kenneth L. Barker, *The Making of a Contemporary Translation*, Grand Rapids MI: Zondervan Publishing House, 1986, pp. 110, 122, 163, 166; Kenneth L. Barker, *The Accuracy of the NIV*, Grand Rapids, MI: Baker Books, 1996, pp. 7, 8, 53, 54, 61, 73, 75, 79, 93, 95, 98, 111, 112, 114).

The New King James Version **(NKJV):** The resident evil and heresy in the *New King James Version* (NKJV) is caused in part by the use of "Arndt, Gingrich, and **Danker**, A Greek-English **Lexicon** of the New Testament and Other Early Christian Literature." Arthur L. Farstad, NKJV "New Testament editor," "Executive Editor," and "Old Testament Executive Review Committee" member frequently cites it (*The New King James Version in the Great Tradition*, Nashville, TN: Thomas Nelson Publishers, 1989, pp. ix, 54, 161, 162).

The New American Bible**:** Danker was an editor of the Roman Catholic New American Bible! Its prefaces reveal that "Collaborators on the Revised Edition of the New Testament of the New American Bible" include **lexicographer** "**Frederick W. Danker**," "The New American Bible is a **Roman Catholic translation**." They looked at word meanings "in **profane** Greek" (*The New American Bible*, Iowa Falls, Iowa: Catholic World Press, World Publishing, 1987, Front prefatory material and later Preface to the New Testament Revised Edition).

Danker's Lower View of Jesus Christ

Danker wrote numerous books, expressing "heresy." He is a liberal Lutheran. This theology is similar to Roman Catholicism is many ways. Danker believes as follows:

Jesus Christ is not God in Danker's mind. I have read nine of Danker's books and he clearly has a lower view of Jesus Christ than that of orthodox Christianity. It is no surprise because his critical Greek text and new bible versions (He uses the Catholic *Jerusalem Bible* and the *Revised Standard Version*) deny the deity of Christ in so many places. God, according to Danker, worked through Jesus, but Danker is careful never to say that Jesus *is* God, although he says that Jesus is the Christ, the Son of God, etc.. In sentence after sentence Danker always separates Jesus and God, as if Jesus were not God. Reading Danker reminds me of "another Jesus" whom I was exposed to as a child in Catholic school. Jesus was a great 'guy''; he was 'the best,' but he certainly was not "God manifest in the flesh" (1 Tim 3:16 is radically changed in Danker's bibles). It was that revelation in a King James Bible that led me to true salvation. Note the following examples of Danker's beliefs:

The editor's foreword to Danker's book, *Proclamation Commentaries: Luke*, states that "Jesus is God's only Son, not because of his preexistence..." (Frederick W. Danker, *Proclamation Commentaries: Luke,* Philadelphia, PA: Fortress Press, 1976, p. v). In this book Danker refers to "christological problems" (*Luke*, p. 5). He compares Christ as "Savior" to "Caesar Augustus" as "Savior" (Luke, pp. 7-8). Danker says, Jesus is "linked with the Father's will and purpose" (Luke, p. 23), Jesus is "chief Benefactor, next to God" (Luke, p. 33), "Jesus is in a class by himself" (*Luke*, p. 37), "Jesus is the Servant of the Lord in a distinguished capacity" (Luke, p. 84), and "Jesus is the Servant par excellence," (*Luke*, p. 77). He sees "Jesus

as the active Servant of Yahweh" (*Luke*, p. 73), but "Yahweh alone is entitled to divine honors" (*Luke*, p. 85).

- Danker said, "Jesus Christ, God's unique offspring, keeps all God's other offspring under guard" (Frederick W. Danker, *Invitation to the New Testament Epistles IV*, NY: Image Book, 1980, p. 212).
- Danker said, "Jesus Christ is *superior* to all beings and persons, other than the Father and the Spirit" (Danker, *Invitation*, p. 19).
- Danker denies the actions of the pre-incarnate Christ in Hebrews 4:8 saying, "Jesus is superior to Joshua-Jesus" (Danker, *Invitation*, p. 32).
- To Danker, Jesus has a "high status" and is "superior." "Jesus is the uniquely good human being" (Danker, *Invitation*, pp. 35, 32, 197).
- Strangely he says, "[S]he [the woman who Danker *thinks* wrote the book of Hebrews!] is not first of all describing the *historical Jesus*, but the Son who is addressed in Psalm 110:4 (cited in Heb. 7:21)" (Danker, *Invitation*, p. 47).
- His *Revised Standard Version* and *Jerusalem Bible* omit "who created all things by Jesus Christ" (Eph. 3:9). Therefore "Jahweh…is the One who made the stars…" according to Danker (Frederick W. Danker, *Creeds in the Bible*, St. Louis MO: Concordia Publishing Co., pp. 16, 17).
- Strangely, he says that "Jesus is the consummation of Israel as God's selected people. The word "beloved" is equivalent to "selected" or "elected"" (Danker, *Creeds*, p. 37). [On the contrary, God didn't select Jesus; Jesus is "God manifest in the flesh."] Danker states, "But now God speaks of Jesus as He once spoke of old Israel." "Jesus is a replacement for the Moses of old." "Jesus [is] the new Israel." "Those who are associated with Jesus form the new Israel." "The new Israel, the church, is indeed the authentic continuation of God's people" (Danker, *The Kingdom in Action*, St Louis, MO: Concordia Publishing, 1965, pp. 23, 24, 25, 26).

- Danker says, "...Jesus understands Himself to be in a unique relationship with God" (see all of p. 38 in *Creeds*; it gets stranger).
- "Jesus, from the standpoint of the 'system,' was a liberal and a non-conformist..." says Danker (Danker, *Jesus*, p. 108). The photos of Danker's long-haired hippy friends in his book, *No Room in the Brotherhood*, give insight to 'his' meaning for those words.
- When the Bible refers to Jesus as 'Lord,' thereby equating him with the Lord of the Old Testament, Danker passes it off as merely an honorary government title. Danker says, "Caesar was accustomed to being addressed as 'Lord.' In Luke's account the centurion accords this honor to Jesus (7:6)" (Danker, *Jesus*, p. 93).
- When Jesus performs an "alleged miracle," as Danker calls it, Danker dismisses it lightly saying that others do this also. He says, "A parallel to this healing is frequently cited from the *Life of Apollonius of Tyana* (IV, 45), a miracle worker of the second century" (Danker, *Jesus*, pp. 96, 94).
- Danker says, "The Pharisees were correct; only God can forgive sins. But Jesus embodies in his person the divine intention" (Danker, *Jesus*, p. 100). Danker's word "intention" separates Jesus from God. All of Danker's remarks about Jesus use subtle wording to divorce Jesus from God.
- Danker's use of a corrupt Greek text which calls "Joseph" the father of Jesus, leads Danker further away from the true Jesus. Danker says, "Luke's statement, his father and his mother, is a hint of the mystery that will confound many..." (Danker, *Jesus*, p. 34). The King James correctly renders it "Joseph and his mother" and does not "hint" any heresy.

Danker Denies Inspiration

To Danker, man, not God, authored the Bible. In his book, *No Room in the Brotherhood*, he cites friends who support his

denial of Bible inspiration. Danker says, "...remarks appeared in a volume of tribute to Dr. F. Wilbur Gingrich, collaborator with Dr. William Arndt in the translation of Professor Walter Bauer's dictionary of Greek New Testament words. In his article Dr. Scharlemann praised Roman Catholic scholars for putting behind them the 'fundamentalist notion of inerrancy...'" (Frederick W. Danker, *No Room In the Brotherhood*, St. Louis MO: Clayton Publishing House, 1977, p. 206). Danker says Amen.

- Danker believes, "The church today is also at liberty to modify, revise, and restate the Lord's Prayer ..." (Danker, *Jesus*, p. 135).
- When referring to the woman who Danker *thinks* is the author of Hebrews, Danker says, "We may not think much of Auctor's [Latin for author's] line of argument, but in her day it would be considered impressive...We cannot share all of Auctor's historical interpretation of the Old Testament..." (Danker, *Invitation*, pp. 46, 48).
- Danker denies that the names James, John, Peter, Jude, and others actually represent the men who penned those books of the Bible. For example, of the book of James, Danker states, "...if so illustrious a personage as James the Lord's brother had written it. It is more likely that a churchman near the turn of the century would have invoked the name of the Lord's brother..." (Danker, *Invitation*, p. 96).
- Danker charges, "A minister fresh from the seminary has no business shocking the congregation to attention with the assertion, 'You may think Paul wrote Ephesians, but he didn't'...The issue of the epistle's authorship may be saved for more natural development in a Bible class" (Danker, *The Kingdom*, p. 91).
- Of the authorship of the books of Peter, Danker states, "...we are unable to establish with certainty the identity of the writer. Most scholars are agreed that a literary connection with the Apostle Peter is at best tenuous...it falls

into the classification of pseudonymous writing…" (Danker, *Invitation*, p. 129).

- Of the three epistles of John, Danker states, "The probability [is] that they derive from two or even three different authors…" (Danker, Invitation, p. 179).
- Of the book of Jude he speculates that perhaps "…a later Christian leader used Jude's name to encourage interest in his own communication" (Danker, *Invitation*, p. 237).
- Danker ascribes the views in 2 Peter as coming, in part, from "Greek cosmological speculation" (Danker, *Invitation*, p. 175).
- Danker begins his book, *Jesus and the New Age*, asserting that Luke did not write the gospel of Luke (Danker, *Jesus*, pp. xii-xiii). Whoever wrote the book *called* 'Luke' did not receive it from God, but "Luke used another source also employed by Matthew. This source is ordinarily designated 'Q'…" (This is a non-existent, theoretical document.) (Danker, *Jesus*, p. xvii). Danker states that, "Therefore it is impossible to recover without argument the very words of Jesus spoken on a given historical occasion" (Danker, *Jesus*, xviii). Danker remarks that "Tertullian, an ancient church father, did not hesitate to correct Luke…" (Danker, Jesus, p. 23).
- He refers to the Apocryphal books and other pagan literature as if they shed *light* on the scriptures:
  - ☑ Of the book of James he states, "Our writer's very first counsel (1:2) breathes the spirit of Judith 8:25" (Danker, *Invitation*, p. 99).
  - ☑ He says, "Several ancient authorities vouch for Jude's dependence on another popular non-canonical work, the *Assumption of Moses*, for the story about Michael" (Danker, *Invitation*, p. 246).
- Danker boasts, "Nor is it a superior ethic that marks the church's claim to a hearing. For example, the rabbis speak the Golden Rule, which found utterance already in Homer's *Odyssey*…Isocrates…Seneca…Homer to Hierocles… When Jesus speaks the Golden Rule (Matt. 7:12, Luke 6:31) He

underscores prudential wisdom stated a thousand times in Greece, China, India, and other places" (Danker, *The Kingdom*, p. 36).

- "The so-called Golden Rule is not original with Jesus. Homer, the epic poet (Odyssey 5, 188-189); Isocrates, the orator (Nicokles, 49, 1); and Seneca, Nero's chaplain (*On Benefits* 2, 1, 1) expressed a similar thought, and in a positive form" (Danker, *Jesus*, p. 86).
- For Danker, the Bible has no more authority than any other document. The Bible is often wrong, according to Danker, and he is always right. For instance, when the Bible states that "there was no room for them in the inn" (Luke 2:7), Danker quips, "The rendering "inn" is scarcely correct. Luke would know that inns of that time were the haunts of ill-bred people..." (Danker, *Jesus*, p. 25).
- Danker seems to turn just about anything up-side-down. For instance, the Bible says, "And Mary said..." But Danker denies that Mary spoke in Luke 1:46-55. He states that, "...Elizabeth is the speaker." "Elizabeth now summarizes in prophetic utterance the meaning of the New Age that is dawning." He summarizes saying, "Taken together vss. 51-53 express the revolutionary character of the New Age" (Danker, *Jesus*, p. 15).

Danker, a Dunker?

Danker's Lutheran theology, as well as all of his books, teach that water baptism is a means of salvation.

- Danker says, "Likewise the water of baptism saves Christians" (Frederick W. Danker, *Invitation to the New Testament Epistles IV*, NY: Image Book, 1980 p. 152). His *Jerusalem Bible* and *Revised Standard Version* omit Acts 8:37, which require believing in Jesus Christ *before* baptism. He calls the omitted verse "the curious reading" (Danker, *Creeds*, p. 35).

- In his book, *Jesus and the New Age*, Danker states of "baptism"..."the aim of which is the removal of sins" (Danker, *Jesus,* p. 43).
- Danker writes, "...[T]he new age becomes alive in us. These powers are a reality for the Christian in his baptism." "This life begins at Baptism." "At our baptism we become recipients of the life that Jesus won for us" (Danker, *Creeds*, p. 51). "The Spirit comes to us at our baptism..." (Danker, *Kingdom*, p. 107).
- Danker says, "...their baptism with water commits them in mind and body to unadulterated goodness..." (Danker, *Invitation*, p. 61).

Danker's theology is covenant theology. He teaches that God deals with man through outward signs, just as he did in the Old Testament. New Testament water baptism replaces Old Testament circumcision in his mind. He says that now "This relationship does not come about through circumcision, but by Baptism..." (Danker, *Man in Conflict*, p. 10).

Danker, a Sacramentalist?

Danker thinks God saves at water Baptism, then he gives a booster shot at Confirmation followed by mini-boosters at the 'Sacrament' of Holy Communion (Danker, *The Kingdom*, p. 89, et al.).

Like a Catholic he believes that, "the means of grace" are "the Sacraments." "...[T]he Sacraments are the devices chosen by God to channel His grace," he states. He calls them "...grace-conveying media..." (Danker, *Man*, pp. 15-16). Danker summarizes,

> "Inasmuch as the Sacraments are the means employed by the Spirit to dispense the atonement, those who reject Baptism and the Lord's Supper on the ground that the Gospel liberates from rituals and ceremonies are actually

> helping to put man back under the Law, for they take away from the sinner the very means by which God aims to establish liberty from the Law. The same applies to anyone who empties the Sacraments of Baptism and the Lord's Supper of their grace-conveying power by treating them as mere symbols of the Christian experience in Christ" (Danker, *Man*, p. 16).

Danker says, "...Jesus is the true Bread (6:35) shared with His disciples in the Holy Communion" (Danker, *The Kingdom*, p. 29). Lutherans, like Danker, believe Christ is 'with' the bread (consubstantiation) they eat; Catholics believe the bread they eat becomes Jesus. Small difference. Is this 'salvation by cannibalism'? (Luther never moved far *enough* away from his Catholic priesthood. A Lutheran priest wears the exact same black robe with a white square on the collar as a Catholic priest.)

True Christians *know* that the Lord's supper and baptism ARE simply *symbols*. True Christians believe as Jesus said, that it is done "in remembrance of me."

Danker denies the truth of Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Danker's dunking religion makes him say, "It is not something heard once, agreed to [believe in thine heart], and confessed by the lips only [confess with thy mouth]" (Danker, *Man*, p. 32). Danker speaks with disdain about words such as, "salvation, justification, righteousness, the glory of God, the blessing of redemption, yes, even sin" used by "conservatives." He calls these words "the dialect of the graveyard" and not "relevant to the present hour" (Danker, *The Kingdom*, pp. 47, 48).

Danker and Drinkers

In Danker's book, *Jesus and the New Age*, which was deemed "heretical" by his own church, he said,

> "Nothing is said about abstinence from strong drink (cf. vs. 15), for Jesus will in fact attend many parties and drink wine that is offered" (Danker, *Jesus*, p. 12).

After Danker's "heresy trial," beer was brought by his supporters, who said, "We'll provide the beer..." at the next meeting (Danker, *No Room*, p. 155). Danker's supporters also provided "a bottle of Jack Daniels" for their leader (Danker, *No Room*, p. 280). Danker even compares the "Kingdom" to "beer" (Danker, *Kingdom*, p. 37). Danker calls students "regular guys" who go to "Taverns" (Danker, *No Room*, p. 52). One must read Danker's entire book (*No Room In The Brotherhood*) to get a feel for the "liberalism" of Danker and his cohorts.

Danker, Universalism, and No Hell?

He hints at Universalism in places, saying, "The **covenant** He made **with mankind** in Jesus is in continuity with His action of old..." (Danker, *Creeds*, p. 23).

- "Salvation...may be experienced as a renewed relationship to God **or** as a specifically observed benefit from one who is kind to the just and to the unjust (*Danker, Luke*, p. 77).
- Including all in the work of Christ, Danker notes that "Salvation for Luke is rescue from all that separates man from man, or mankind from God..." (Danker, *Jesus*, p. 110).
- Is Danker an annihilationist? He says, "As often in the Bible, the word "soul" does not refer to something immortal..." (Danker, *Invitation*, p. 134; He is secularizing the Greek and Hebrew words which can *sometimes* be translated 'breath' or other temporal things such as the

'mind.' Secular lexicons, using pagan and secular sources for definitions cannot give the Bible reader God's insights, which cannot be seen by man, with his limited knowledge. Such insights are the purpose of the Bible, in which God explains word meanings in each context.)

In *Invitation to the New Testament Epistles IV* he asks, "Some commentators conclude that [1 Peter] 3:18–4:6 teaches "universalism"...What do you think about this?" (Danker, p. 153). He quotes favorably one writer who said that Christians should "rejoice over a universal redemption won for **all** in Jesus Christ..." He said, "such words made obsolete the favorite illustration recited on mission Sundays about the number of souls per minute going to hell" (Danker, *No Room*, p. 188). He believes that the words, "tormented in this flame" are a part of a "parable" and do not address "the temperature of hell" (Luke 16:19-31; Danker, *Jesus*, p. 176). He gives a poem that mocks those who believe the lost will go to hell. He pretends they think:

"We are the choice selected few
And all the rest are damned.
There's room enough in hell for you,
We can't have heaven crammed
(Danker, *Jesus*, p. 169).

Danker is Pro-Catholic

Danker moved to teach in a Catholic Seminary when he was ousted for "heresy" from his professorship at the Lutheran Seminary. Danker states,

> "With sharp insight into the responsibilities of his office, the Pope who succeeded Pius XII called himself John XXIII. Breathing the spirit of 1 John, he emphasized collegiality or partnership, with the Gospel as the moderator of the Church's mission to the world" (Danker, *Invitation*, p. 210).

> "[M]any find it hard to believe that the Holy Spirit could actually bring a breath of fresh air into the papacy."
>
> "[T]he sermonic approach [preaching sermons] may be obsolete as a primary communications device...We need men who can assert: "I am ready to say Luther's Mass in St. Peter's at Rome..." (Danker, *The Kingdom*, pp. 54, 81).

Danker promotes the work of Father Maria[!], a Catholic priest. He writes of "the great **critical** scholar Father **Maria** Joseph Lagrange, whose interpretation of the Old Testament had become suspect" (Danker, *No Room*, p. 119). He also defended membership in and fellowship with the Catholic Biblical Association (with co-member and arch-heretic, Father Raymond Brown) (Danker, *No Room*, p. 142).

Danker believes in a special and paid professional New Testament priesthood, in addition to the priesthood of believers. He talks about, "...eligibility for the later canonical office of the priesthood, which requires specific gifts and expertise that are not possessed by every Christian." He asks, "What are the best antidotes against anticlericalism?" (Danker, *Invitation*, pp. 140, 159).

In addition to being a translator for a Roman Catholic Bible, Danker was joined by Catholic theologians in the writing of at least two of his books:

1. Catholic Theological Union, Associate Professor, Robert Karris, wrote the introduction to Danker's book, *The Invitation to The New Testament Epistles I: A Commentary on Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John and Jude with Complete Text from the [Catholic] Jerusalem Bible.* Karris said, "Another outstanding feature of this

commentary series is that it is based on *The* [Catholic] *Jerusalem Bible* (Danker, *Invitation*, p. 11).

2. Catholic priest, Gerard S. Sloyan, and Catholic, Elisabeth Fiorenza, professor at Notre Dame University, joined Danker to write a book entitled, *Proclamation Commentaries: Hebrews-James-1 and 2 Peter-Jude-Revelation* (Gerald Krodel, Editor, Philadelphia PA: Fortress Press, 1977, p. v.). The Commentary's Foreword begins by saying that "none of them is a genuine letter" and only Revelation "bears the name of its true author"... "He is to be distinguished from the author of the Gospel which also bears that name" (p. v). Therefore, according to this commentary, James, Jude and Peter did not write the letters ascribed to them, and another John, not John the apostle, wrote Revelation. The first chapter begins,

> "The King James Bible entitles our document, **"The Epistle of Paul the Apostle to the Hebrews."** Unfortunately, every one of these claims is questioned or refuted by modern scholarship. **Our document is not an epistle, it is not by Paul, it is not by an apostle, nor can it be said without qualification that it was written to the Hebrews"** (Danker, *Hebrews*, p. 1).

Danker's chapter begins saying, "That the Second Letter of Peter is a relatively late document...and certainly not from the pen of Peter, the Apostle is almost universally recognized." "Details on the variations within the decretal form and related diction in 2 Peter are discussed in an article published in the *Catholic Biblical Quarterly*..." (Danker, *Hebrews*, p. 81).

Danker squirms as Peter calls Jesus "God" in 2 Peter 1:1. Danker says Peter didn't mean such "high Christology" in any

"metaphysical" (supernatural) way. It was simply a metaphor, paralleling the "obedience" shown to Christ to that given the Roman emperor who was considered "divine" (Danker, *Hebrews*, p. 85).

On May 18, 2006 Danker was awarded an honorary doctorate from the Dominican Aquinas Institute of the Roman Catholic St. Louis University.

Danker and Delilah

Danker agrees with the feminist agenda.

- Danker has made the 3rd edition of the Bauer Greek-English Lexicon (BDAG 2000) gender inclusive, even ignoring the Greek singulars. Danker writes, "Brothers (13:1) comes off more sexist..." (Danker, *Invitation*, p. 87).
- Danker agreed with Harnack that, "Priscilla (see Acts 18:2, 18, 26) might have had a hand in the production of Hebrews," so Danker refers to its author as "she" and "her" throughout his commentary (Danker, *Invitation*, p. 18). For example, he mocks those who are soul winners and he says, "How is her understanding different from what you hear in the evangelistic query, "Are you saved?"?" (Danker, *Invitation*, p. 33).

Danker's Kingdom Politics

Danker's lexicon has been "greatly affected by political factors," observes one scholar (Makidon, p. 12). He has a liberal political agenda, talking about those who experience "repressive societal structures" and "oppressive economic structures" (Danker, *Invitation*, pp. 35, 87). He poses the question, "In what ways ought the Church become more aggressive in dealing with problems of injustice and inequity?" (Danker, *Invitation*, pp. 92; see also 89). ""Profit incentive" takes the bite out of greed...In the interest of "responsibility to our stockholders,"" (Danker, *Invitation*, p. 116). "The

United States consumes the resources of poor nations at a devastating rate" (Danker, *Invitation*, p. 120). He talks about the validity of "civil disobedience" (Danker, *Invitation*, p. 145).

- Only by using a Catholic *Jerusalem Bible* could Danker conclude regarding 1 John, "Throughout his essay our author has helped his readers cultivate a high level of self-esteem," wherein man, not God, can bring in the 'kingdom' (Danker, *Invitation*, p. 212).
- His book, *The Kingdom in Action*, teaches that the kingdom is here now. There is no future millennial reign of Christ, in Danker's mind. He asserts, "In contrast with the apocalyptic hope which placed the demonstration of the powers of the new age at the end of history, the New Testament emphasizes that the new age has begun in the person of Jesus" (Danker, *Creeds*, p. 50).
- Like his progenitor, Bauer, Danker justifies Gnostics' beliefs (that Irenaeus considered a "heresy"). Danker states, "Fortunately we now possess a number of books written by early gnostics, and their authors in the main appear to have been earnest seekers with higher than average moral and ethical standards" (Danker, *Invitation*, p. 239).
- He calls the "early Christian communities" "cultus" (Danker, *Creeds*, p. 15). He states, "Unique in the world of cultic devotees were the descendants of Abraham and their adopted family of proselytes" (Danker, *Luke*, p. 3). The Hebrew 'cult' or culture is not, according to Danker to be the recipient of the earthly kingdom promised to Abraham.

Danker's New Age Kingdom Now

- He uses the term 'new age' quite frequently in his books entitling one, *Jesus and the New Age*. He titles one chapter of *Invitation*, "Philanthropists of the New Age" (Danker, p. 165). He tells us, "The new age will be run by God…This new

age is to be preceded by signs..." "[T]he new age has been ushered in through the death of Jesus" (Danker, *Creeds*, pp. 31, 49).

- "Love and peace are the twin notes of hope. They compose the song for the New Age...," writes Danker (Danker, *Invitation*, p. 159).
- Danker thinks, "Dancing...beating of drums is a legitimate part of the church's worship" (Danker, *Jesus*, p. 169). "Joy is the keynote of the New Age...marked by ...exultant shrieking..." (Danker, *Jesus*, p. 7).
- Danker's drawers, anyone? He offers saying, "He who has two undergarments, let him share one with a man who has none." "Such, then, are the candidates for participation in the program for the New Age" (Danker, *Jesus*, p. 46).
- Danker said that, "a principal theme of Luke's gospel, is the Establishment of the New Age..." (Danker, *No Room*, p. 57). Danker quotes a fellow ousted "heretic," who said, "Those who seek to bend us into silence belong to the Old Age" (Jesus, *No Room*, p. 279).

Danker's "Heresy Trial"

Danker and his fellow "higher critic" colleagues at Concordia Seminary were included in the book ***Dictionary of Heresy Trials in American Christianity***, edited by George Shriver. It states that Danker's modernism and trial was "yet another chapter in the ongoing fundamentalist-modernist controversy." The heresy trial emerged because of "the false teaching of the majority of the faculty" at the seminary where Danker taught. The fundamentalists knew that "false doctrine was being taught at the seminary." The Board of Control moved to "proceed with the termination of the faculty" and "empty the seminary of its troublesome faculty." They stated that "the majority of the faculty at St. Louis were guilty of denying the historicity of key events described in the Bible, such as Adam and Eve as real persons, and that they were

therefore teachers who "cannot be tolerated in the church of God, much less be excused and defended"" (*Dictionary of Heresy Trials in American Christianity*, George H. Shriver, ed., Westport, CT: Greenwood Press, 1997, pp. 419-428).

Danker wrote two books about his own heresy trial, *No Room in the Brotherhood* and *Under Investigation*. Danker and fellow faculty members were "under indictment," as the church board called it, for "the charge of false doctrine" and "heresy charges" (Danker, *No Room*, pp. 210, 216, 251). Conservatives "accused the faculty of having tried to "change the theology of the church without telling the church what we were doing"" (Danker, *No Room*, p. 289). In the "heresy trials" faculty were charged with promoting "liberalism, historical criticism, and ecumenism" by a church body that clung to an "emphasis on literalism" of the Bible and "the old-time religion" (Martin H. Scharlemann, "Biblical Interpretation Today," *The Lutheran Scholar* 24, no. 2, April, 1967, pp. 3-4 (35-36)). Danker discovered that his "Historical-critical method was as welcome in such an atmosphere as the two-party system in Soviet Russia" (Danker, *No Room*, p. 11).

Danker admits that "Among the top news stories in the first part of the Seventies was the battle between traditionalists and progressives in the Lutheran Church-Missouri Synod." He concedes that he was, "...one who came under fire from my own church body for questioning it on certain issues..." (Danker, *No Room*, Foreword).

Danker Denies Bible's Inerrancy

Was he guilty, as charged, of leaving students "robbed of their Bibles" (Danker, *No Room*, p. 145)? Danker was against "insisting that every piece of information given in the Bible is factually accurate..." (Danker, *No Room*, p. 6). A professor had "directed his missile at one point – infallibility" (Danker, *No Room*, p. 32). Danker and some of his fellow professors were, as he says,

"liberated from "inappropriately" using the word "inerrancy" in reference to the Scriptures." Danker proudly said, "Of course it proved difficult for many Christians to understand how the statement, "The Bible contains errors" could possibly disturb a major church body, for most church groups had that campaign behind them" (Danker, *No Room*, p. 6). The "inerrancy" of the Bible was denied by Danker and faculty. He applauded his friend who, "praised the Roman Catholics for dispensing with the term" (Danker, *No Room*, p. 31).

The Lutheran newspaper, *The Christian News,* said Danker's school had become a hot bed of rationalism and higher criticism. The newspaper and the President of the Lutheran Synod charged faculty, including Danker, with teaching that "Daniel did not write Daniel," the "the story of Jonah is a parable rather than historic fact," and "Isaiah 7:14 should be translated with 'young woman' rather than 'virgin' as Matthew says in Matthew 1:23…" They also were accused of teaching that:

> 1.) "the Bible contains errors…"
> 2.) "the first five books of the Bible came from various sources designated as J, E, P, and D by Bible critics who do not believe Jesus was correct when he said that Moses wrote these books"
> 3. "man does not have an immortal soul"
> 4. "man evolved from an ape-like creature" (Danker, *No Room*, p. 35).

The Seminary's President was fired because he allowed "criticism" of the Bible by Danker and the others. The Seminary called for a formal investigation of Danker and the others by a "Fact-Finding Committee." Danker said he did not like, "…the specific investigation to which I was subjected by Dr. Preus'

committee. I did not welcome such an inquisition." "The investigators' task was to determine to what extent each professor adhered to the traditional view…Mine took place on January 23, 1971, from 12:30 to 2:00 p.m.." Again later, he said, "I was asked to meet with the Board on October 15, 1972 from 7:30 to 9:00 P.M.". He was queried about his belief in "imaginative enlargements" "in the Old and the New Testament." He agreed that he "demythologized hell" and put out any notion of "fire" being there, for one example. In addition to the interview "they submitted my chapel address." From these faculty meetings the President concluded that, "Yes" "false doctrine was being taught…" (Danker, *No Room*, pp. 43, 107, 48, 63, 50, 103, 60, 65, 102).

Danker did not like the "negative judgments" and conclusions of the Committee. They concluded that he would not complete the interview and "their questions suffered the 'fate of evasive comment.'" They said, "Danker seems to be extending the point" that it is not important whether the Bible states real facts or not. They felt, "Danker did not specifically answer the question" about "imaginative elements in the Gospels" (Danker, *No Room*, pp. 65, 66).

During these trial interviews, the faculty tried to use the "approved diction" to slither around "out of bounds" topics, such as Bible "criticism." They were experts at "mentally translating into the dialect of Missouri" and saying what the constituency *wanted to* hear. "[U]nder his breath he might have uttered some theological equivalent," however (Danker, *No Room*, pp. 30, 31). Jesuits call it equivocation. Although the professors often denied "miracles," they "perform semantic miracles. Words cease to have their normal meanings and evoke whatever definition the speaker requires…" (Danker, *No Room*, p. 39). One of the denomination's directors said about Danker and the faculty,

"But I cannot condone the use of half-truths. Semantics is a large part of the game being played" (Danker, *No Room*, p. 263).

Danker responded to the Committee by writing a *Response* which stated, "I am distressed by the sometimes slurring publicity and general humiliation and harassment...because of the investigation...I all the more reject their charge of uncooperativeness...I was examined with a predetermined need to find fault" (Danker, *No Room*, p. 69).

The board of control of the Lutheran Synod set forth "a document that would define heresy..." (Danker, *No Room*, p. 87). It was directed toward "the faculty members of the St. Louis Seminary to indicate their stance" toward the Bible and basic doctrine. The President of the Synod said,

> "It is quite obvious to me that some things must be changed. I am convinced that there has been teaching which is at variance with the way in which our Synod understands the Word of God...European theology is infiltrating the American churches...the same topics that trouble us now...verbal or plenary infallibility..." (Danker, *No Room*, p. 72).

The Statement of Scriptural and Confessional Principles they issued asked professors, including Danker, to teach that "God is therefore the true Author of every word of Scripture..." They must "reject" the "view" "That the Holy Spirit did not inspire the actual words..." (Danker, *No Room*, pp. 76, 77).

Danker called the writers of this *Statement* "the radical right wing" whose ideas only "appealed to a fundamentalist mindset" (Danker, *No Room*, pp. 87, 88). Danker called "indefensible" the *Statement's* claim that, "We believe that Jesus Christ is the only

way to heaven and that all who die without faith in Him are eternally damned"!!! (Danker, *No Room*, p. 88, 89). His rejection of the *Statement's* assertion that "faith...is the cause of salvation" exposes his tendency toward universalism (all will be saved) (Danker, *No Room*, p. 89).

In opposition to a sentence in the *Statement*, Danker said that the "canon" of the scriptures was "debatable." According to him, books which are not in the Bible are on the same level as those which are (Danker, *No Room*, p. 91). Danker believes that the Bible contains "imaginative additions" which are not "actual facts" (Danker, *No Room*, pp. 77, 92, 97).

Danker's Heretical Book, *Jesus and the New Age*

Danker wrote in his book, *Jesus and the New Age,* "Therefore, it is impossible to recover without argument the very words of Jesus spoken on a given historical occasion." The committee found this notion to be heretical and found other "errors in my commentary on St. Luke's Gospel" (*Jesus*, p. xviii; Danker, *No Room*, p. 98). Danker admitted that "[T]he synodical officialdom had axed a commentary I had written on St. Luke (*Jesus and the New Age According to St. Luke*)...[A] subcommittee of an official board responsible for doctrinal purity of Concordia Publishing House publications complained...[M]y commentary of St. Luke had proved embarrassing to the Synod" (Danker, *No Room*, pp. 54, 55). Danker admitted his "highly subjective" and "tenuous" views "proved an obstacle to endorsement" by a church body (Danker, Jesus, xx). "Especially under attack were my interpretation...[and] points of practical application" (Danker, *Jesus*, p. xx). Therefore Danker had his "New Age" book published using a typewriter.

Danker Was *Under Investigation*

Another of Danker's 'underground' typewritten books is *Under Investigation*. "Walter Dissen, an attorney on the Board, queried my ethics," quips Danker, because I printed "the proceedings of my interview." The attorney charged that "not everything in his transcript was cited in the published copy" of *Under Investigation* (Frederick W. Danker, *Under Investigation*, St. Louis, Missouri: Concordia Seminary, 1971, 2nd edition; Danker, *No Room*, p. 104). What did Danker have to hide?

Regarding the 'trial,' Danker admitted, "the professors were not passing the examinations prepared for them by 'conservatives'" (Danker, *No Room*, p. 107). "[T]here was a refusal to answer questions...directly" of the Fact Finding Committee (Danker, *No Room*, p. 139). Danker signed a "Protest" against the *Statement* of the official church body, which stated that he could not agree with their "fixed rules for the interpretation of the Word of God," including his favored "historical-critical" methods (i.e. Jonah was not an historical character), (Danker, *No Room*, pp. 142, 151, 152).

Referring to the beliefs of Danker and other erring faculty, the "official orders" of the board of the Lutheran church then "resolved" that,

> "...the disagreements which presently trouble our Synod are indeed **matters of doctrine** and conscience; and Whereas, **These disagreements especially pertaining to the inspiration, inerrancy, and authority of the Scriptures have been correctly assessed as so fundamental** that the alternatives are mutually exclusive...Whereas, These disagreements pertaining to the doctrine of the Holy Scriptures

> have far reaching implications for all theology...**The faculty of the St. Louis seminary is largely responsible for these disagreements by promulgating doctrine at variance with the Synod's position**..." (Danker, *No Room*, pp. 129, 130).
>
> The church further resolved,
>
> "that the Synod repudiate that attitude toward Holy Scripture, particularly as regards its authority...(e.g. facticity of miracle accounts...historicity of Adam and Eve as real persons...the historicity of every detail in the life of Jesus as recorded by the evangelists...the doctrine of angels; the Jonah account, etc.). That the Synod recognizes that the theological position defended by the faculty majority of Concordia Seminary, St. Louis, MO, is in fact **false doctrine** running counter to the Holy Scriptures..." (Danker, *No Room*, pp. 136, 137).

The headlines revealed, "Fact Finding Committee Finds False Doctrine at Concordia Seminary." Danker and friends were accused of "treason" and an "all-out attack against historic Christianity" (Herman Otten, ed. *A Christian Handbook on Vital Issues: Christian News*, 1963-1973), New Haven, Missouri: Leader Publishing Co., 1973, pp. 797, 774-784, 783). The *Christian News* editorial said,

> "[T]hey should immediately ask each member of the St. Louis faculty if he retracts his false doctrine and if he now subscribes to *A Statement of Scriptural and Confessional Principles*. Those who refuse to retract their false doctrine should not be allowed to continue teaching. Arrangements will have to be made to get loyal

> teachers to take their place" (*Christian News,* July 23, 1973, p. 4). "If they refuse to retract their **attacks upon Scripture**, then and only then should they be asked to leave the LCMS," reported *The Christian News* (Danker, *No Room*, p. 111).

"We still haven't received any answers to these questions from the 'great scholars' at Concordia Seminary, St. Louis," the News reported (*Christian News*, ed. Herman Otten, Washington, MO, July 23, 1973, p. 4). Because of the Seminary President's "failure to take action against faculty members who hold positions contrary to the clear words of Scripture," such as Danker, he was suspended (Danker, *No Room*, pp. 205, 274). The denomination's view on salvation and the word of God in "Resolution 3-09 which in wholesale fashion condemned our teaching as "false doctrine not to be tolerated in the church of God"" was "protest[ed]" and rejected by Danker and his friends (Danker, *No Room*, pp. 276, 287).

The denomination's President concluded the hearings and wrote,

> "Dear Brother Danker...The Synod's judgment that certain teachings are false stands..." (Danker, *No Room*, p. 253).

Danker's 'Document of Dismissal' said that, "certain members of the faculty...have failed...which results also in a termination..." (Danker, *No Room*, p. 303). Danker wrote to a friend saying, "...we shall be out of our quarters...The question is not Jonah or Adam and Eve but...authoritative synodical fiat..." (Danker, *No Room*, p. 302).

Danker Moved by "the Roman Catholic sisters" to the Church of ROME's Seminary!

With this decision, Danker refused to return to the Seminary. Instead he joined other disgruntled faculty and students to have their classes AT A CATHOLIC SEMINARY!!

The students who joined him went to "receive a blessing" from the ousted President, much like the pope gives (Danker, *No Room*, p. 269). Danker said, "Now the faculty, who had been fired, would continue educating students elsewhere" (Danker, *No Room*, p. 309). Plans were "made for the students to continue their education at Eden Seminary (of the United Church of Christ) and St. Louis University Divinity School **(a Roman Catholic institution)**" (Danker, *No Room*, p. 283). "On Wednesday morning classes would begin at St. Louis University [RC]..." (Danker, *No Room*, p. 308). "Most classes will meet, however, at St. Louis University [RC]..." (Danker, *No Room*, p. 313). Danker and the faculty "received their eviction notices" and "the Roman Catholic sisters" helped them move!!! (Danker, No *Room*, pp. 310-311). "Professors and administrators at St. Louis University doubled up in offices..." (Danker, *No Room*, p. 321).

Danker called it a move "across the Reed Sea," as a slam on the Bible which calls it the "Red Sea (Danker, *No Room*, p. 321)." Higher critics, like Danker, believed the sea was a *shallow* sea of reeds, which men could easily walk across, not a deep, miracle-evoking body of water. Danker's co-conspirator, Dean Damm, said, "We face East! There the new awaits us" (Danker, *No Room*, p. 320). This reminds me of the verse,

> "...men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east." Ezek. 8:16.

The Catholic Biblical Association's supportive public letters, by Father Joseph Jenson, said,

> "That control of a Christian community can be gained by militant fundamentalists is witnessed by recent events in the Lutheran church – Missouri Synod; if the new leadership succeeds in ousting from Concordia Theological Seminary those committed to **critical** scientific scholarship and remaking the institution along fundamentalist lines, that segment of Christianity will be effectively diminished and ecumenical dialogue will be hindered…"
>
> Another letter said, "…Such attacks ultimately threaten the ecumenical movement" (Danker, *No Room*, p. 163).

Real Bible Believing Students Expose Danker

Although Danker and his friends seduced certain students to follow them to the arms of Rome, other students balked. These conservatives wrote an open letter exposing what had been going on behind the classroom's closed doors. "[C]onservative students" were subject to hearing "obscene names" from the faculty under investigation (Danker, *No Room*, p. 291). The student's public letter said in part,

> "For years we have been harassed and bullied by those who call themselves evangelical. We have experienced various acts of intimidation…Students have failed classes or have had grades lowered for theological disagreement with professors who were themselves engaging in **doctrinal aberrations**…Students have been exposed to

> such aberrations as universalism, denial of personal devil, the refusal to say that anyone will go to hell...There has been an almost unceasing ridicule of the simple child-like faith of the laity...(Danker, *No Room*, pp. 290-291).

Danker Viewed with "Horror" saying, "You can't come in here Dr. Danker"

Danker ended his book, *No Room in the Brotherhood* (about being ousted from the Lutheran church and his Seminary position) with a "Roll of Honor" of his co-conspirators. Danker boasts that,

> "...they encourage false doctrine. Most of them are either themselves Bible doubters or give comfort to those who are. Some believe that the book of Jonah is a parable" (Danker, *No Room*, p. 325).

Some time after the ousting, Danker slipped into the Lutheran Seminary library. "When I walked into the library, I was greeted with a mixture of **horror** and consternation by **Head Librarian** Larry Bielenberg who exclaimed to me, **"You can't come in here, Dr. Danker"** (Danker, *No Room*, p. 330).

Yet, today, unsuspecting Bible Schools, let him slip onto their library shelves and into their classrooms, hidden under the cover of *A Greek-English Lexicon of the New Testament and Other Early Christian Literature,* Revised and edited by Frederick William Danker, based upon Walter Bauer. In the lexicon Danker gives full throttle to his every whim of heresy. In that volume he is unencumbered by his church that, in his words, "discouraged speculation on the frontiers of knowledge when it seemed to threaten our traditions" (Danker, No Room, p. 356).

One man, newspaper editor Herman Otten, a former student of the seminary, educated those in the pews through his modest newspaper, about the heresy that was being taught regarding the Bible. This created a huge groundswell of informed Christians, who turned around an entire church and their Bible training institution. **Is there *one* man today who will investigate today's Bible schools and begin *news-making*,** instead of news-watching, web surfing, arm-chair sports viewing, video game playing, blog and forum gossiping, and chat room childishness. The Danker "heresy trial" proves that Bible criticism can be challenged successfully. Those in the pews need not remain silent, unless they want to leave to their children a nation which has no Holy Bible, but only some man's opinion, mulled from a mile-high pile of lexicons written by "heretics." Will someone stand up and say in the churches, bible schools, and Sunday Schools, "You can't come in here, Dr. Bible Destroyer!"?

Danker's Heretical "Other Early Christian Literature"

The title of the Bauer-Danker Lexicon is *A Greek-English Lexicon of the New Testament and Other Early Christian Literature.* Just what "Literature" does Danker use to define Bible terms? Recall that to Bauer, "Christian" meant 'heretic' and "Heresy" meant "Christian." So, to study the book of Luke they cite from the "Pseudepigrapha" [*pseudo* means false; *grapha* means writings] books such as *Assumption of Moses*, *Martyrdom of Isaiah*, and the *Testaments of the Twelve Patriarchs* (Danker, *Jesus*, p.xxiii). Danker says, "Luke, who displays other familiarity with the apocrypha, thought of the parallel with Judith and assumed that his readers would do likewise" (Danker, *Jesus*, p. 36). Neither the Holy Ghost, nor Luke, nor any true Bible readers will be interested in the Catholic book of 'Judith.'

So Danker would leave his lexicon readers with Judith, and Priscilla, whom Danker thinks wrote the book of Hebrews. Oh, I almost forgot — and the *woman* priest (black robe with white squared collar and all), that he shows at the end of his book, *No Room in the Brotherhood.*

No thank you. I'll take the Holy Bible.

Part III

Greek New Testament Texts

The following chapters will document problems relating to printed editions of Greek texts, *not* covered in *New Age Bible Versions*. The Greek texts covered in that book include the Westcott and Hort text and its current offshoots, the Nestle-Aland and United Bible Societies editions. These are so corrupt that it took that *entire book* to cover their grave errors. They are reviewed briefly in the book in hand in chapter 6 on Metzger.

Easily shattered is the myth that there exists only one Greek text or that one can carelessly say, 'The Greek says…'

> **Philip Schaff's *Companion to the Greek Testament and English Version* takes twenty-six pages to list at least 666 different printed Greek New Testament editions, edited between 1514 and 1883** (NY: Harper and Brothers, 1885, Appendix I, pp. 498-524, 2nd ed. rev.; facsimile available from A.V. Publications, Ararat, VA; see also "Index I. Editionum" from the *Bibliotheca Novi Testamenti Graeci*, Brunsvigae, 1872, pp. 289-301).

The errors in printed editions of the *Textus Receptus,* which are covered in the following chapters, are microscopic in comparison to the errors in the Greek texts underlying the NIV, TNIV, ESV, HCSB, NRSV, NASB and others.

Chapter 17

The Textual Heresies of F.H.A. Scrivener

Member: *Revised Version* Committee

Editor: *Textus Receptus* (KJB/Beza hybrid)

Publishers:

- Trinitarian Bible Society
- Jay P. Green
- Digital & Online Editions

Summary: F.H.A. Scrivener & His Textual Heresies

1. Scrivener was a member of the Westcott and Hort ***Revised Version*** **Committee** (RV) of 1881 and worked in masterminding this corrupt version. He stated that the RV was "better" than the KJB.

2. Scrivener was the author of several books promoting **textual criticism** which taught generations of students to question the Bible.

3. Few know that Scrivener moved away from his original *Textus Receptus* (TR) position in his later book, *Six Lectures on the Text of the New Testament*, written *before* he created his TR Greek text. Scrivener did not recommend all of the readings in his TR and suggested *removing* numerous verses, as well as important words supporting the Incarnation, the sinlessness of Christ, and the Trinity (Cambridge: Deighton, Bell & Co., 1875). A complete list follows in this chapter.

   - ✓ Scrivener desires to make two changes in the scriptures which would make Jesus Christ a sinner (Luke 2:22 and John 7:8).
   - ✓ Scrivener wants to remove the Trinitarian proof texts of 1 John 5:7-8 and Col. 2:2.
   - ✓ Scrivener rejects the proof text for the Incarnation and the deity of Christ (1 Tim. 3:16), as well as rejecting "God" in 1 Peter 3:15 and the Holy Ghost in Acts 16:7.
   - ✓ He suggests removing Acts 8:37 to support his Anglican heresy of infant baptismal regeneration.
   - ✓ He denies the portion of scripture that tells us Jesus was "broken" for us (1 Cor. 11:24).

   Further documentation to follow.

Members of the *Revised Version* Committee of 1881

B.F. Westcott

F.J.A Hort

C.J. Ellicott
(Bishop of Gloucester and Bristol)

F.H.A. Scrivener

F.H.A. Scrivener: Bible Corrupter

Many use a Greek New Testament (*Textus Receptus* variety) edited by Church of England vicar, Frederick Henry Ambrose Scrivener (A.D. 1813-1891). This chapter will examine his aberrant beliefs about the Bible and the grave omissions he recommended for his English *Revised Version* (RV) of 1881. The next chapter will document the erroneous changes he made to his own edition of the Greek *Textus Receptus* (KJB/Beza hybrid) used by conservative Christians.

Scrivener & the *Revised Version*

From 1872 until its completion in 1880, Scrivener was a member of the Westcott and Hort committee which hatched the corrupt *Revised Version* and a corrupt *new* Greek text. Scrivener referred to Westcott and Hort as "two of the best scholars of this age." Scrivener worked with a motley crew of Unitarians, including Ezra Abbot, J. Henry Thayer, and G. Vance Smith, as well as New Ager, Philip Schaff, and Blavatsky follower, C. D. Ginsburg (Old Testament). Also on Scrivener's RV committee was C.J. Vaughan, B.F. Westcott's pick and an old confederate during the Harrow scandal. Headmaster Vaughan was discharged from being Westcott's supervisor for encouraging homosexual behavior between adults and the children in the dorm directed by Westcott. (Details in upcoming chapter.) For his "thirty pieces of silver," Scrivener betrayed whatever conscience he had and joined this wicked band, receiving a pension beginning in 1872. (*Encyclopedia Britannica*, New York: Encyclopedia Britannica, Inc., 11th edition, 1911, Vol. 3, p. 903; F.H.A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, Eugene, Oregon: Wipf and Stock Publishers, 4th ed., 1997 reprint of 1894 George Bell and Sons, Vol. 2, p. 242; *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, New York: Funk and Wagnalls Co., 1911, Vol. 10, p. 310).

In 1884, after Scrivener's *Revised Version* New Testament was published, he judged that the substitution of the RV for the KJB would be "on the whole, for the **better**." He boasts,

> "If a judgment may be formed from previous experience in like cases, the revised [RV] and unrevised [KJB] Versions, when the former shall at length be completed [O.T.], are destined to run together a race of generous and friendly rivalry for the space of at least one generation, before the elder of the two [KJB] shall be superseded [dumped]..." (F.H.A. Scrivener, *The Authorized Edition of the English Bible (1611) Its Subsequent Reprints and Modern Representatives*, Cambridge: University Press, 1884, p.1).

Today, Scrivener's *Revised Version* is nowhere to be found and has been abandoned for several generations. Its corrupt editors and its omissions are exposed in my books *New Age Bible Versions* and *In Awe of Thy Word*, along with the RV's wicked step-children, the *New International Version* (NIV), *Today's New International Version* (TNIV), *English Standard Version* (ESV), *New American Standard Version* (NASB), *Holman Christian Standard Bible* (HCSB), *New Jerusalem Bible* (NJB), *New American Bible* (NAB) and others (G.A. Riplinger, *New Age Bible Versions*, Ararat, VA: AV Publications, 1993-2008 editions; G.A. Riplinger, *In Awe of Thy Word: Understanding the King James Bible, Its Mystery and History, Letter by Letter*, Ararat, VA: AV Publications, 2003).

Scrivener Against the King James Bible

Scrivener is *not* an admirer of the King James Bible. In his book *A Plain Introduction to the Criticism of the New Testament* he boasts of an earlier group of revisers,

> "The 'Five Clergymen' who in or about 1858 benefited the English Church by **revising** its **Authorized version [KJB]**..." (Scrivener, *A Plain*, Vol. 2, p. 380).

Scrivener moans about pretended "faults of the Authorized Version" [KJB] which must "yield" to his "well-considered Revision," apt at "amending" the KJB's "defects." He mocks the KJB wishing "its venerable translators had shewn themselves more exempt than they were from the **failings** incident to human infirmity." He charges that, "it was surely a mistake to divide the whole body of [KJB] Translators into six parties." He quips, "[T]he Epistles, entrusted to persons sitting at Westminster of whom little is now known, are worse done than any other part..." (Scrivener, *The Authorized*, pp. 15, 136, 2, 139).

He foments what he calls "that great error of judgment which is acknowledged to be the capital defect of the [KJB] Translation...." Yet his RV's grammarian gruel was passed over for the KJB's sparkling "living water" and its rhythmic flow (John 7:38, John 4:10). The KJB translators knew, "[T]here be some words that be not of the same sense every where," therefore "we have not tied ourselves to an uniformity of phrasing...." Scrivener bemoans the fact that they worked before "the first principles of textual criticism had yet to be gathered from a long process of painful induction" (Scrivener, *The Authorized*, pp. 141, 300-301, 60). God spared the KJB translators the pain and it is our gain. Today, God daily vindicates the KJB's rhythmic and easy to memorize linguistic choices in Christian bookstores and churches around the world, while his RV decays into dust in musty museums.

To shake the presiding confidence in the King James Bible Scrivener wrote *The Authorized Edition of the English Bible*

(1611) Its Subsequent Reprints and Modern Representatives. This is an exhaustive collation of inconsequential typos that have occurred in its printings. Yet he pretends each was a "revision" of errors and not "misprints." He has contributed to the myth that the KJB has been revised by *pretending* that the 1629 and 1638 efforts of KJB translators Ward and Bois, to correct errors of the press of the 1611 and subsequent printings, were true "revisions." These two KJB translators knew the original intention of the 1611 translators, having participated in the translation themselves. Hand-setting type, letter-by-letter by candlelight had introduced a number of misprints into the 1611. In 1629 and 1638 these remaining KJB translators simply corrected the type to match the original *hand written* 1611, originally produced as notes in a Bishops' Bible. Their repairs were *not,* as Scrivener charges, to "amend manifest faults of the original Translators." He quotes a critic for support saying, "the text appears to have undergone a complete revision" (Scrivener, *The Authorized*, Cambridge: University Press, 1884, pp. 147, 2, 20-22 et al.). Scrivener cannot *prove* that these two KJB translators did not restore original readings in every case.

Among scholars, the most well-known of Scrivener's errors is his use of the *wrong* edition of the 1611 upon which to base his collation. Scrivener's entire book, *The Authorized Edition of the English Bible (1611) Its Subsequent Reprints and Modern Representatives,* is based upon the wrong edition of the 1611. There were two 1611 printings; the second repaired typos from the first, although it introduced a few new typos of its own. W. Aldis Wright revealed, "Scrivener confused the two issues of 1611. His first edition was the second and his second was the first." Walter Smith had exposed Scrivener's errors as early as 1890 (W.F. Moulton, *The History of the English Bible*, 5th ed., London: Charles H. Kelly, 1911, p. 301). Noted Bible historian A.W. Pollard states, "A still

more serious error was committed by the distinguished scholar F.H.A. Scrivener, who in 1884, in his book...argued strenuously, but in entire ignorance...that copies of the (second) edition...dated 1611...preceded the (first) edition." Pollard concludes, "the true sequence is obvious. This is now generally recognized, and it is only just to say that on this point Mr Francis Fry was quite sound" (A.W. Pollard, *Records of the English Bible*, Oxford: University Press, 1911, p. 72). Actually, Scrivener got the wrong idea from none other than B.F. Westcott. Today's careless collators and printers move Scrivener's massive mistakes forward for yet another generation. Today's 'scholars' copy Scrivener's mistakes. For example, David Norton's *A Textual History of the King James Bible*, has the incorrect "shewed," instead of "hewed" in Hosea 6:5, following a typo in the 1611 edition (Cambridge University Press, 2005).

Scrivener's *motive* to exalt himself above all previous editors reeks on every page of his own writings. (If you have not read *all* of his books, particularly his later, *Six Lectures*, please reserve judgment.) His intent was plain— to replace the KJB with the RV, but more emphatically, to replace the Bible's 66 books with his 66 ounce brain. See *In Awe of Thy Word* for an exhaustive history of the KJB, including Ward, and Bois.

Scrivener Spreads Virus of Textual Criticism

Who, in addition to Westcott and Hort, was responsible for over-turning the readings in the King James Bible and the Received Text (also called the *Textus Receptus* and the Majority Text)? Where did that generation of 'clergy' learn of the variant readings and the canons of textual criticism, which were to blow apart the Bible twenty years later in 1881? Decades before his *Revised Version* Committee began its work, as early as 1845,

1859, 1861, and 1864, Scrivener was writing books to provide fuel to burn Bible readings. He was the author of *THE* textbook that prepared a generation of Bible students to question their Bible. His book is titled, *A Plain Introduction to the* ***Criticism*** *of the New Testament for the Use of Biblical Students* (Cambridge: Deighton, Bell and Co, 1st edition, 1861, 2nd edition, 1874, 3rd edition 1883, posthumous 4th edition, 1894, edited by Edward Miller). He boasts of teaching "the principles of textual criticism which I have consistently advocated." "[I]t ventures to construct a revised text" (F.H.A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, London: George Bell and Sons, 1884, Vol. 1, pp. v, 5). Even Philip Schaff, chairman of the American branch of Scrivener's RV committee, lauds Scrivener's textbook as "Upon the whole the best separate work on the subject in the English language." Schaff also recommends Scrivener's diabolical *Six Lectures* and his *Collation of the Codex Sinaiticus with the Received Text of the New Testament* (1863, 2nd ed., 1867) (Philip Schaff, *A Companion to the Greek Testament and the English* [Revised] *Version*, New York: Harper and Brothers, 1885, 2nd edition, Revised, p. 83).

F.H.A. Scrivener's book *Six Lectures on the Text of the New Testament and the Ancient Manuscripts Which Contain It, Chiefly Addressed to Those Who Do Not Read Greek* was published in 1875, after Scrivener's three years of active membership on the Westcott and Hort Committee. Observe that he encouraged the uninitiated students, "who do not read Greek," to criticize the Bible. He tempts saying,

> "[T]he **criticism** of the New Testament is a field which the humblest student of Holy Writ may **cultivate** with profit to himself and others" (Scrivener, *Six Lectures*, p. 3).

Scrivener's collation of corrupt manuscripts was so damaging to the traditional Greek *Textus Receptus* that the arch-liberal James Hastings noted,

> "The great agreement of the newer text-critics from Lachmann to WH [Westcott-Hort] in their **opposition to the textus receptus** is shown very clearly by the editions of F.H.A Scrivener (1859, revised by E. Nestle, 1906) (James Hastings, *Encyclopedia of Religion and Ethics*, Vol. 2, New York: Charles Scrivener's Sons, 1928, p. 594).

Eberhard Nestle carried and broadened Scrivener's Bible beating baton to the next generation and took over editing the Westcott-Hort Greek text, as well.

If given free reign, Scrivener would pock-mark the King James Bible and the Received Greek text. Once he has infected the Bible with the virus of textual criticism, he boasts,

> **"Certain passages, it may be, will no longer be available to establish doctrines..."** (Scrivener, *Six Lectures*, p. 119).

Scrivener begs us saying,

> "You will not, I trust, be disposed to think slightingly of the science of Textual criticism, or deem it unworthy of attention in an age when every one is trying to learn a little about everything; if, while instructing us in the processes whereby a yet **purer and more correct Bible may be attained** to..." (Scrivener, *Six Lectures*, pp. 208-209).

Their goal, according to his *A Plain Introduction to the Criticism of the New Testament* is **"removing all spurious additions"** to the Bible, and as this chapter will demonstrate – Scrivener wants to remove plenty of the words and verses in the

King James Bible. He and his friends, the textual critics, imagine that they can "separate the pure gold of God's word from the dross which has mingled with it" and create a "new form" (Scrivener, *A Plain*, Vol. 1, p. 5; *Six Lectures*, p. 119). Scrivener cites Bible critic Richard Bentley for support:

> "I am glad to cite the well-known and powerful statement of the great Bentley, at once the profoundest and the most **daring** of English **critics**: 'The real text of the sacred writers does not now (since the originals have been so long lost) lie in any MS. or edition, but is dispersed in them all'" (Scrivener, *A Plain*, Vol. 1, pp. 6-7).

He believes that after nearly 2000 years God has **not** yet given his pure words to man; thus he teaches that "Textual criticism sets itself to solve" and "to restore it if possible" (Scrivener, *Six Lectures*, p. 7). He apparently sees himself as one of the rare "few" who can handle "the task of constructing afresh the text of the New Testament."

> "critical discernment and acuteness, such as fall to the lot of few"..."has been bestowed to a high degree on"..."Bentley, Bengel, Griesbach, and (if I may venture to refer to an elaborate edition of the New Testament not yet given to the public) on the joint counsellors, Canon Westcott and Mr. Hort" (Scrivener, *Six Lectures*, pp. 112, 113).

Scrivener Denies Preservation

Scrivener denies the preservation by God of the scriptures.

> "God **might,** beyond a doubt, have so guided the hand or fixed the devout attention of successive races of copyists, that no jot or tittle should have been changed in the Bible of all that was first written therein. **But** this result could have been brought about only in one way, so far as we can perceive, - by nothing short of a continuous, unceasing miracle: by making fallible men, nay, many such in every generation, for one purpose absolutely infallible. That the Supreme Being should have thus far interfered with the course of His Providential arrangements, seems, prior to experience, **very improbable**, not at all in accordance with the analogy of His ordinary dealings with mankind, while actual experience amply demonstrates that **He has not chosen thus to act**" (Scrivener, *Six Lectures*, pp. 6, 7).

He claims that those who had the 'originals' had his view also:

> "The early Church, which was privileged to enjoy the oral teaching of Apostles and Apostolic men, attached **no peculiar sanctity** to their written compositions" (Scrivener, *Six Lectures*, p. 8).

Scrivener Denies Verbal Plenary Inspiration

Scrivener does not at all support the *Textus Receptus* Greek New Testament printed under his name, which will be discussed thoroughly in the next chapter. He would never ascribe inspiration or even preservation to it, nor even to every word of the originals. He says the originals given to the "Apostles and Evangelists" were only preserved from "error in anything

essential to the verity of the Gospel. But this main point once secured, the rest was left, **in a great measure**, to themselves." He was a proponent of the 'concept' theory of inspiration at best. Scrivener believes God has "kept from harm" his word only "so far as needful...." When he says, the "Prophets and Evangelists" were not "mere passive instruments" he is saying that the Bible was never verbally and completely inspired (Scrivener, *Six Lectures*, p. 119; Scrivener, *A Plain*, Vol. 1, pp. 1, 2).

From *Textus Receptus* to Scrivener's Own "Truth"

Scrivener established a reputation as a moderate 'critic' with his early collations and editions of *A Plain Introduction*. Having read his *early* works, many today do not realize the mindset he later developed. Scrivener's books became more and more critical of the KJB and "Received text," wanting to "set it aside" in certain places. This occurred between 1861 and 1875, particularly between 1874 and 1875 as he worked with the RV committee. Marvin R. Vincent, in his *A History of the Textual Criticism of the New Testament* said that,

> "His [Scrivener's] experience led him gradually to modify his views on some points and to make some concessions. At the time of his death he was moving in the direction of the **substitution of the older, uncial text for that of the Textus Receptus.** He gave up 1 John 5:7, 8 and decided for...[who] against ...[God] in 1 Timothy 3:16 (New Testament Handbooks, New York: Macmillan, 1899, p. 140 as cited by Maurice Robinson, *Crossing Boundaries in New Testament Textual Criticism: Historical Revisionism and the Case of Frederick Henry...Scrivener*, http://rosetta.reltech.org/TC/vol07/Robinson2002.html Robinson ignores many instances when Scrivener writes, not against the Textus Receptus alone, but against Robinson's von Soden-collated, so-called Byzantine text cursives).

Casper Rene Gregory in his 1907 *Canon and Text of the New Testament* said,

> "Scrivener came to see before he passed away that the **received text could not be supported** so unconditionally as he had once thought. But he expressed himself less distinctly in public..." (International Theological Library, New York: Charles Scribner's Sons, p. 461 as cited in Robinson).

Co-committee member Philip Schaff says Scrivener –

> **"...is gradually and steadily approaching the position of the modern critics in exchanging the textus receptus for the older uncial text."**

> "He frankly confesses..."his judgment has been influenced...by the growing necessity for a change imposed by the rapid enlargement of the field of biblical knowledge within the last forty years;" and that "**his new opinion** has been not a little confirmed by the experience he has gained while actually engaged upon the execution of the work [of the Revised Version]"" (Schaff, *Companion*, pp. 283-284 quoting Scrivener in the "Sunday-School Times" of Philadelphia, 1880).

> "And as regards the text, he [Scrivener] says, after enumerating the recent discoveries of MSS:

> > "When these and a flood of other documents, including the more ancient Syriac, Latin, and Coptic versions, are taken into account, **many alterations in**

> **the Greek text** cannot **but** be made, unless we please to close our eyes to the manifest **truth**. Of these changes some will not **influence the English** version at all, many others very slightly; **some are of considerable, a few of great, importance**...'''' (Schaff, *Companion*, p. 284, quoting Scrivener).

Scrivener sets aside many verses saying,

> "[W]e are compelled in the cause of **truth** to make one stipulation more: namely, that this rule be henceforth applied impartially in all cases, as well when it will tell in favour of **the Received text**, as when **it shall help to set it aside**" (Scrivener, *A Plain*, Vol. 2, p. 300).

In the previous two quotes Scrivener places *his* "truth" above the word of God. Strangely, he places the following quote before the title page of *Six Lectures*:

> "...man is formed by nature with an incredible appetite for **Truth**...solitary **Truth**...."

It is strange that Scrivener uses the term "Truth," with a capital "T." This is a practice profusely used by esoterics. Universally esoterics are in pursuit of "Truth" with a capital "T." Helena P. Blavatsky, the nineteenth century's leading Satanist begins or ends her books with pleas for "Truth." She closes *Isis Unveiled* claiming "unveiled Truth." She ends her tome on Satan worship, *The Secret Doctrine,* saying, "There is no religion higher than Truth." Is this not what Scrivener is saying also? He is not an occultist, but he is talking like one.

Blavatsky and Scrivener need to remember that Jesus Christ said, "thy word is truth." (H.P. Blavatsky, *The Secret Doctrine*, Wheaton, IL: Theosophical Publishing Company, 1888, 1979 reprint, Vol. 2, page 798; *Isis Unveiled*, Wheaton, IL: The Theosophical Publishing Company, 1877, 1972 reprint, Vol. 2, p. 640).

Scrivener's *A Plain Introduction to the Criticism of the New Testament* is willing to sacrifice what many have "held dear" for *his idea* of 'truth,'

> "[T]hose who in the course of these researches have sacrificed to **truth** much that they have **hitherto** held dear, need not suppress their satisfaction when **truth** is gain (Scrivener, *A Plain*, Vol. 2, p. 398).

(Scrivener was not as far from Blavatsky's influence as one might imagine. C.D. Ginsburg, another fellow RV committee member, attended her meetings and Philip Schaff spearheaded her Theosophical Society's Parliament of Word Religions. See *New Age Bible Versions* and upcoming chapter on Ginsburg.)

What sort of "truth" does Scrivener promote? Schaff boasts of Scrivener's abandonment of the proof text for the Incarnation ("God was manifest in the flesh" 1 Tim. 3:16) and the Trinity (1 John 5:7). Schaff tells us,

> "He **gives up** the spurious interpolation of the three witnesses as hopelessly untenable, and on the disputed reading in **1 Tim. iii. 16**...Scrivener, in his *Lectures,* p. 192 sq., makes the following admission: "[T]his is one of the controversies which the discovery of Cod. ℵ [Sinaiticus]...ought to have closed, since it adds a first-rate uncial witness to a case already very strong through the support of versions...**we have yielded up this clause as no longer tenable** against the accumulated force of external

> evidence which has been brought against it" (Schaff, *Companion*, pp. 284-285 footnote, quoting Scrivener from the "Sunday-School Times" and his *Six Lectures*).

His contemporary, Dean John Burgon, included Scrivener among the "Critics" at times (Dean John Burgon, *The Traditional Text of the Holy Gospels*, Collingswood, New Jersey: Dean Burgon Society, 1998, p. 135). Schaff says,

> "Dean Burgon and Canon Cook claim Dr. Scrivener on their side; but he is identified with the cause of the Revision, and has published its Greek text (1882). In the second edition of his *Introduction* (1874), and still more in his **later** *Six Lectures on the Text of the New Testament* (1875), he already **departs** in some very important cases **from the textus receptus**, as in 1 Tim. iii 16; 1 John v. 7, 8; Matt. xvii. 21; xix. 17; Mark iv. 20; xv. 28; Luke xi. 2, 4; John v. 4, 5; vii. 53-viii. 11; Acts xvi. 7; Rom. xvi. 5; 1 Pet. iii. 15; Heb. iv. 2. Even the doxology of the **Lord's Prayer** (Matt. vi. 13) he now thinks "can hardly be upheld any longer as a portion of the sacred text" (*Lectures*, p. 124). **Compare his hesitating judgment in the second edition of his *Introd.* p. 495, with the third edition, p. 569, where he says:** "I can no longer regard this doxology as certainly an integral part of S. Matthew's Gospel; but I am not yet absolutely convinced of its spuriousness" (Schaff, *Companion*, p. 423 footnote).

Spew Scrivener's Luke Warm Textual Views

Because of Scrivener's lukewarm stance, both sides have tried to claim him as their own. Today, Dallas Theological Seminary Greek Professor, Daniel Wallace, has disinterred Scrivener and set him squarely in the lap of Westcott and Hort. Scrivener may squirm a bit, but Wallace counts 22 instances where Scrivener follows the corrupt Nestle-Aland[26] against 11 times where he follows the majority text. Wallace's analysis may not be statistically representative, but it is quite telling (Daniel B. Wallace, "Historical Revisionism and the Majority Text Theory: The Cases of F.H.A. Scrivener and Herman C. Hoskier," *NTSt* 41 (1995) p. 283). Kidnapping is still illegal, even of corpses. Wallace admits, Scrivener said, "I stand midway between the two schools..." (Edward Meyrick Goulburn, *John William Burgon, Late Dean of Chichester: A Biography*, London: John Murray, 1892, Vol. 2, p. 229 as cited in Robinson). Wallace charges some TR advocates with wrongly identifying Scrivener with their camp. Maurice Robinson, a spokesman for the sometimes unique textual choices of the Greek un-Orthodox church, plays tug-of-war with Wallace for Scrivener's body. Robinson must tug at Scrivener's pre-1875 writings which slip out of his hand in Scrivener's 1875 *Six Lectures* and let loose with the concession that Scrivener's last edition was edited by Edward Miller who found himself "going far beyond the materials placed at my disposal" (Miller added to corrections Scrivener had placed in his copy's margin; *A Plain*, 4th ed., Preface).

Scrivener may be easily misunderstood by today's generation of readers, as his vacillating view continually loses itself in a number of dependent clauses. Reading Scrivener is like taking a boat ride on a very choppy sea. He is up and down, in a sea-sick fashion, even within the same sentence. Small wonder Jesus said he would vomit out those like Scrivener.

Neither camp can truly claim him as he is the epitome of the "lukewarm," perhaps nominal Christian. In Rev. 3 Jesus said,

> "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art **lukewarm**, and neither cold nor hot, I will **spue thee** out of my mouth."

Why did Jesus speak so strongly against the lukewarm? He did this because the cold are not deceptive. They have no pretended warmth and light to attract. They are not wolves in sheep's clothing. Westcott and Hort were cold; Bible believers are hot; Scrivener is lukewarm. He liked those who would "hold the balance even between opposite views of the question" (Scrivener, *A Plain*, Vol. 2, p. 285 footnote). Scrivener was in between the hot Christians, who held to their Holy Bible, and the cold critics who made between 5,000 and 8,000 changes to the Received Text. Scrivener would make fewer changes (Scrivener, *A Plain*, Vol. 2, p. 243). He did defend some questioned verses, such as the last twelve verses of Mark and the doxology in Luke 2:14. He was the consummate 'politician.' To please both the believer in the pew and the 'scholar' in the school, Scrivener gives up the dividing "sword of the spirit" for his mixing spinning 'spoon of the spirit,' whereby he hopes "critics of very opposite sympathies are learning to agree better" (Scrivener, *A Plain*, Vol. 1, p. 6).

This is Hegel's dialectic: **Thesis**

(Holy Bible e.g. KJB)

↓

Antithesis

(RV, NIV, ESV, NASB, Nestle-Aland, United Bible Society Greek Text)

↓

Satan's Synthesis

(NKJV, von Soden's ill-researched Majority-Text, one-man Greek-English Interlinears, one-man TR editions translated using one-man Greek Lexicons, such as Strong's, Vine's, or Thayer's, which use RV words etc, etc.).

"[E]very man did that which was right in his own eyes" (Judges 17:6).

Or as someone so aptly expressed in the title of his book, they trust *Anything But the King James Bible*. Either way the result is the same: The Holy Bible is not *the very* bread of life, but burnt toast, crumbling word by word. The enemy desires to move Christians off base, to *another* authority, *any other* authority. Scrivener proposed that the Bible be changed. True believers, of course, rejected his RV. However, the lukewarm Scrivener offers a slightly tainted Greek Received text, which makes the KJB look *slightly* wrong (particularly if it is translated with RV words from *Vine's Dictionary*; see upcoming chapter for documentation).

Scrivener and the Corrupt Vaticanus & Sinaiticus

The handwritten manuscripts that record the Greek New Testament include a handful of sometimes corrupted early *uncial* manuscripts (block capital letters) and thousands upon thousands of generally pure later *miniscule* manuscripts (cursive lower case). The KJB is supported by not only the earliest pure witnesses, but the vast majority of miniscule manuscripts. The new versions, such as the NIV, TNIV, ESV, NASB, and HCSB, rest insecurely on a few corrupt old uncials.

Like the new versions, Scrivener wanted to omit numerous words and verses based on the corrupt old uncials, Vaticanus and Sinaiticus. The villainy of these manuscripts was discussed thoroughly in *New Age Bible Versions*. Although Scrivener did not worship the corrupt Vaticanus and Sinaiticus manuscripts, as did Westcott and Hort, he felt that they were very important witnesses to use when determining readings. He asserts that the corrupt Vaticanus, Sinaiticus, and manuscript D are "great

codices usually of the highest authority" (Scrivener, *Six Lectures*, p. 109). He falsely assumes that "in all probability," "the older the manuscript" the better it reflects the original (Scrivener, *Six Lectures*, p. 15). Scrivener boasts of "our great codices (ℵABC)." These include B (the Vaticanus) and ℵ (the Sinaiticus) (Scrivener, *A Plain*, Vol. 2, p. 286). He boasts of their "special excellencies," calling these "chief uncials" "the best authorities" (Scrivener, *Six Lectures*, p. viii; *A Plain*, Vol. 2, pp. 379, 381). Unwisely, "Scrivener allowed more weight to the old uncials than Burgon," who was a strong supporter of the Received text (Alfred Martin, "A Critical Examination of the Westcott-Hort Textual Theory," Th.D. Dissertation, Dallas Theological Seminary, 1951, p. 56 as cited by Robinson).

He paints up the botched Vaticanus with words such as "great" and "this treasure" (Scrivener, *A Plain*, Vol. 1, p. 111; *Six Lectures*, p. 70). He insists "codex Vaticanus" belongs in "its rightful place at the head of all our textual authorities." He covers up the fact that the Vaticanus is an upside-down manuscript. In Matt. 27:28 the true text says, "And they stripped him," but the Vaticanus says "And they clothed him." Why don't new versions tell you *that* in their margins? (See *In Awe of Thy Word* for additional examples of the reverse nature of new versions which follow Vaticanus; Scrivener, *Six Lectures*, pp. 42-43).

Scrivener refers to the "grave authority" of the Sinaiticus (Scrivener, Vol. 1, p. 97). He admits it is "probably of Egyptian origin" (Scrivener, *A Plain*, Vol. 1, p. 95). It contains the bizarre N.T. Apocrypha, the Epistle of Barnabus and the Shepherd of Hermas. The RV committee's original plan did not include the O.T. Apocrypha, but later some of the RV committee did translate it. Schaff said,

> "It is well known," says Dr. Scrivener, "to biblical scholars that the Apocrypha received very inadequate attention from the Revisers of 1611 and their predecessors"" (Schaff, *Companion*, p.

390, quoting Scrivener from *Homiletic Quarterly* for October, 1881, p. 512).

Scrivener's discernment hits an all-time low as he calls "Clement of Alexandria" and "Origen" "Great Fathers." He says of the scripture mutilator, Origen, that in many instances, "There is no authority to compare with his for fullness of knowledge and discriminating care" (Scrivener. *Six Lectures*, p. 111).

Scrivener was not a *Textus Receptus* proponent and said a number of things that might disqualify him from being called a 'Majority text' advocate. Like Westcott and Hort, he refers to the mass of Greek manuscripts as "on the whole, quite inferior copies," although in his vacillating manner he contradicts that statement elsewhere (Scrivener, Vol. 2, pp. 379, 381). In *practice* he ascribes great weight to the corrupt uncials and less to the mass of Greek minuscule.

Scrivener's Canons Blow Bible Apart

The so-called science of textual criticism was hatched by unbelievers, with Catholic priests at the helm. Scrivener adopted and adapted their methodology and waged his subtle war on the *Textus Receptus* with many of these "Canons" and "rules" of textual criticism.

✓ **Scrivener's Rule 2 favors the corrupt old uncials (Vaticanus, Sinaiticus, et al.) much as did Westcott and Hort.**

His Rule # 2 is similar to Westcott and Hort's historically unsound rule which alleges that the oldest manuscripts are the best. Scrivener states, "That where there is a real agreement between all documents containing the Gospels up to the sixth century, and in other parts of the New Testament

up to the ninth, the testimony of later manuscripts and versions, though not to be reflected unheard, must be **regarded with great suspicion**, and unless upheld by strong internal evidence, **can hardly be adopted**." The mass of Greek manuscripts are "late," by his definition (past the 6th century). This mass was referred to as the Majority text in *New Age Bible Versions* and comprises well over 99% of the over 5,300 manuscripts. Only a handful of corrupt old uncials, with few exceptions, precede the 6th century. This leaves Scrivener and the critics to follow the Origen-created Egyptian-based manuscripts, referred to as the '1% manuscripts' in *New Age Bible Versions*.

✓ **Scrivener's Rule #4 says that the majority of Greek manuscripts are not the final rule.** He states, "That in weighing conflicting evidence we must assign the highest value not to those readings which are attested by the greatest number of witnesses, but to those which come to us from several remote and independent sources, and which bear the least likeness to each other in respect to genius and general character" (Scrivener, *A Plain*, Vol. 2, p. 301). This is quite Hortian.

Scrivener follows many of the Canons of textual criticism created and used by the worst of textual critics, including Westcott and Hort.

✓ **Scrivener lists "Canon II The shorter reading is more probable than the longer"** in support of his desire to omit huge portions out of Acts 9:5, 6. Scrivener states,

> "It is hard for thee to kick against the goads. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him," **yet all this does not belong to the**

> **passage at all**, but is transferred, with some change, from S. Paul's own narrative of his conversion..." (Scrivener, *Six Lectures*, p. 115 et al.).

Following his belief that "the shorter reading is more probable" he pretends "unto repentance" ("to repentance" KJB) has been interpolated [falsely added] into the two parallel passages Matt. ix.13; Mark ii.17" (Scrivener, *Six Lectures*, p. 115). He wants to omit "to repentance" in these verses, as do the NIV, NASB, TNIV, ESV, HCSB and most modern versions, taken from the corrupt texts.

✓ **Scrivener allows for "Canon III" of textual criticism which parrots the secular rule of literary criticism which calls for following the "style" "of the author."** In so doing he pretends that words were "erroneously brought into the common text" [KJB] of the book of James (Scrivener, *Six Lectures*, p. 116).

✓ **Scrivener follows "Canon IV" of textual criticism, which aims with its blind eye to examine the general character and "genius" of each manuscript.** Scrivener uses this canon to blow away words. He chides codex C for "adding the clause "unto repentance" ("to repentance" KJB) in Matt. ix.13 and Mark ii. 17" (Scrivener, *Six Lectures*, p. 116).

✓ **Scrivener applies "Canon V" with its slippery and subjective notion that a reading is correct if others could have been derived from it.** He tries to apply this canon to explain an alleged error he finds in the KJB in James. He says here a "...somewhat rugged construction was gradually made to assume the shape in which it is seen in our Authorized Bible, "so can no fountain both yield salt water and fresh"" (Scrivener, *Six Lectures*, p. 117).

Scrivener Now Out-of-Date

There are *well over* 5300 manuscripts of the Greek New Testament extant today. Scrivener on the other hand said that there were only "eighteen hundred to two thousand." This shows that Scrivener was dealing with much less than half of what is available today. Scrivener never collated all of those available in his day, or even a large portion. He seems to have collated selected verses in less than 100 manuscripts (Scrivener, *Six Lectures*, p. 12). Scrivener's books indicate that he collated dozens and dozens of manuscripts, in *certain* places, not hundreds and hundreds, or thousands and thousands, in *all* places (e.g. Scrivener, Vol. 2, p. 386). He seemed to think that the same conclusions he drew from the manuscripts he collated "would result from a complete collation of the whole mass" (This may be generally true, but certainly may not be absolutely true in every questioned case; Scrivener, *Six Lectures*, p. 15). **He questions KJB readings which have *now* been vindicated by ancient papyri, some as early as A.D. 175.** Examples include John 7:8 (P66 and P75), 2 Peter 2:13 (P72), and Acts 10:30 (P50). (See Philip Comfort's *Early Manuscripts and Modern Translations*.)

While working as the rector of a large Anglican church, he published collations of a number of Greek manuscripts. His collations were very limited in scope and in number, containing far too few readings and manuscripts to make statistically significant conclusions about the verity of any reading. A modern graduate level course in Statistics would have been a helpful starting point for him. Time has *not* confirmed all of his conclusions. His *Collation of the Codex Sinaiticus* may have been his downfall (1863; 2d rev. ed 1867; See his *Collation of Twenty Greek Manuscripts of the Holy Gospel* (Cambridge, 1853) and *Codex Augiensis...(and) Fifty other Manuscripts*, Gk and Latin (1859) (*The New Schaff-Herzog*, Vol. 10, pp. 309, 310).

Scrivener's statements regarding 'the' Greek text are gravely out of date, as his editor admits. Edward Miller, who tried to update Scrivener's research on the available manuscripts said,

> "Dr. Scrivener evidently prepared the Third Edition under great **disadvantage**. He had a parish of more than 5,500 inhabitants upon his hands…[H]is work was **not** wholly conducted upon the **high level** of his previous publications…Instead of 2,094 manuscripts, as reckoned in the third edition under the six classes, no less than 3,791 have been recorded in this edition [Miller's posthumous 4th edition]" (Scrivener, *A Plain*, Vol. 1, p. vii, viii).

Miller charges,

> "[M]uch **alteration** has been found necessary both in the way of **correction**, because some **theories** have been **exploded** under the increased light of wider information, and by the insertion of additions from the results of investigation and of study" (Scrivener, *A Plain*, Vol. 2, p. 5).

Scrivener and others were aware of his errors. A Preface to his book, *The Authorized Edition of the English Bible,* states that,

> "[T]he discussion of the **Greek texts underlying the Authorized Bible** and embodied in Appendix E, has been virtually re-written, in the hope of attaining **a higher degree of accuracy than he** or others have **reached aforetime**" (Scrivener, *The Authorized*, Preface, p. v).

Scrivener's "errors corrected and defects supplied" repaired his Appendix E (Scrivener, *The Authorized*, Appendix E, p. 243).

Time has a way of humbling even one of his subsequent editors, Edward Miller, as now there are well over 5300 Greek manuscripts. Few of them have been thoroughly collated. The textual critics who collate manuscripts express no interest in examining in detail the huge mass of Greek manuscripts which would disprove their critical texts. Scrivener developed a system of notation to identify manuscripts, not considering that there were not enough letters to easily cover the uncials; Scrivener's system of notation for the minuscules was flawed and was supplanted by Gregory's (*E.B.*, Vol. 3, p. 879).

One must ask why Scrivener thinks God would give *him* perfect exemplars nearly 1900 years after Christ, and not give perfect exemplars to those who made Holy Bibles for the 1900 preceding years. Why would God wait to give them to him (a member of the R.V. Committee)? Why would he not give them to the KJB translators, as well as to translators of earlier vernacular Bibles? God was not waiting for Westcott, Hort, Vaughan, Scrivener, Schaff and the three blind Unitarian mice, Smith, Abbott and Thayer, to reveal his true Bible.

Scrivener Chops Up Bible

Scrivener is retailing at second-hand the views of Westcott and Hort in many of his canons and in his recommended changes to the Holy Bible. Scrivener is not a TR man. Considering his condescension to the pressures of the Westcott-Hort committee, one could hardly call him a 'man' at all. Like them, Scrivener detests what he wrongly calls "unwarranted additions" to the Bible (Scrivener, *A Plain*, Vol. 2, p. 297). The following

would be **chopped out** if Scrivener had his way. In new versions, they are out today. Yet in the KJB —

As Scrivener's hand molds in the tomb
These words abide beyond his doom.

Scrivener's books make many false statements. The following (in italics; bold emphasis mine) are just a few examples of his comments critical of the Holy Bible (KJB):

Matt. 6:13: *"For thine is the kingdom, and the power, and the glory, for ever. Amen."* Scrivener deceives saying, ***"It can hardly be upheld any longer as a portion of the sacred text"*** (Scrivener, *Six Lectures*, pp. 122, 124).

Matt. 16:2, 3: Scrivener urges, *"It is not hard to see why these verses, the first clause of ver, 2 excepted, have been treated as* ***doubtful*** *by the most recent editors of the New Testament."* He adds, *"The exclamation "O ye hypocrites" of the common text* [KJB], *is undoubtedly* ***spurious*** [fake]" (Scrivener, *Six Lectures*, p. 126).

Matt. 17:21 is questioned by Scrivener who charges, *"We have here a striking exemplification of the second rule laid down in our last lecture (p. 115), there being reason to think that this verse is but an accretion, taken, with some slight variation, from the parallel place, Mark ix. 29."* He then falters and finally concludes, *"The choice is delicate, and the difference small"* (Scrivener, *Six Lectures*, pp. 128, 129). He calls an issue "*small*," which would omit an entire verse, with eleven words, about defeating the devil. We cannot remind him of Revelation 22:19 which warns that "God shall take away his part out of the book of life…." should he "take away from the words," since

he believes that only the essence of the Gospel was God-given.

Matt. 19:17 *"Why callest thou me good? There is none good but one, that is God."* Scrivener caves in, saying, ***"[W]e are no longer able to uphold the Received text*** *with the same confidence as before..."* (Scrivener, *A Plain*, Vol. 2, p. 328).

Matt. 27:35: *"...that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." "External evidence, however, places the* ***spuriousness*** *of the addition beyond doubt,"* masquerades Scrivener (Scrivener, *A Plain*, Vol. 2, p. 334). Scrivener pretends, *"[I]t is mentioned chiefly to shew on what* ***slight grounds*** *a gloss* [error] *will sometimes find its way into the text and continue there. In Matt. xxvii. 35, after the Evangelist's words "And they crucified him, and parted his garments, casting lots:" is added in our common Bibles* [KJB] ***a clause not belonging*** *to this Gospel, but borrowed from John xix. 24, with just one expression assimilated to S. Matthew's usual manner, "That it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots (Ps.xxii. 18)""* (Scrivener's, *Six Lectures*, pp. 132, 133).

Scrivener charges that it "crept" into the Bible through Erasmus who had it in his Greek text just like the KJB. He loads his canons of textual criticism against the KJB and the TR and billows, *"A case resting on such evidence cannot stand for a moment"* (Scrivener's, *Six Lectures*, p. 133). It is still standing; Scrivener is not.

Mark 6:20: Scrivener asserts, *"Perhaps no one ever pondered over this verse without feeling that the clause "he did many things" is* ***very feeble*** *in so clear and vigorous a writer as S. Mark, and indeed* ***hardly intelligible*** *as it stands." "But four of our best authorities here exhibit a reading which, once heard, can hardly fail of immediate acceptance:* ***instinct*** *in such cases taking the lead of reasoning"* (Scrivener, *Six Lectures*, pp. 133, 134).

His 4 "authorities" here are Vaticanus, Sinaiticus, C, and the Mephitic [Egyptian] version.

Mark 7:19: Scrivener drones on, *""Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?" Here again we have a verse which affords, in its last clause,* ***no satisfactory meaning****. What is it that "purgeth all meats"? ....In this dilemma we have but to turn to the various readings annexed to* ***critical editions*** *to see our way clear at once"* (Scrivener, *Six Lectures*, pp. 134, 135). *"Will anyone undertake to say what is meant by the last clause of the verse as it stands in the Authorized English version, and as it must stand, so long as καθαρίζον is read?"... "The substitution of καθαρίζων* ["Westcott and Hort"] *for καθαρίζον...is a happy restoration of the true sense of the passage long obscured by the false* [KJB] *reading"* (Scrivener, *A Plain*, Vol. 2, p. 336).

Yes, Scrivener's question can be answered by anyone: "purgeth all meats" means 'digesting and eliminating all food'; it is the belly (digestion) and the draught (colon and elimination)! **Purg**ing is used elsewhere in the Bible, such as "purge your conscience" (Heb. 9:14). Purge means to destroy and eliminate. *In Awe of Thy Word* and *The Language of the*

King James Bible encouraged readers to look *inside* some words for their meaning (e.g.: **purge**). God has made things marvelously easy; we do not need the Greek καθαρίζον or Westcott's καθαρίζων. His RV's "making all meats clean" is incorrect as the meats are eliminated, not made clean; His RV further adds three additional words which are not in *any* Greek text. If Scrivener cannot understand the simplest English construction, why would we need him to conjure up his own Greek text?

Mark 15:28: Scrivener insists, *""And the scripture was fulfilled, which saith, And he was numbered with the transgressors." Just as the clause from Ps. xxii. 18 has been* ***wrongly transferred*** *from its proper place in John xix. 24 to Matt. xxvii. 35 (p. 132), so must we confess that the present citation from Isai. liii. 12 has been brought into S. Mark's text from Luke xxii. 37...The mass of later uncials (including Codd. LP), the most and best cursives, and almost all the versions retain the verse: internal considerations, however, are somewhat adverse to it, and, that being the case, the united* ***testimony of the five chief uncials is simply irresistible****"* (Scrivener, *Six Lectures*, pp. 136, 137).

(Notice that he chooses the readings of Vaticanus and Sinaiticus over the majority of Greek manuscripts.)

!Luke 2:22 Scrivener blasphemes saying, *"He* [Beza] *exhibits a* ***tendency****, not the less blameworthy because his* ***extreme theological views*** *would tempt him thereto, towards* ***choosing that reading*** *out of several which might best* ***suit his own*** *preconceived* ***opinions. Thus in Luke ii. 22 he*** **[Beza]** ***adopts (and our Authorized English version***

> ***condescends to follow his judgment...from the Complutensian, for which he could have known of no manuscript authority whatever"*** (Scrivener, *A Plain*, Vol. 2, pp. 192, 193).

Scrivener gives away his own wicked textual views here. He mocks the KJB and Beza for what he calls "extreme theological views," giving as an example their use of "her purification," instead of "their purification" in Luke 2:22. Scrivener's textual choice, that **both** Mary and Jesus needed to be purified from **their** sins, is blasphemy. To Scrivener, was it "extreme" to believe that Jesus was the spotless lamb of God?

Luke 11: 2, 4: Scrivener says that *"the authority produced for* ***omitting no less that three clauses here****, considerable in itself, is entitled to our deference also on other grounds. Instead of "Our Father, which art in heaven," we find simply "Father" in Codd. ℵBC...For* ***omitting*** *"Thy will be done, as in heaven, so in earth" (ver. 2), as also "but deliver us from evil" (ver. 4), we find in substance the same testimony...****The mass of copies and versions must yield in a case like this****"* (Scrivener, *Six Lectures*, pp. 148-149).

Again he yields to the corrupt Vaticanus and Sinaiticus and ignores the great majority of Greek manuscripts. He is definitely not a TR man or Majority text 'man.' (See *New Age Bible Versions*, Chapter "Your Father, the Devil," for an in-depth discussion of these omissions.

John 5:3, 4: Scrivener says, *"The last clause of ver. 3 "waiting for the moving of the water" and the whole of ver. 4 are* ***omitted****, not without considerable reason, by Tischendorf, Tregelles, Westcott and Hort. Codd. ℵBC...reject the whole...[I]t is well-nigh* ***impossible****, in*

the face of hostile evidence so ancient and varied, to regard it as a genuine portion of S. John's Gospel" (Scrivener, *Six Lectures*, pp. 157, 158). *"The first clause...can hardly stand in Dr. Scrivener's opinion..."* (Scrivener, *A Plain*, Vol. 2, pp. 361, 362, editor Miller).

He draws these opinions from omissions in Sinaiticus, Vaticanus and several other old corrupt uncials.

John 7:8: Scrivener questions the word "yet" in John 7:8. Jesus said, "I go not up yet unto this feast..." Its omission would make Jesus Christ a liar, as he later does go up to the feast. Scrivener wrongly attributes the word "yet" to the "**dishonest**, zeal" of a scribe who did not want Jesus to look like a liar (Scrivener, *Six Lectures*, pp. 159, 160). Scrivener calls the Received text reading "yet" ουπω (which prevents Jesus Christ from being a liar) a "**willful emendation**" (Scrivener, *A Plain*, Vol. 2, pp. 363, 364). New versions such as the NASB omit "yet," making Jesus a liar, when he finally goes up to the feast.

The KJB is now vindicated by the recent discovery of the ancient papyrus, P66 (dated A.D. 175) and P75 (dated A.D. 200), which include the word "yet" (Comfort, p. 113).

John 7:53-8:11: Scrivener charges that this entire paragraph of twelve verses *"has been interposed...*[and] *does not belong to the place where it is usually read...no other verdict than this can well be pronounced...[T]he best Greek manuscripts* ***against it****...forbid our regarding this most interesting and beautiful section as originally, or of right, belonging to the place wherein it stands"* (Scrivener, *Six Lectures*, pp. 160-163). *"...on all* ***intelligent*** *principles of mere criticism* ***the passage must needs be***

> ***abandoned**; and such is the conclusion arrived at by all the critical editors"* (Scrivener, *A Plain*, Vol. 2, p. 364).

After telling his reader that all of these verses should be removed from the Bible, he appeals to the pride of his hearer and says that these are things, "**an intelligent student** of the sacred Scriptures would most desire to examine and be instructed in" (Scrivener, *Six Lectures*, pp. 164, 165).

When questioning God's word, the devil said, "Ye shall be as gods." A god would be more *intelligent* than an ordinary man. Scrivener tempts his reader saying, "Textual criticism" gives "serious **pleasure** to many **intelligent** minds...." The tree in Genesis 3 was "**pleasant**...and a tree to be desired to make one **wise**" (Gen. 3:6). In 1 Peter 3:15 Scrivener says it was a "**pleasure**" to omit the word "God." One book on textual criticism he calls, "a lasting monument of **intellectual** acuteness" (Scrivener, *A Plain*, Vol. 1, p. 5; Vol. 2, p. 398; Vol. 1, p. 15). But God said in Isaiah 66:2, "[B]ut to this man will I look, even to him that is **poor** and of a contrite spirit, and **trembleth** at my word." By "my word" did *God* mean *words* in **one-man Greek editions** and lexicons, which the poor and uneducated can neither afford nor read?

Acts 8:37: "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." **Scrivener** blasts, ***"Its authenticity cannot be maintained"*** (Scrivener, *Six Lectures*, p. 73).

The words were given in response to the Eunuch's question, "What doth hinder me to be baptized?" A confession of faith must precede baptism. Infant baptism is not valid, as practiced by Scrivener, a rector of St. Gerrans Anglican church.

Therefore, such a verse troubles Anglicans, Greek Orthodox, Catholic, and Lutheran churches, which deny that one must "believe on the Lord Jesus Christ" *before* being baptized.

The Greek Orthodox church, whose membership is grounded on infant baptism, expunged Acts 8:37 from the majority of their Greek manuscripts. (The Greek un-Orthodox church and their 5,300 Greek manuscripts are not God's repository of truth.) After all, what *easier* method would swell church rolls than to:

1. induct members involuntarily (as infants) or
2. guarantee heaven with no conscious awareness of one's sin and need for salvation?

Scrivener thinks it was added to the text because of an unwarranted "*practice of the early Church, of requiring a profession of faith, whether in person or by proxy, as ordinarily an essential preliminary to Baptism*" (Scrivener, *Six Lectures*, p. 73). Although Scrivener wants to omit it from the Bible, he admits, *"This passage affords us a curious instance of an* ***addition*** *well received in the Western church from the second century downward and afterwards making some way among the* ***later Greek codices*** *and writers."*

Acts 8:37 remained in Greek Codex Laudian (E). It is in Greek manuscripts E, 4, 13, 15, 18, 27, 29, 36, 60, 69, 97, 100, 105, 106, 107, 163, 227, Apost. 5, and 13. The verse was included in the first Greek edition by Erasmus, perhaps based on Codex 4. The Greeks, Theophylact and Ecumenius quote it. It was cited by Irenaeus in the 100s (both in Greek and in Latin). Cyprian cited it in the third century and even Jerome and Augustine in the fourth. Gutbier put it in his Peshitta edition; the Harkleian has it. It is in the Old Latin g and m, in the

Vulgate, as well as in the Armenian, Arabic, and Slavonic versions (Scrivener, *Six Lectures*, p. 73; *A Plain*, Vol. 2, pp. 369, 370). All pure Holy Bibles have Acts 8:37 in all languages.

Acts 10:30 and **1 Cor. 7:5**: Scrivener deceives saying, ""fasting" has been joined on to "prayer" in the common text, whereas it is **not** recognized by the **best** authorities" (Scrivener, *Six Lectures*, p. 136). Whose best authorities? Recently the KJB reading has been vindicated by the discovery of the papyrus, P50 which contains the words "and fasting" (Comfort, pp. 128, 129).

Acts 11:20: Strangely Scrivener says, *"The **Received text** has 'Helenistae,' our Authorized version renders 'Grecians' accordingly. But it seems plain that the reading is **erroneous**, and that 'Greeks,' 'Hellenes,' should take its place...Translated closely this verse should run "But there were some of them, men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Greeks also"...The meaning being thus clear, and the **Received text mistaken**, we enquire what authorities maintain the true reading? They are good in themselves, although few in number, being only Codd. AD* [Alexandrinus and MS. D]*...Here then is a case wherein **a few witnesses preserve the only reading** that can be true against a **large majority which vouch for the false.**" A Plain Introduction* repeats, *"We are here in a manner forced by the sense to adopt, with Griesbach, Bp. Chr. Wordsworth, Lachmann, Tischendorf, and Tregelles, the reading...**in the room of the Received text**..."*

(Scrivener, *Six Lectures*, pp. 165, 166; *A Plain*, Vol. 2, p. 370).

Is his opinion superior to both the Received Text and the KJB? (I nearly forgot — "ye shall be as gods.")

Acts 13:18: "suffered he their manners in the wilderness." One letter corruption, *phi* or *pi* allows Scrivener to turn God's rebuke upside-down. Scrivener says, textual criticism "*will probably incline us to prefer phi" which would change the reading to "bore them as a nurse feareth or feareth her child"* (Scrivener, *Six Lectures*, pp. 87, 88). *A Plain Introduction* even concedes that Vaticanus and Sinaiticus and "*almost all other cursives*," that is, "*the oldest and most numerous manuscripts*," thus the majority of Greek manuscripts have it as the KJB. Yet Scrivener disagrees. *"Internal evidence certainly points to ἐτροφοφόρησεν, which on the whole may be deemed preferable"* (Scrivener, *A Plain*, Vol. 2, pp. 371, 372).

Acts 15:34: Scrivener wants to omit this whole Received text verse saying, *"We have in this verse an addition to the text of the Acts which is* ***condemned*** *at once by the lack of sufficient external authority...it can be regarded as nothing else than a gloss brought in from the margin...You know by this time what conclusion to draw from these glaring discrepancies in our authorities..."* (Scrivener, *Six Lectures*, pp. 169-171). *"No doubt this verse is an unauthorized addition, self-condemned indeed by its numerous variations (see p. 361). One can almost trace its growth, and in the shape presented by the Received text it must have been (as Mill conjectures) a marginal gloss..."* (Scrivener, *A Plain*, Vol. 2, p. 374).

Acts 15:34 is in most Greek manuscripts. Once again Scrivener is elevating a few old corrupt uncials. It was in

Erasmus's edition, Tremellius's Syriac, and Gutbier's Peshitta, as well as in the Sahidic, the Harkleian, Erpenius Arabic, and many other versions.

After he and his critical friends omit an entire verse *by* the Holy Ghost, who gave the Bible, they then omit the Holy Ghost *himself* in this next verse.

Acts 16:7: Scrivener says that "the Spirit" should be "the Spirit of Jesus," adding that *"the evidence in favour of this addition being so overwhelming that it is not easy to conjecture how it ever fell out of the text"* (Scrivener, *Six Lectures*, p. 171). *A Plain Introduction* deletes the Holy Ghost in one foul swoop and tells its reader, *"Westcott and Hort most rightly add"* [of Jesus.]..." (Scrivener, *A Plain*, Vol. 2, p. 374). If he were to apply his own canons of textual criticism, he would have to admit that his phrase "the Spirit of Jesus" is not biblical usage. He feebly tries to cross-reference **Romans 8:9** to prove his reading, but it says "Spirit of Christ," not "Spirit of Jesus." Scrivener even admits that "the mass of cursives" favors the KJB reading "Spirit," not his and Westcott's "Spirit of Jesus" (Scrivener, *A Plain*, Vol. 2, p. 374). Theirs is "another Jesus" (2 Cor. 11:4). This is **not** the only time Scrivener eliminates the Holy Ghost. It is not a wise move.

He repeatedly chooses the corrupt old uncials over the mass of Greek manuscripts which match the Received text.

Romans 13:9: Scrivener says, *""Thou shalt not bear false witness." The ninth commandment is* ***omitted*** *by Codd. ABD (E)FG...nor does it appear in the* [Catholic] *Complutensian edition. Erasmus, however, brought it into the Received text, where it rests on the support of*

*Cod. ℵ of the single remaining later uncial, of the majority, as it would seem, of the cursives...there is a natural tendency to enlarge a list like this (Canon II. p. 115)...**We must here, as often, prefer the* **[Catholic] *Complutensian text to that edited by Erasmus***" (Scrivener, *Six Lectures*, pp. 176, 177).

1 Cor. 11:24: "Take, eat: this is my body which is broken for you." Scrivener wants to omit the word 'broken'! *"[I]t is not genuine..." "[T]he word crept in here." "If we decide to retain κλώμενον, it must be in opposition to the four chief manuscripts ℵABC, though ℵC insert it by the third hand of each"* (Scrivener, *A Plain*, Vol. 2, p. 381).

As usual he is ignoring "all other cursives" (Scrivener, *A Plain*, Vol. 2, p. 382).

1 Cor. 11:29: He would also remove "unworthily" and "of the Lord" in the Received text and KJB, as he feels they *"look too much like glosses to be maintained confidently..."* He supports this by leaning on a few old uncials and a few Ethiopic versions (Scrivener, *A Plain*, Vol. 2, p. 382).

Phil. 2:1: *A Plain Introduction* criticizes the KJB saying, *"Paul probably wrote τι (the reading of about nineteen cursives), which would readily be corrupted into τις...See also Moulton's Winer"* (Scrivener, *A Plain*, Vol. 2, p. 387).

In Phil. 2:1 all the uncials and most of the cursives agree with the KJB, as opposed to Scrivener.

Col. 2:2: Here Scrivener is quite willing to eliminate another strong Trinitarian poof text. The KJB reads, "the mystery of God, and of the Father, and of Christ." This

> speaks loudly of the deity of the Holy Ghost, calling him "God." Yet Scrivener and Miller lean towards the new version-type reading, "God, namely Christ" (NIV), which is taken very loosely from manuscript D. Such a reading not only gets rid of the Trinity and the deity of the Holy Ghost, it gets rid of the Father also. *A Plain Introduction* says, *"The reading of B"* supported by *"Westcott and Hort" "has every appearance of being the original reading...Canon II"* (Scrivener, *A Plain*, Vol. 2, pp. 387-389). Scrivener says, ***"The Received text "of God the Father and of Christ" cannot stand*** *as it has for it only the third hand of D...two later uncials,* ***the great mass*** *of* [Greek] *cursives, the Philixenian Syriac...*" [etc., i.e. Peshitta Syriac, Arabic, and Chrysostom and others] (Scrivener, *Six Lectures*, pp. 188, 189).

He wants to trade the Trinitarian text, as seen in the KJB, "the mystery of God, and of the Father, and of Christ" for the reading of Vaticanus (B) which the NASB renders "God's mystery, that is, Christ Himself." Notice that the NASB had to add 3 words to the other 3 words. The KJB and the Received Text already make perfect grammatical sense. The KJB merely uses "and" to complete the English sentence, with one word, not three. The NIV says, "The mystery of God, namely Christ." It does not bother to put the word "namely" in italics, a word that is not a direct translation of MS D. Vaticanus says, "the mystery of God Christ," which is not even a correct grammatical statement. Scrivener is following his Canon V, which says that the best reading is the one which most readily accounts for the others; his rules of textual criticism are devoid of common sense.

1 Tim. 3:16: Following Sinaiticus and some corrupt versions which do not contain the word "God," Scrivener is against the KJB reading "**God** was manifest in the flesh." Scrivener says, *"As a result of our examination of 1 Tim. iii. 16 we felt compelled by the force of truth to withdraw, at least from controversial use, a great text on which modern theologians, though not perhaps ancient, have been wont to lay much stress"* (Scrivener, *Six Lectures*, p. 199). He deceives saying, *"[T]his is one of the controversies which the discovery of Cod.* א [Sinaiticus] *ought to have closed, since it adds a* ***first rate*** *uncial witness to a case already very strong through the support of versions...we have yielded up this clause as* ***no longer tenable against the accumulated force of external evidence which has been brought against it"*** (Scrivener, *Six Lectures*, pp. 189-193).

Hebrews 12:20: Scrivener deludes his reader saying, *"Whensoever a passage is cited from the Old Testament in the New, the tendency on the part of scribes is to enlarge the quotation rather than to compress it (Canon II p. 115). Thus in Heb. xii 20, "or thrust through with a dart," taken from Ex. xix. 13, rests on no adequate authority whatever"* (Scrivener, *Six Lectures*, p. 193).

James 4:4: The KJB says "adulterers and adulteresses." *A Plain Introduction* pretends that "adulterers" "should be omitted" based "on the testimony of א*AB, 13," a paltry handful of corrupt manuscripts (Scrivener, *A Plain*, Vol. 2, p. 397).

1 Peter 3:15: Scrivener omits "God" here saying, ""*Sanctify the Lord Christ in your hearts" is the alternative reading, which we shall see good reason to adopt."* He adds, *"Now, "the Lord Christ" is found in אABC (only seven*

uncials contain this epistle); eight cursives...Against this phalanx we have nothing to set except the three late uncials, the ***cursives...*** " (Scrivener, *Six Lectures*, pp. 199, 200).

The cursives make up the bulk of the witnesses for the Majority text. Here Scrivener is willing to ignore the huge mass of Greek cursive manuscripts, in favor of a few Egyptian manuscripts.

1 Peter 3:15: The KJB says, "But sanctify the **Lord God** in your hearts." *A Plain Introduction* says, *"It is a real* ***pleasure*** *to me in this instance to express my cordial agreement with Tregelles (and so read...Westcott and Hort)"* who would **replace *"God"*** with *"Christ." "Against this very strong case* [a few corrupt uncials and versions] *we can set up for the common text only the more recent uncials KLP (not more than seven uncials contain this Epistle), the* ***mass of later cursives*** *(ten out of Scrivener's twelve...the Polyglot Arabic, Slavonic...*[etc.]" (Scrivener, *A Plain*, Vol. 2, p. 398).

Thus "God" is omitted in Scrivener's pursuit of "truth." Here we see a prime example of Scrivener's lack of thoroughness. He examines only 12 Greek cursive manuscripts out of today's over 5,300 and expects us to genuflect to pick up the remaining crumbs of our Bible.

2 Peter 2:13: *A Plain Introduction* pretends, ***"[T]he Received text cannot be accepted as true..."*** in its use of the Greek word underling the KJB's word "deceivings." (Why is it that critics squirm near verses about deceiving and bearing false witness?) The KJB reading has been vindicated by the ancient papyrus, P72, making

Scrivener's views badly out-of-date once more (Comfort, p. 177).

1 John 2:23: Surprise! Even a broken clock is right two times a day. The second part of this verse, in italics in the KJB, is vindicated by Scrivener's textual criticism. *"[T]hough still absent from the textus receptus* [Beza, Stephanus, Berry], *is unquestionably genuine"* (Scrivener, *A Plain*, Vol. 2, p. 400). It is however in the earlier Greek text of Beza (1582), as well as in *"five of the seven of the extant uncials (Codd ℵABC, being four of them), in at least 34 cursives...in both Syriac, in the Memphitic (perhaps too in the Thebaic), in the best codices in the Latin Vulgate...and its printed editions, in the Armenian, Ethiopic, and Erpenius...Arabic versions."* Scrivener adds, *"We note this as an instance of the* ***evil*** *consequences ensuing on the exclusive adherence to modern Greek manuscripts upon the part of our earliest editors"* (Scrivener, *Six Lectures*, p. 201).

Evil? — the main text of the majority of manuscripts? The KJB translators placed it in italics out of caution as they did many other words which have since been found to have Greek manuscript evidence. For example, the Greek Vaticanus manuscript has the Greek word "given" which is in italics in John 7: 39 (Scrivener, *Six Lectures*, p. 114). Greek evidence exists for "the disciples" in Mark 8:14, "these" in Mark 9:42, "as though he heard them not" in John 8:6, "them" Acts 1:4, and "of God" in 1 John 3:16 (*The Interlinear Bible*, Vol. 3, xi.).

1 John 5:7-8 Scrivener says this verse, ***"deforms our Authorized translation"*** [KJB] (Scrivener, *Six Lectures*, p. 58). *"That it has no right to hold a place in the body of Scripture we regard as certain."* Of this verse's

defenders he says, *"[T]he flame which once raged so fiercely is well-nigh extinct. It may be doubted whether a single person now living, who is capable of forming an* ***intelligent*** *judgment on critical subjects, believes or professes to believe in the genuineness of that interpolated gloss, familiarly known as the "Text of the Three Heavenly Witnesses."* [There he goes again using the pride-filling word "intelligent."] He charges that it *"intruded into the text, but which has no rightful place there on any principle that is capable of reasonable vindication." A Plain Introduction* says it is ***"no longer maintained by any one whose judgment ought to have weight." "[W]e need not hesitate to declare our conviction that the disputed words were not written by St. John..."*** (Scrivener, *Six Lectures*, pp. 201-206 et al.; Scrivener, *A Plain*, Vol. 2, pp. 401, 407).

This judgment is based on Dean's Alford's secretary who looked at only 188 manuscripts in all (Scrivener, *A Plain*, Vol. 2, p. 403). In Schaff's defense of his omission of the Trinity in 1 John 5:7-8 he cites Scrivener as saying, "To maintain the genuineness of this passage is simply impossible." New versions omit it, yet pretend to have it by stealing words out of surrounding verses. This verse is *the* Trinitarian proof text, despised by Unitarians, Deists, Arians, Jehovah Witnesses and unbelievers in general. Schaff admits that "it was once considered a sure mark of heresy to doubt the genuineness of the passage..." (Schaff, *Companion*, p. 193 footnote). It still is.

Michael Maynard's *A History of the Debate Over 1 John 5:7-8* proves that the verse *does* belong in the text. He notes among other things that it is in the Syriac Bible and was quoted by Tertullian in the second century (Available from A.V.

Publications in a spiral notebook). Even the first Greek New Testament, the Complutensian Polyglot, contained 1 John 5:7-8 (Scrivener, *A Plain*, Vol. 2, p. 180). Scrivener errs saying that Erasmus only reluctantly put it into his Greek text. The world's leading authority on Erasmus, Henk de Jonge said, "The current view that Erasmus promised to insert the Comma Johanneum if it could be shown to him in a single Greek manuscript has no foundation in Erasmus' work" (See *In Awe of Thy Word*; Scrivener, *Six Lectures*, pp. 200-206; Scrivener, *A Plain*, Vol. 2, p. 186; Michael Maynard, *A History of the Debate Over 1 John 5:7*, Tempe, AZ: Comma Publications, 1995, pp. 264-265).

Scrivener's Tweaked King James Bible

Scrivener is not content to mar the visage of the word, but must deface its form beyond recognition. He falsely charges that the King James Bible's —

> "...chapters are inconveniently and capriciously unequal in length; occasionally too they are distributed with much lack of judgment. Thus Matt. xv. 39 belongs to ch. xvi and **perhaps** ch. xix. 30 to ch. xx; Mark ix. 1 properly appertains to the preceding chapter; Luke xxi. 1-4 had better be united with ch. xx, as in Mark xii. 41-44; Acts v **might** as well commence with Acts iv. 32; Acts viii. 1..." (Scrivener, *A Plain*, Vol. 1, pp. 69, 70).

He hammers at great lengths with such suggested changes whining that,

> "It is now too late to correct the errors of the verse-divisions, but they can be neutralized, at least in a great degree, by the plan adopted by **modern critics, of banishing both the verses and the chapters into the margin, and**

> **breaking the text into paragraphs**, better suited to the sense...Much pains were bestowed on their arrangement of the paragraphs by the Revisers of the English version of 1881" Scrivener, *A Plain*, Vol. 1, p. 71).

The Cambridge Paragraph Bible (1873), by F.H.A. Scrivener, now published by Hendrickson, contains all of Scrivener's personal idiosyncratic views about paragraph divisions and italicized words, contrary to the historic King James Bible. Schaff calls Scrivener's Paragraph Bible, "the only" "critical edition of King James's Version." Schaff says that it has "modern spelling." [Although it is not modern in the contemporary sense.] Its full title is "the text revised by a collation of its early and other principal editions, the use of the italic type made uniform, the marginal references remodeled, and a critical introduction prefixed." His most serious error was *undoing* some of the typographical repairs made by KJB translators Ward and Bois in 1629 and 1638 (Schaff, *Companion*, p. 304; Scrivener, *The Authorized*, p. 215 et al.). Because Scrivener mistakenly confused the first and second 1611 printings, he carries forward the typos of the first edition, which had been corrected in the second 1611 printing. For example, Scrivener picked up the original typo, "he went," instead of the corrected "she went" in Ruth 3:15. He changed the correct "its" to "it" in Lev. 25:5. His most egregious errors include the change from "strain at a gnat" to "strain out a gnat" in Matt. 23:24. His change of "faith" to "hope" in Hebrews 10:23 disavows the synonymous nature of those words. His casting 1 John 5:7 into italics exposes just one of his textual heresies (See *The History of the Debate Over 1 John 5:7-8* by Michael Maynard).

Scrivener molded his Paragraph Bible using *his own* ideas about paragraph divisions. He quotes an author in support of

their mutual belief that the use of "chapters and verses" gives "a very erroneous impression" and is an "injurious peculiarity" (Scrivener, *The Authorized*, pp. 127-128). Why then did God say in Acts 13:33, "as it is also written in the second psalm"? Scrivener's RV removed the verse divisions to hide the fact that it *removed* so many *verses*; many new versions do likewise.

His discourse on italic type, coupled with his *Six Lectures*, gives one little confidence in his judgments in making the italics "uniform." The KJB translators used italics for several different purposes, not just to identify words not in the 'originals.' God called *them* to the task, not Scrivener (or Uzza, 1 Chron. 13:7, 9, 10). Likewise, his changes to the cross references may not be welcome either. Scrivener calls Jesus' mother Mary, "the Blessed Virgin." His discernment is questionable, at best. John Kohlenberger, a TNIV proponent supports Scrivener's *Paragraph Bible*; that should give the reader a clue about its lack of reliability (Scrivener, *A Plain*, Vol. 1, p. 103; See Scrivener, *The Authorized*, pp. 61, et al.; Schaff, *Companion*, p. 304). Schaff adds,

> "Scrivener's *Cambridge Paragraph Bible* is no doubt the most critical edition, but his text is eclectic, and his departures from the editions of 1611 and 1613 are numerous. See the list in his Appendix A, pp. lxviii.-lxxxvi" (Schaff, *Companion*, p. 325; *Some* departures from the typos in the 1611 are called for since the KJB translators corrected them in 1629 and 1637; see *In Awe of Thy Word* for details).

Scrivener also changed the punctuation in his edition of the KJB, as he felt "It is a torture to read aloud from, as those who have had to do it know" (Scrivener, *The Authorized*, pp. 82, 88-92 et al.). Who is *he* to slide punctuation and periods around like ball-bearings? 'It is just a small thing,' some will say, 'The early uncials did

not have them to begin with. God can not mind.' Yet they are not marbles for child's play.

Although Scrivener's Bible was printed originally by Cambridge, the University Press never used his text in any of its subsequent editions of Cambridge Bibles. That was because there was a public rejection of Scrivener's text, whose changes from the correct one could be "counted by the hundreds" (J. Brown, *History of the English Bible*, Cambridge: University Press, 1911, p. 117). One should cautiously examine any King James Bibles published by Hendrickson, as they may contain Scrivener's errors.

Scrivener and Revelation

Scrivener's flirtation with corrupt manuscripts comes to full bloom in his dealings with the book of Revelation. He foolishly says,

> "The **Received text** of the Book of Revelation is far more **widely removed** from that of the best **critical** authorities than is the case in any other portion of the New Testament" (Scrivener, *Six Lectures*, p. 206).

He charges Erasmus with consulting few copies or a "sole-authority." This lie has been thoroughly proven wrong in *In Awe of Thy Word*. It is no longer a tenable criticism of Erasmus's text and other Bibles which seem to follow Erasmus in certain places, but actually are following the thrust of pure vernacular Holy Bibles which have always read as the KJB in Revelation, including its last six verses, which Scrivener questions. Neither the KJB translators nor Erasmus were "Greek only." The Greek Orthodox church has never been God's sole repository of truth.

Scholars can only guess about the body of evidence which led Erasmus to frame his Greek text as he did. Erasmus had access to different copies from those of Scrivener. Scrivener believes that manuscripts and witnesses closer in time to the originals are more reliable. Scrivener reveres the uncial Vaticanus because it is 400 years older than many of the Greek cursives. By *his* criteria the witnesses available to Erasmus's should be more reliable than Scrivener's library (all other elements being equal e.g. orthography), as Erasmus lived 400 years closer to the time of the originals. Erasmus gave his full-time attention to combing the libraries of Europe for Bible manuscripts (See *In Awe of Thy Word*); Scrivener was a full-time pastor who had only those manuscripts available in conveniently located libraries. Today few have ever heard of Frederick Scrivener; the shining scholarship of Erasmus still lights many desks today. Some of Scrivener's manipulation of the text of Revelation will be discussed further in the next chapter. Scrivener's charge that Erasmus's was a "self-made version" would be more correctly applied to Scrivener's own edition of the *Textus Receptus*, as the next chapter will so amply demonstrate.

Summary

Scrivener was chosen to do the "marginal" notes for the 1881 Revised Version's New Testament. It is there that *his own* personal prejudices are marked by his own signature.

> "Soon after the beginning of their work in 1870 the New Testament Company of Revisers considered the question of providing **marginal** references for the **Revised Version**...Leave was granted, and in December, 1873, the Company

> passed a resolution requesting **Dr. Scrivener** and **Professor Moulton** to undertake the work of drawing up marginal references...[Later a] revision was undertaken by Dr. Moulton, but all his work was submitted to Dr. Scrivener for approval..." (*The New Testament in the Revised Version of 1881 with Fuller References*, Preface, Oxford University Press, 1910, p. v).

For example, Scrivener's marginal note on two omitted verses, Mark 10:44 and 46, say that they are "are omitted by the best ancient authorities." He is calling the most corrupt manuscripts imaginable, the "best." His marginal note for John 1:18 recommends "God only begotten," which is the Jehovah Witness reading presenting the Arian's heresy wherein one God begets another God. In Romans 1:16 his marginal note recommends an unscriptural woman "deaconess" (*The Parallel Bible – Authorized Edition, Being the King James Version, Arranged in Parallel Columns with the Revised Version*, Portland, Maine: H. Hallett & Co. no date, no page numbers).

To summarize, one can observe that Scrivener would remove two Trinitarian proof texts and one on the deity of Christ, just as did his RV. He often approves the wording of a few old *corrupt* manuscripts against the vast majority of Greek manuscripts. Is this a man whose judgment the church should blindly follow for a one-man edition of the Received text? (See the next chapter for his actual changes to *that* text, sold today and misnamed 'the Beza text' and 'the text underlying the King James Bible.')

Chapter 18

The Trinitarian Bible Society's Little Leaven

Editor: F.H.A. Scrivener (so-called Beza)

Publishers: *Textus Receptus*

- **The Trinitarian Bible Society**
  H KAINH ΔIAΘHKH
  The New Testament
  The Greek Underlying the English Authorised Version of 1611[not really!]

- **Jay P. Green:**
  The Interlinear Bible
  Greek-English New Testament

  Hendrickson Publishers, Baker Books, Sovereign Grace, MacDonald Publishing, Associated Publishers

- **Various Digital & Online Editions of the *Textus Receptus:***

  Logos Research Systems, BibleWorks, Online Bible, Theophilos Library, Olivetree, WORDsearch, and many others

Summary: Scrivener & *His* Greek *Textus Receptus*

1. Scrivener's own edition of the New Testament Greek *Textus Receptus* (*H KAINH ΔIAΘHKH The New Testament, The Greek Underlying the English Authorised Version of 1611*) is generally correct and is the closest Greek Text to the King James Bible (KJB). It can be useful in pointing out errors in the corrupt Greek text which underlies perverted new versions such as the NIV, TNIV, ESV, HCSB, NASB, NAB, NJB, NCV, Message, *New Living Translation*, etc..
2. Scrivener created his Greek text for comparison purposes as part of his work as a member of the Westcott-Hort *Revised Version* Committee. It was his assignment to recreate the KJB's underlying Greek text, as his original Preface states.
3. Contrary to his RV Committee assignment and popular opinion, Scrivener's one-man Greek text is *not* a precise record of the Greek text underlying the KJB, nor is it precisely the text of Beza, who followed Latin translations of the Syriac and Arabic text, among other sources.
4. Scrivener's anti-KJB prejudice, out-of-date scholarship, and limited collation of manuscripts lead him to mistranslate some of the KJB readings. Documented herein is Greek textual evidence proving 20 errors in his *Textus Receptus* and 24 readings in the KJB which he wrongly ascribes to Latin.
5. It is neither scholarly nor even common sense to go *back* to Scrivener's Greek text, since it was translated *from* the English KJB originally. Additionally, those scores of places where Scrivener's Greek does not match the historic "Originall Greeke" prevent it from being any sort of final authority for study or translation work. Documentation to follow.

Scrivener's Greek *Textus Receptus*: The Good Side

Frederick Scrivener's Greek *Textus Receptus* New Testament is published by the Trinitarian Bible Society (TBS), London England. (In the USA it is available from AV Publications with the caveat that it *not* be used for study or translation, only for comparison.) This edition is a useful tool to show new version users where their bible is missing important words, phrases, and verses. It is particularly effective for showing Bible School and Seminary graduates that certain readings are *in* the traditional Greek text which are missing from their corrupt Greek editions of Nestle-Aland (NA^{27}) or the United Bible Society (UBS^{4}). Sadly, seminaries have become cemeteries for burying the faith of many young men.

The following brief sight-reading exercise, using only a few Greek words from the TBS text, will alert even those who have never seen Greek before to errors in their bible version or Greek text.

- ✓ Locate the correct chapters by simply counting down or lining up the table of contents in the English Bible with the table of contents in the TBS Greek text.

- ✓ Observe the inclusion of 17 entire verses, missing in new versions and their underlying Greek text. These include Matt. 17:21, 18:11, 23:14, Mark 7:16, 9:44, 9:46, 11:26, 15:28, Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:29, Romans 16:24, and 1 John 5:7. (Count the words in the KJB surrounding 1 John 5:7-8 to observe that the new versions do omit the verse, but slyly take words from adjacent verses to fill in 1 John 5:7-8.)

- ✓ Observe the inclusion of the name of 'Jesus' (**Ἰησου**) 'Christ' (**Χριστου**), so glaringly omitted from new versions

in Eph 3:9. (See also Col. 1:2, Eph. 3:14.) Observe the inclusion of the word "Christ" in Rom. 1:16. (See also 2 John 9b, 1 Tim. 2:7, Gal. 4:7, and 1 John 4:3.)

✓ Observe the inclusion of the word "fasting" (**νηστείαις**) in 2 Cor. 6:5. (See also 2 Cor. 11:27, Mark 9:29 and Acts 10:30.) Remind them that "This kind can come forth by nothing, but by prayer and fasting." So "This kind" of devil must be behind the new versions which omit "fasting."

✓ Observe the inclusion of the word "holy" (**ἁγίου**) in 2 Peter 1:21. (See also Matt. 25:31, 1 Thes. 5:27, Rev. 22:6, 18:20, John 7:39, 1 Cor. 2:13, Matt. 12:31, and Acts 6:3, 8:18). Do you have a "Holy" Bible or one that omits "holy" in these verses?

(Word endings may change in each context, but the general appearance should be recognizable in the select sample verses; some accents omitted for easier identification).

Scrivener's Greek Text: The Fable

Unfortunately however, Scrivener's Greek *Textus Receptus* (TBS, Green, et al.) has become a holy grail in numerous conservative Christian pastor's libraries, college classrooms, translation centers, and publishing houses. Few are aware of its origin or its leaven (documented at the end of this chapter). This is hardly their fault since Scrivener entitled it falsely,

> "*The New Testament in Greek According to the Text Followed in the Authorised Version Together with the Variations adopted in the Revised Version*" (*The New Testament in Greek According to the Text Followed in the Authorised Version Together with the Variations Adopted in the Revised Version*, F.H.A. Scrivener, ed., Cambridge: University Press, 1881).

Today's **copyright owner***, the Trinitarian Bible Society, merely echoes and begins its preface affirming,

> "The Textus Receptus printed in this volume is **the Greek text** followed by the translators of the English Authorised Version of the Bible first published in the year of 1611" *(H KAINH ΔIAΘHKH. The New Testament The Greek Underlying the English Authorised Version of 1611*, London: The Trinitarian Bible Society, 1976, Preface; emphasis mine). *"[T]he word of God is not bound" (2 Tim. 2:9). The true Holy Bible will not be bound by *special* copyright restrictions which require permissions and restrict *free* unaltered use, because God is the author and owner. Therefore the Scrivener text cannot be *the* word of God.)

Without examining the veracity of this claim in detail, others such as David Cloud, misinform (and err in the date) saying,

> "The **exact** Greek text underlying the King James Bible was reconstructed by Frederick Scrivener under the direction of the Cambridge University Press and published in **1891**"
>
> (It was actually printed in 1881, and again in 1883, 1884, 1886, 1890, 1908; see verso of Preface; F.H.A. Scrivener, *The New*, emphasis mine).

Scrivener's *Textus Receptus* is included in many digital online and Bible software editions, including Logos Research Systems, Online Bible, BibleWorks, WORDsearch, Theophilos Library, Olivetree, and many others.

The end of this chapter will document in detail why Scrivener's Greek text is not the "exact" text underlying the KJB and does not represent the "Originall Greeke" accessed by the translators (See Title page to the KJB New Testament 1611).

Jay P. Green's Greek-English *Interlinear Bible*

Some use Scrivener's Greek *Textus Receptus* in Jay P. Green's *Interlinear Bible, Greek-English*, with Green's faulty English below Scrivener's Greek. Green states on his copyright page that his Greek New Testament text is used by permission of the Trinitarian Bible Society. Green says, "The Greek text herein is purportedly that which underlies the King James Version, as **reconstructed** by F.H.A. Scrivener" (*The Interlinear Bible Greek-English*, Jay P. Green, ed., Peabody, MA: Hendrickson, 1984, Vol. 4, p. xi). This reconstruction was done incompletely, due to Scrivener's dishonest methodology. Green's preface notes a few of the discrepancies; many others are explored in-depth in the word-for-word examination of the Scrivener text presented in this chapter. In addition, in the General Preface to Vol. 2 of Green's four volume *Interlinear*, he says that his *Interlinear* Bible Greek-English has the "Greek words as printed in the Stephens Edition of 1550" (*The Interlinear Bible, Hebrew-Aramaic Old Testament*, Jay P. Green ed., 1993 printing, Vol. 2, Preface, pp. vii, xv). Therefore, Green's Greek may be a hybrid, and one should be cautious, looking for the unique errors of each individual text. (The next chapter will detail Stephen's errors). Green misrepresents his Greek text, calling it "the original Greek" (*Interlinear Bible Greek-English*, Vol. 4, p. vi). This chapter will document 20 errors in Scrivener's Greek text, where his text does not follow the "Originall Greeke" followed by the KJB translators, ancient Greek manuscripts and pure vernacular Holy Bibles. It will document even more places where Greek manuscript evidence exists to support readings where he wrongly charges the KJB with following the Latin. Hendrickson Publishers, Baker Books, Sovereign Grace, Associated Publishers, and MacDonald Publishing and others are *unwisely* distributing Green's Interlinear.

Some, who understand little about translation, actually *think* that Green's English on the line below his Greek is *the* literal translation of the Greek word. Those studying with the illusion that there is one English word, which is *the* "literal" translation of one Greek word, need to examine a copy of a Greek Concordance, such as Wigram's or Smith's. All translations must and do translate one Greek word with any number of different English words, based upon the context. The Greek New Testament vocabulary was about 5000 words; the English vocabulary is easily 500,000 words. Of his English translation Green even admits,

> "Still, it is **not** in a true sense an absolutely **literal** representation of the Hebrew or Greek words" (*Interlinear Bible Hebrew-English*, vol. 2, p. viii).

Yet that is the impression that most neophytes gather. After conceding that his verb tenses are subject to qualification, he does admit that the grammar, in many cases is not literal,

> "It is certainly not a grammar. Students must not use it in learning Hebrew or Greek grammar" (*The Interlinear Bible Hebrew-English,* Vol. 2, p. ix)

Additionally he chooses English words based on their SIZE, not on their accuracy of equivalency. He confesses,

> "[W]here the Greek word is **short**, but the English equivalent is **long**, a substitution may have been given..." (*Interlinear Bible Greek-English*, Vol. 4, p. xiv).

> "Placing English words under Hebrew words was very difficult when a **short** Hebrew word may be expressed properly only by a **long**

> English word or even by several words" (*The Interlinear Bible Hebrew-Greek-English* (one volume edition), Jay P. Green ed., Peabody, MA: Hendrickson, 1986, Preface).

> "[I]t has been necessary for us to adopt either a **different word** for translation, or a shortened form..." (*The Interlinear Bible Hebrew-English*, Vol. 2, p. xiii).

> "The cost of resetting the Hebrew **to fit** a fully literal translation into English would have been so great..." (*The Interlinear Bible Hebrew-English*, Vol. 2, p. viii).

> "In causative verb tenses a **shortened translation** was frequently required...Due to **limitations of space**, we were not always able to translate the participle..." (*The Interlinear Bible*, Preface).

Green's English words are corrupt, taken from corrupt "lexicons" such as "Strong," "Vine," "Trench," "Thayer," "BrownDriver-Briggs," (sic) and "Gesenius" (*The Interlinear Bible Greek-English*, Vol. 4, p. xv; *The Interlinear Hebrew-English*, vol. 2, pp. x, xiv). Such lexicons and their authors will be thoroughly discredited in this book. He says that, "Through the use of *The Interlinear Bible*, one can utilize the lexicons, word books, and other aids..." (*The Interlinear Bible*, Preface). Therefore one is not reading Green, or any sort of literal English translation, but the nefarious lexical definitions of these corrupt lexicons.

Green is a five-point Calvinist, carrying these heresies, like live viruses, on to everything he touches. (This heresy was also held by Theodore Beza, Edwin Palmer, NIV committee leader, Spiros Zodhiates, corrupt Greek reference book editor. It is exposed at the end of this chapter.) Such lack of spiritual discernment bites at Green's beliefs about the Bible, chomping

the Trinitarian proof text (1 John 5:7) and other verses (Acts 9:5, 6 etc.) with these words, "We have not deleted these from the Greek text supplied by the Trinitarian Bible Society, though **we do not accept them as part of the true** deposit of the Holy Scriptures" (*The Interlinear Bible Greek-English*, Volume 4, p. xi.)

Bad RV Origin of Scrivener's Greek *Textus Receptus*

Scrivener's Greek *Textus Receptus*, magnified by some as if it were the original, was "constructed" **by** and **for** the Revised Version Committee of Westcott and Hort of 1881! As an RV committee member between 1873 and 1880, Scrivener was given the assignment to back-translate the KJB into Greek to ascertain the KJB's Greek basis. Those who use Scrivener's TBS edition, thinking that they must go *back* to the Greek, have placed themselves in the foolish position of using a Greek text that was created using the *English* King James Bible! D.A. Waite Jr. says, "This Greek New Testament was specifically **created** to **reconstruct**–as far as possible–a Greek text "presumed to underlie" the English of the Authorized Version." "In those KJB portions with no known Greek support, Scrivener (a man of great textual integrity) let the readings of Beza's 1598 Greek NT stand (p. 655). He refused to backwards translate from Latin to Greek!" (D.A. Waite, Jr., *The Doctored New Testament*, Collingswood, NJ: The Bible For Today Press, 2002, p. i, footnote 5, last line). This chapter proves that the KJB followed Greek, not Latin, as Waite pretends. What Scrivener did was to create an entirely new entity, a Greek text that matches no other Greek text on earth and which matches no Holy Bible ever made, not even the KJB. It is not Beza's text, as some pretend; it certainly follows no other edition of the *Textus Receptus* in the minutiae. It is Scrivener's own mix and therefore not authoritative at some points. Although the text is titled, "the text followed in the Authorized

Version," Scrivener takes an entire page admitting and delineating why and where it is *not* (Scrivener, *The New*, p. 656).

Scrivener admits his *Revised Version* assignment,

> "The text **constructed by** the English **Revisers** [RV] **in preparation for their Revised Translation** was published in **two forms** at Oxford and Cambridge respectively in 1881. The Oxford edition...incorporated in the text the readings adopted by the Revisers...The Cambridge edition, under the care of Dr. Scrivener, gave the Authorized [Greek] text with the variations of the Revision mentioned at the foot...The Titles in full of these two editions are:-
>
> 1. "The New Testament in the Original **Greek**, according to the Text **followed in the Authorized Version**...Edited for the Syndics of the Cambridge University Press, by F.H.A. **Scrivener**...1881.
> 2. ...The [Westcott-Hort] Greek Testament, with the Readings adopted by the Revisers...1881" (F.H.A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, Eugene, Oregon: Wipf and Stock Publishers, 4th ed., Edward Miller, 1997 reprint of 1894 George Bell and Sons, Vol. 2, p. 243).

Secrets of Scrivener's Original Preface

Co-committee member Philip Schaff said of these two working Greek texts, "they were carefully prepared by two members of the New Testament Company of the Canterbury **Revisers**...." Schaff boasts that Scrivener's Greek Text had

"value in connection with the English Revision, and supplement each other." Schaff states that "Scrivener puts the new readings at the foot of the page, and prints the displaced readings of the text in heavier type." Their second Greek text did the opposite (Philip Schaff, *A Companion to the Greek Testament and the English* [Revised] *Version*, New York: Harper and Brothers, 1885, 2nd edition, Revised, p. 282). The telling RV notes and heavy type which reference RV changes have now disappeared from today's TBS and Green editions.

Today's edition of Scrivener's Greek New Testament text, printed by the Trinitarian Bible Society does *not* contain Scrivener's revealing *original* preface. (For documentation purposes both the original and the new TBS editions are now available from AV Publications.) Scrivener's Preface has been replaced by ones written by the TBS and Green. Reading the original preface will make it clear *why* this *actual* preface is not included in modern editions which appeal to Textus Receptus (TR) supporters who despise the Westcott and Hort *Revised Version*. Scrivener begins his *original* preface by explaining his RV Committee's charge to him to create this volume for comparison purposes for their project. In the original preface Scrivener gives a seven page description of the purpose of the work as related to his RV work. He adds an eight page appendix at the end of the volume listing the verses where he departs from the readings of Beza's Greek text. **He adds a final page to show *some* of the places where *he did not follow* the Greek text underlying the KJB** (Scrivener, *The New*, p. 656).

Observe four points, as you read the upcoming abstract from his original preface:

1. Scrivener admits that his Greek text was done *for the Revised Version Committee.*

2. Scrivener admits that it is generally a **back-translation of the English KJB** into Greek — a Greek text created FROM the ENGLISH Bible.

3. Scrivener admits that his Greek text's paragraph divisions and punctuation are not from *any* Greek editions, but are taken from the English *Revised Version* (RV).

4. Scrivener created a false set of criteria for creating his text, perhaps due to his desire to downgrade the scholarship of the KJB translators, when compared to those of his RV committee. He used *only*,

> "Greek readings which might **naturally** be known through **printed editions** to the revisers of 1611 or their predecessors" (Scrivener, *The New*, p. viii).

He is *excluding* Greek **manuscripts** (hand written, not printed), whose readings were widely known in 1611 and as far back as the 1500s, by even Erasmus. Those Greek readings are *now* available in printed Greek editions and were also available to Scrivener. He pompously and wrongly assumes that the KJB translators were not familiar with the readings in old uncials [all block capital letters], like Vaticanus. Although Scrivener was familiar with these Greek readings in the texts of Griesbach, Tischendorf, Tregelles, Alford, and even Westcott, his trumped-up criteria would not allow him to include these Greek readings, because these **printed** texts post-date the KJB translation. The KJB translators did not work under Scrivener's 'criteria,' but lived in an era rich with handwritten manuscripts and knowledge of ancient Greek

readings. They had ancient Greek readings the critics had only recently 'discovered.'

Scrivener had to hide the astuteness of the KJB translators. So he pretended that they had found certain readings (over 59) in a Latin, not a Greek Bible. Therefore he would not translate them into Greek, although *he had* Greek manuscript evidence for them, but *assumed* the translators did not. In other words, when the RV committee compared their two man-made Greek texts, they could pretend that the modern critics had made improvements to the *Greek* text.

Scrivener's original Preface admits that his Greek text was only created because the RV's changes from the KJB (Authorised Version) burst the seams of the RV margin. His original Preface says, in part—

> "The special design of this volume is to place clearly before the reader the variations from **the Greek text represented by the Authorised Version** of the New Testament which have been embodied in the **Revised Version**. One of the Rules laid down for the guidance of the **Revisers** by a Committee appointed by the Convocation of Canterbury was to the effect "that, when the Text adopted differs from **that from which the Authorised Version was made**, the alteration be indicated in the margin." As it was found that a literal observance of this direction would often crowd and obscure the margin of the **Revised Version**, the **Revisers** judged that its purpose might be better carried out in another manner. They therefore communicated to the Oxford and Cambridge University Presses a full and carefully corrected list of the readings adopted which are at variance with the **readings "presumed to underlie the Authorised Version,"** in order that they might be published independently in some shape or other. The University Presses have accordingly undertaken to print them in connexion with complete Greek texts of the New Testament. The responsibility of the **Revisers** does not of course extend beyond the list which they have furnished.

The form here chosen has been thought by the Syndics of the Cambridge University Press to be at once the most convenient in itself, and the best fitted for giving a true representation of the **Revisers'** work....The Cambridge Press has therefore judged it best to set the readings actually adopted by the **Revisers at the foot of the page [omitted in TBS & Green editions]**, and to keep the continuous **text** consistent throughout by making it so far as was possible **uniformly representative of the Authorized Version**. The publication of an edition formed on this plan appeared to be all the more desirable, inasmuch as the **Authorised Version was not a translation of any one Greek text then in existence, and no Greek text intended to reproduce in any way the original of the Authorised Version has ever been printed.** [subjective and incomplete back-translation of the AV (KJB) into Greek]

In considering what text had the best right to be regarded as **"the text presumed to underlie the Authorised Version,"** it was necessary to take into account **the composite nature of the Authorised Version**...Beza's fifth and last text of 1598 **was more likely than any other to be in the hands of the King James's revisers**...There are however **many places in which the Authorised Version is at variance with Beza's text**; chiefly because it retains language inherited from Tyndale or his successors, which had been **founded on the text of other Greek editions**...These uncertainties do not however affect the present edition, in which **the different elements that actually make up the Greek basis of the Authorised Version have an equal right to find a place** [subjective and incomplete back-translation of AV into Greek].

Wherever therefore the Authorised renderings agree with other Greek readings which **might naturally be known through printed editions to the revisers of 1611 or their predecessors, Beza's reading has been displaced from the text** in favour of the more truly representative reading, the variation from Beza being indicated by * [* is omitted in TBS and Green editions]. It was manifestly necessary to accept only Greek authority, though in some places the Authorised Version corresponds but **loosely** with any form of the Greek original, while it exactly follows the Latin Vulgate [This will be proven false]. All **variations from Beza's text of 1598, in number about 190**, are set down in an Appendix at the

> end of the volume, together with the authorities on which they respectively rest. Whenever a Greek reading adopted for the **Revised Version** differs from the **presumed Greek original of the Authorised Version**, the reading which it is intended to displace is printed in the text in a thicker type, with a numerical reference to the reading substituted by the **Revisers**...For such details the reader will naturally **turn to the Margin of the Revised Version** itself...
>
> It was moreover desirable to punctuate in a manner not inconsistent with the **punctuation of the Revised Version**, wherever this could be done without inconvenience...
>
> The **paragraphs** into which the body of the Greek text is here divided are those **of the Revised Version**, the numerals relating to chapters and verses being banished to the margin. The marks which indicate the beginning of paragraphs in the Authorised Version do not seem to have been inserted with much care...(emphasis mine; ***The New Testament in Greek According to the Text Followed in the Authorised Version Together with the Variations Adopted in the Revised Version***, F.H.A. Scrivener, ed., Cambridge: University Press, 1881; See preface, pp. v-xi).

The punctuation and paragraphs of the RV are retained in the Greek TBS and Green editions. These are scarcely 'original' and are highly dubious, originating from this committee of arch-heretics. Scrivener adds that certain elements in Beza's Greek (e.g. some accents) are "discarded" or changed to what "appeared" correct to Scrivener (Scrivener, *The New*, p. xi).

Scrivener admits his imprecise reconstruction of the Greek text is based in places on "presumed" words, "more likely" texts, "uncertainties" and "precarious" ideas about what "appears to have been" the KJB's sources (Scrivener, *The New*, pp. v, vii, viii, 655, 656). This hardly constitutes a final authority and Scrivener had no intention of creating an inspired edition. Maurice Robinson says that this edition does not even reflect "Scrivener's own textual preferences..." as the previous chapter documented (Maurice Robinson, *Crossing Boundaries in New Testament Textual Criticism: Historical Revisionism and the Case of Frederick Henry Ambrose Scrivener*, http://rosetta.reltech.org/TC/vol07/Robinson2002.html).

Scrivener's Greek text can be helpful, as demonstrated at the beginning of this chapter. But a one-man RV committee intellectual exercise is *hardly* a letter-for-letter repository of the inspiration of the Holy Ghost for this generation.

Scrivener's Big Lie vs. The Facts

Scrivener gives a list of 59 places in the KJB (a list he admits is "quite incomplete") which were "not countenanced by any **earlier edition** of the Greek" but which '**appear**' to follow "the Latin Vulgate" (Scrivener, *The New*, p. 655). Notice that he does *not* say "any edition of the Greek." Notice that he does *not* say, "any Greek manuscript." He artificially limits his reconstructed text to "**printed editions**" "**earlier**" than the KJB. ***Everyone* misreads and misunderstands him**; perhaps that was his intent.

In these 59 plus places he follows Beza's Greek *Textus Receptus*. His text is wrong in these and the other undisclosed places for four reasons, the details of which will be thoroughly documented at the end of this chapter:

Fact 1: Scrivener's text is based on faulty criteria. He only used "Greek readings which might naturally be known through **printed editions** of the revisers of 1611 or their predecessors." In other words, he assumed, as he admits, that he knows what Greek evidence the KJB translators had. He assumed they had only "printed editions," not old hand-written manuscripts (*manu* means 'hand'; *scripts* means 'written'). This is a bald assumption. **The KJB translators very obviously had Greek evidence because the readings, which he pretends came from the Latin, are in MANY Greek printed editions today**. Scrivener even had these Greek editions; he "assumed" that the KJB

translators did not know of these readings, *since* they only appeared in "printed editions" since the KJB translation. Totally false is *the self-limiting criteria* he established to construct his Greek text (i.e. only *printed* editions *before* 1611, not Greek manuscripts pre-dating the KJB or Greek printed editions post-dating the KJB). The KJB translators had a wealth of hand-written manuscripts, compiled for 1500 years before the printing press was widely used. Perusal of the catalogues of the libraries in England before and during the KJB translation reveals many, many of these. The royal library and British Universities were storehouses of Bible manuscripts.

Fact 2: Scrivener's text is based on human fallibility. He says his Greek choices in some places are only based on what "appears" to him. He gives what he admits to be a very "incomplete" list of places where he inserts non-KJB Greek ideas, abandoning the reader to wonder where his *other* mistranslations are located. He admits that his decisions are "precarious." He confesses,

> "In the following [59] places the Latin Vulgate **APPEARS** to have been the authority adopted in preference to Beza. The present list is **probably QUITE INCOMPLETE**, and a few cases seem **PRECARIOUS** (capitalization mine for emphasis; Scrivener, *The New*, pp. 655, 656).

Fact 3: Scrivener's own text is peppered in these 59 places (and some others) with *faulty* vernacular-based texts. In the places where Scrivener does not follow the Greek text underlying the KJB, he follows Beza. Unknown to most TR advocates, Beza followed among other things, a Latin translation of the Syriac Bible, which makes it yet another

Greek edition, in addition to Scrivener's, which was taken from a vernacular Bible. Complete documentation about Beza, including a quote from his own revealing Preface, is included at the end of this chapter. Scrivener's use of Beza's edition instead of the KJB's "Originall Greeke" does not represent the God-honored text.

"Professing themselves to be wise, they became fools" (Rom. 1:22)

Fact 4: Scrivener is unscholarly in assuming something that opposes everything that the KJB translators ever said in print. On the title page of their New Testament the KJB translators said they used the "Originall Greeke," not any Vulgate readings.

Their detailed notes, taken by translator John Bois, never mention following the Latin Vulgate Bible. They list many other sources for reference, including one reference to the "Italian" Bible, and two to the "Old Latin," but NEVER to the Latin Vulgate (Ward Allen, *Translating For King James: Notes Made by a Translator of King James's Bible*, Vanderbilt University Press, 1969, pp. 41, 47, 113). The Italian Diodati and the Old Latin are pure editions. **Scrivener did not have access to these recently discovered notes of the translators.** Therefore what he "assumed" has been proven wrong and Scrivener's text along with it.

Even the Latin Vulgate itself carried with it a large majority of readings from the pure Old Itala Bible. The Old Itala's origin goes back to the work of the "Holy Ghost" in Acts 2, when "out of every nation under heaven"..."every man heard them speak in his own language." The superscription above the cross was in Latin, as well as in

Greek and Hebrew (Luke 23:38). Many spoke Latin, especially those who lived in the countryside and provinces. The gift of tongues provided a way for the scriptures to be immediately put into Latin, as well as other extant languages.

The *scriptural* viewpoint of vernacular scriptures shows them as "Holy Ghost" inspired and concurrent with Greek scriptures, via Acts chapter 2. Paul, the one who penned much of the New Testament said, "I speak with tongues more than ye all..." (1 Cor. 14:18). As penman of much of the New Testament, the reason for his gift was obvious. His statement would lead to the conclusion that Paul's epistles would have been "inspired" in numerous languages and he, as well as others, would have had the gift to put the rest of the New Testament into all known languages of the day. The Bible never shows an exclusivity to the Greek language. This is made apparent by the kind of gift the Holy Ghost gave in Acts 2. Nor does it place Greek 'above' other languages, given the involvement of the "Holy Ghost" in the known languages of Acts 2.

God has preserved several original readings in the Old Itala, which were removed by unbelieving Jews from the Hebrew Old Testament and by the apostate Greek Orthodox church from the Greek New Testament (See elsewhere in this book for examples).

Again, the KJB translators expressly stated that they did not follow the Latin Vulgate. A very *large* percentage of the KJB translator's introductory "The Translators to the Reader" was taken up to express their utter contempt for the Catholic church and its Latin Vulgate. In the KJB's

preface the translators fearlessly said, "Now the Church of Rome" forces its members to —

> "...first get a license in writing before they may use them; and to get that, they must approve themselves to their Confessor, that is, to be such as are, if not frozen in **the dregs**, yet **soured with the leaven of their superstition.** Howbeit, it seemed too much to Clement the eighth that there should be any license granted to have them in the vulgar tongue...So much are they **afraid** of the light of the Scripture, (*Lucifugae Scripturarum*, as Tertullian speaketh) that they will not trust the people with it...Yea, so unwilling they are to communicate the Scriptures to the people's understanding in any sort, that they are not ashamed to confess that we forced them to translate it into English against their wills. This seemeth to argue a **bad cause**, or a **bad conscience**, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touchstone, but he that hath the **counterfeit**; neither is it the true man that shunneth the light, but the **malefactor**, lest his deeds should be reproved; neither is it the plain-dealing merchant that is unwilling to have the weights, or the meteyard, brought in place, but he that useth **deceit**...Yea, why did the Catholicks (meaning Popish Romanists) always go in jeopardy for refusing to go to hear it?...all is sound for substance in one or other of our editions, and the **worst of ours far better than their authentick Vulgar**...The Romanists therefore in refusing to hear, and daring to burn the word translated, did no less than despite the Spirit of grace...Whereas they urge for their second defense of their vilifying and **abusing** of the English Bibles, or some pieces thereof, which they meet with, for that Heretics forsooth were the authors of the translations: (Heretics they call us by the same right that they call themselves Catholicks, both being wrong) we marvel what divinity taught them so...For what varieties have they, and what **alterations have they made**, not only of their service books, portesses, and breviaries, but also **of**

their Latin translation?...Neither was there this **chopping and changing** in the more ancient times only, but also of late...let us see therefore whether they themselves be without fault this way...they that are **less sound themselves** ought not to object infirmities to others...Pope Leo the tenth allowed Erasmus's translation of the New Testament, so much **different from the Vulgar**...so we may say, that if the **old Vulgar** had been at all points allowable, to small purpose had labour and charges been undergone about framing of a new. If they say, it was one **Pope's private opinion**, and that he consulted only himself; then we are able to go further with them, and to aver, that more of their chief men of all sorts, even their own...**Inquisitors**...Bishop...Cardinal...do either **make new translations themselves**, or follow new ones of other men's making, or **note the Vulgar interpreter for halting**, none of them fear to **dissent** from him, nor yet to except against him...Nay, we will yet come nearer the quick. Doth not their Paris **edition differ** from the Lovaine, and Hentenius his from them both, and yet **all of them allowed** by authority? Nay, doth not Sixtus Quintus confess, that certain Catholicks (he meaneth certain of his own side) were in such a humour of translating the Scriptures **into Latin**, that **Satan taking occasion by them**, though they thought no such matter, did strive what he could, out of so **uncertain** and manifold **a variety of translations**, so to **mingle all things, that nothing might seem to be left certain and firm in them**? &c. Nay further, did not the same Sixtus ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the Latin edition of the Old and New Testament, which **the Council of Trent** would have to be authentick, is the same without controversy which he then set forth, being diligently corrected and printed in the printinghouse of **Vatican**? Thus Sixtus in his Preface before his Bible. And yet Clement the eighth, his immediate successor, published **another edition** of the Bible, **containing in it infinite differences** from that of Sixtus, and many of them **weighty and material**; and yet

> this must be authentick by all means....so all the while that **our adversaries do make so many and so various editions themselves**, and do jar so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting...We know that Sixtus Quintus expressly forbiddeth that any variety of readings of their Vulgar edition should be put in the margin; (which though it be not altogether the same thing to that we have in hand, yet it looketh that way;)...we have shunned **the obscurity of the Papist**...whereof their late translation is full, and that of purpose to darken the sense...yet by the language thereof it may be kept from being understood...**Many other things we might give thee warning** of, gentle Reader, if we had not exceeded the measure of a preface already" (The entire *The Translators to the Reader*, available from A.V. Publications, contains even more details of their distain for the Vulgate, the Catholic Church, and its new Latin derived English New Testament).

Scrivener's Leaven Examined and Proven False

Has anyone else actually examined Scrivener's trumped-up list of so-called KJB Latin-derived words before? (See Scrivener, *The New*, pp. 655, 656.) Scrivener's list requires knowledge of *both* Latin and Greek, as well as access to various Greek and Latin editions. I suspect God wanted to expose Scrivener, as almost fifty years ago he gave me a private Latin tutor; for the last 50 years he has kindly surrounded me in a world of wall-to-wall antique and modern reference books. Shockingly, when this list is actually examined the following is discovered:

1. Many, many of the instances cited on the Scrivener's so-called 'Latin list' **are countenanced by Greek texts**. In just one book at my fingertips I found **Greek support, representing the oldest Greek manuscripts, for 24 out of his 59 listed instances**. (Individually documented at the end of this chapter.)

In 1996 Charles N. Tinsley, missionary to Greece, scoured Greece for Greek New Testaments, both the ancient text and the modern Greek. He sent five of his discovered treasures to me. Two of them were parallel Bibles with "The New Testament in **Ancient** and Modern Greek" in parallel columns. One was "Printed for the Gideons International by United Bible Societies." The UBS can fool some of the people most of the time, but they can not fool Greeks all of the time, who have used the *Textus Receptus* since the New Testament was first given. **These "Ancient" editions I received from Missionary Tinsley have the KJB reading, which Scrivener pretends are "Latin" only, in nearly half of those 24 instances (noted as "Ancient" Greek on the following pages).** And these were printed by the corrupt UBS at that! The modern Greek parallel also had the KJB reading many times. Brother Tinsley wrote the following note inside one of them, "This came from the Greek Orthodox Bookshop. The lady told me that this is the most ancient text they have" (Some include: *The New Testament in Ancient and Modern Greek*, United Bible Societies, UBS – EPF-1978-30M-263DI; *The New Testament in Today's Greek Version (Ancient text with Today's Greek translation)*, United Bible Societies, 1989, Greek Diglot New Testament, UBS-EPF 1993-50M-TGV263DI).

2. In all 24 instances Scrivener also had access to Greek editions which match the KJB.

3. The KJB follows Tyndale or other earlier English Bibles in all of these 59 choices. This was done according to the rules laid down for their translation. Therefore the question is not entirely 'what Greek sources did the KJB translators have?' but 'what Greek manuscripts, pre-English and Old English Holy Bibles did Tyndale, the continental traveler, have access to over 350 years before Scrivener?' (See G.A. Riplinger, *In Awe of Thy Word*, Ararat, VA: AV Publications, 2003 for details). That question

neither Scrivener nor anyone else can answer. Documented elsewhere in this book is evidence proving that God has used editions other than the Greek and Hebrew to preserve certain readings.

4. In several cases, the KJB would have had to translate a nonsense sentence, not countenanced by the English language. Scrivener's RV, likewise adds words in these cases.

5. In a few cases, the reading of the KJB is merely one of the many English synonyms of a Greek word, which the KJB and all new versions use in either this or other places. He charges that in a few places the KJB "corresponds but **loosely** with any form of the Greek original..." (Scrivener, *The New*, ix). Loosely or tightly, it still corresponds and he has no right to assume they had no Greek evidence just because the Latin Bible also says something similar. All Bibles are similar.

If one or two questions in Scrivener's 'Latin list' remain, after considering all of these explanations, it would be easier to ascribe honesty to the KJB translators than to Scrivener. They said that they followed "the Originall Greeke." They said they had Greek evidence for their choices. If Scrivener wants to charge them with lying, he must prove that they are lying. The KJB translators have shown that they *believe* the Received text used by all pure Bible versions. Scrivener, in his book *Six Lectures*, has flatly declared that he *does not believe* many of the important verses and words in this Received text, but often prefers the Vaticanus and Sinaiticus MSS.. Who is more believable? Obviously we must trust the men whom God entrusted to translate the Holy Bible (KJB) that has been used

for 400 years, not *one* man who was party to the production of the corrupt *Revised Version* with Westcott, Hort and Vaughan.

Where is Scrivener's RV today? God has shown what readings *he* is preserving.

Conclusion: Scrivener's Greek *Textus Receptus* does *not* represent, as D.A. Waite alleges, the "EXACT GREEK TEXTUS RECEPTUS THAT UNDERLIES THE KING JAMES BIBLE." The case is closed with the following documentation (quote from *Scrivener's Annotated Greek New Testament,* NJ, Collingswood: Dean Burgon Society Presses, title page).

Scrivener's Leaven: The Documentation

Scrivener's one-man Greek text (and George Ricker Berry's *Greek-English Interlinear*, discussed thoroughly in the next chapter) prove to have bits of coal which crumble at the cut of a diamond-sharp vernacular Holy Bible, ancient Greek manuscripts, and Greek Bibles. Scrivener pretends that the KJB readings in the following verse are not 'the' original. Therefore Scrivener's is not the "exact" "Originall Greeke" text that underlies the KJB in the following verses. The following analysis of 52 verses from Scrivener's list of 59 so-called Latin-based KJB readings, includes 24 instances (noted with a *) where Greek textual evidence was easily available, even in my office, to contravene Scrivener's list. His text is no more valid than any other Greek edition of the *Textus Receptus* which misrepresents these 24 verses. Most are not debatable at all. The other instances are easily explained. Any apparent lack of Greek basis for a few items can remain afloat only because so small a percentage of the over 5,300 Greek manuscripts have *ever* been collated and published. The following also documents 20 errors in his Greek *Textus Receptus*. His text has *other* errors not listed in this book. These are samples and do *not* represent all of

Scrivener's departures from the "Originall Greeke" (Scrivener, *The New*, pp. 655, 656). The following also includes evidence from a collation completed for this book by Dr. Nico Verhoef of Switzerland. It documents Scrivener's departures from the old Reformation Bibles of Europe, including the Dutch Statenvertaling (1637 ed.), German Luther (1565 ed.), Swiss Zwingli (1531 ed.), French Martin (1855 ed.), Spanish Reina (1569), and Italian Diodati (1661 ed.). Also examined were various other Received Text editions, such as the Dutch 1563, German 1522, 1534, 1545, 1760, the French Olivetan (1535 ed.), French Ostervald (1890 ed.) and the Spanish Reina-Valera 1865) (letter on file). (All of the aforementioned Reformation-era Bibles were not examined for all verses, therefore the omission of a Bible in a listing does not indicate that it does not match the KJB. The Bibles that were used may not always be the original first edition, but may be a later printing, as noted.)

20 errors in Scrivener's *Textus Receptus* and 24 errors (and 53 highly questionable places) in his 'Latin list'

Matt. 12:24, 27; Mark 3:22; Luke 11:15, 18, 19: The first usage of Beelzebub in the Greek and English New Testament is spelled '**Beelzebub**,' ending with a 'b.' Even Scrivener spells it correctly in Matt. 10:25. Ignoring the principle of first mention, Scrivener spells it incorrectly, as 'Beelzebu**l,**' ending with an 'l' in the remainder of the New Testament. In all 7 places the KJB reading of **Beelzebub** is seen in Tyndale, who had access to very early English Bibles, as well as Greek and vernacular Bible manuscripts, unavailable to Scrivener who lived nearly 400 years further from the original. Scrivener is following the Greek (Catholic) Complutensian which, like him, only used the spelling "Beelzebub" in Matt. 10:25. Matching the KJB are pure vernacular Bibles such as the German, Danish, Latin,

Italian, Galice, and Bohemice, as seen in the Nuremberg Polyglot of 1599, as well as Zwingli's Swiss of 1531, Luther's German of 1565, and the Italian Diodoti, 1661 edition. Did God give the entire body of Christ *worldwide*, the wrong spelling or did one apostate church (Greek Orthodox) and a few Greek editors carry forward an error? Jesus revealed truth to "babes" who read Bibles, not 'brains' who spurn revivals. Scrivener and George Ricker Berry's *Greek-English Interlinear* (Stephanus's Text) spell it wrong (George Ricker Berry, *Greek-English Interlinear New Testament*, Baker Book House reprint of original edition issued by Handy Book Company, Reading PA, 8th printing, September 1985 taken from the 1897 Hinds and Noble, *The Interlinear Literal Translation of the Greek New Testament*, etc. and *A New Greek-English Lexicon to the New Testament*, etc.).

Scrivener pretends the KJB took its spelling here from 'the Latin,' which is just one of many correctly spelled vernacular Bibles (even the NIV spells it correctly!). Actually the correct spelling is a Hebraism taken from the Old Testament where Baal-zebub is seen in such places as 2 Kings 1:2, and 1:3 in all Bibles. The modern version's, Beelzebul, is seen nowhere in the Hebrew Old Testament, but is a N.T. corruption. Bible critics excuse it by calling it an Aramaic variant, the 'lord of dung,' rather than the correct Hebrew 'lord of flies' (Schaff, *Companion*, p. 29).

***Mark 13:37** Scrivener gives the false impression that this and scores of other KJB readings are "not countenanced by" Greek. In fact the KJB reading is seen in the Greek texts of Lachmann, Tischendorf, Tregelles, and Alford, who have never been charged with basing any readings on the Latin Bible (See Berry's *Interlinear* footnote).

***Mark 14:43** The KJB omits the word "being," wrongly included in both Berry's and Scrivener's texts. Like the

KJB, it is omitted by the Greek texts of Westcott, Lachmann, Tregelles, Tischendorf and is bracketed by Alford. (Even corrupt texts, such as these, represent the true text in the main, or they could not pass as 'the Bible.') Why does Scrivener try to misrepresent the KJB's Greek base? (See Berry's *Interlinear* footnotes.) Tyndale also correctly omits it. The "Ancient" Greek New Testament, actually from Greece, matches the KJB (See "Scrivener's Leaven Examined and Proven False" for bibliographic information). The German of 1565 and the Swiss of 1531 read like the KJB.

***Luke 1:35** The Greek text of Lachmann adds "of thee" in brackets. Berry's *Interlinear* (Stephanus) wrongly omits it all together. Scrivener seems to charge that it is coming from the Latin *nascetur*. But even Lachmann recognizes it as Greek, as does Tyndale (See Berry's *Interlinear* footnote). Although Scrivener questions the KJB, he includes "of thee" in his Greek text. The KJB matches the Dutch of 1637, the German of 1565, the Swiss of 1531, and the French of 1855.

***Luke 1:49** The Greek texts of Westcott, Lachmann, Tregelles, and Tischendorf follow the reading Scrivener accuses the KJB of following without Greek evidence (See Berry's and Scrivener's footnotes). Tyndale matches KJB.

***Luke 23:34** Scrivener claims the KJB translators follow *sortes* (Latin: lots), but both the Greek texts of Alford and Tischendorf have the plural 'lots' in Luke 23:34, as does the KJB (See Berry's footnote). Both Scrivener and Berry's Greek texts wrongly have the singular 'lot' in all gospels (Matt. 27:35 Mark 15:24 and John 19:24). The Bishops,' Coverdale, and Tyndale editions have the

plural like the KJB. The KJB matches the Italian Diodati of 1661, as well as the old Spanish.

***Luke 23:46** Scrivener claims that the KJB is following the Latin 'commendo' (Latin: commit, commend), but the Greek texts of Lachmann, Tischendorf, Tregelles, Alford and Westcott also have the Greek "I commit" (I commend). (See Berry's footnote; See also Scrivener's footnote on Luke 23 admitting that the Westcott and Hort text has "commend"). The "Ancient" Greek New Testament from Greece matches the KJB.

***John 7:9** Scrivener claims the KJB follows the Latin by omitting "and," but the Greek texts of Griesbach, Tischendorf, Tregelles also omit "*de*" (and), as does Tyndale. (See Berry's *Interlinear* footnote.) Yet both Berry's and Scrivener's wrongly keep "and." The KJB matches the German of 1565, as well as the Swiss of 1531.

John 10:16 Scrivener says that the KJB translated the Latin, *unum ovile* (one fold), instead of 'one flock.' The Greek manuscripts followed by the Great Bible and the Geneva Bible of 1557 match the KJB. A fold is an enclosure; this is a word-picture about Christ's body. It is a parallelism in the KJB: "not of this **fold**...one **fold**." A fold can also refer to the aggregate of sheep; thus fold would simply be a synonym for the Greek for 'flock' (*Oxford English Dictionary*). Scrivener's and Berry's Greek destroy the parallelism saying, 'not of this **fold**...one **flock**.'

***John 12:26** The KJB joins the Greek texts of Griesbach, Lachmann, Tischendorf, Tregelles, and Alford in

omitting "and" before "if any man." Berry and Scrivener both include it in error. (See Berry's and Scrivener's footnotes at John 12:26.) The "Ancient" and modern Greek New Testaments from Greece match the KJB. The old Spanish omits "and," also.

***John 18:1** The Greek texts of Griesbach, Tischendorf, and Lachmann, as well as Tyndale, have the same reading as the KJB (See Berry's footnote).

Acts 2:22 The KJB's word "approved" matches Tyndale's Greek source. Berry's and Scrivener's both err. The KJB matches the German of 1565, the Dutch of 1637, the Swiss of 1531, the French Martin of 1855, the Italian Diodati of 1661, and the old Spanish Bible.

Acts 4:32 The KJB's "one heart" is in Tyndale. All of the critical Greek texts have a variant here, omitting the definite article as the KJB does.

****Acts 6:3** The KJB reading "we may appoint," as opposed to "we will appoint" of Berry's and Scrivener's, is in the Greek text of Westcott, in the Greek *Textus Receptus* text of **Elzevir**, as well as in Tyndale's Version. The modern Greek New Testament also matches the KJB. The KJB matches the Dutch of 1637, the German of 1565, the Swiss of 1531, and the Italian Diodati of 1661.

Acts 7:26 The KJB agrees with Tyndale saying, "would have set them at one again." The KJB matches the French Martin of 1855.

Acts 7:44 Berry's adds the Greek word for "among," (before "our fathers") which Scrivener's does not include. This

is also omitted by Lachmann, Tregelles, Tischendorf, and Alford which read "to our." (See Berry's *Interlinear.*) The KJB omits "he who" as does Tyndale; however, it is in Scrivener and Berry's Greek. The KJB matches the old Spanish, the Swiss of 1531, and the German of 1565.

Acts 10:20: Scrivener notes that the KJB adds "But," but actually it omits it. Scrivener is a confused man. The KJB omits the introductory "But" following Tyndale; Berry's and Scrivener's wrongly include it. The KJB matches the Italian Diodati of 1661, the French Martin of 1855, and the Dutch SV of 1637.

***Acts 13:1** The KJB agrees with Scrivener and Berry with the spelling for 'Simeon.' Scrivener's inclusion of this word in his 'Latin' list appears to be his error. Both the "Ancient" and the modern Greek New Testaments match the KJB.

***Acts 13:15** The KJB joins the Greek texts of Lachmann, Tregelles, Tischendorf, Alford and Westcott, as well as Tyndale, in including the word "any." Berry and Scrivener wrongly omit it. (See Berry's and Scrivener's footnotes). The KJB matches the Dutch of 1637, the old Spanish, the Italian Diodati of 1661, and the French Martin of 1855.

Acts 17:30: Both Tyndale and the KJB say "this ignorance." Both Berry and Scrivener's wrongly say "ignorance" alone. The KJB matches the old Spanish.

***Acts 19:20** The KJB and Tyndale say "the word of **God**," Berry's and Scrivener's say, "the word of the **Lord**."

> Scrivener is *thinking* 'the word of **Scrivener**.' Scrivener's book *Six Lectures* makes it clear that he is his own god, as he shows here once again. Placing this in a supposed Latin-based list is careless of Scrivener. Latin manuscripts do not agree in this verse. One Latin edition in my possession says, "*Ita fortiter crescebat sermo* ***Domini****, et invalescebat*" (*Jesu Christi Domini Nostri Novum Testamentum, Theodore Bezae, Londoni: Sumptibus Societatis Bibliophilorum*, orig, 1642, MCMLIV). *Domini* means 'Lord' in Latin; *Dei* is 'God.' Scrivener uses "Lord" in his Greek text; is he following the Latin??? Latin Vulgate editions differ sporadically, even those which supposedly are the same edition. The Italian Diodati of 1661 matches the KJB.

The KJB reading the "word of God" is based on a long history of ancient manuscripts and vernacular editions. Extant Greek manuscripts from as early as the 5th and 6th centuries, representing much earlier texts, have the word "God" in this verse (e.g. D, E); these are Greek manuscripts which Scrivener follows in other verses (see *Six Lectures*). Codex Cantabrigiensis uses "God" in both its Greek and Latin parallel edition (*Bezae Codex Cantabrigiensis*, ed. Frederick H. Scrivener, Cambridge: Deighton, Bell, and Co., 1864). The most ancient versions use the word "God" (e.g. Old Itala, it^{d}, it^{w} [fourth century]; Syriac, syr^{p} [fifth century] or earlier; the Armenian Bible, written in the 300s by Chrysostom et al.). Scrivener and Berry wrongly join the United Bible Society's 4th edition, edited by Catholic Cardinal Carlo Maria Martini. It states that its editors are "almost" sure that 'Lord' is better than "God" here. They are following the Vaticanus manuscript (see UBS^{4}, pp. 3, 484). The NKJV follows von Soden's error-filled collation used by the Hodges-Farstad so-called Majority Text. Not a lot of manuscripts were collated by von Sodden and these few were carelessly done (See *When the*

KJV Departs From the so-called Majority by Dr. Jack Moorman available from AV Publications).

When manuscripts are divided, the KJB always pays particular attention to the context and always confirms the deity of Christ. Although there are some manuscripts which use the word "Lord," the word "God" is critical here in proclaiming the deity of Christ. The book of Acts progressively builds a case for the deity of the Lord Jesus Christ. Acts 4 through 18 begins using the phrase the "word of God" eleven times. Chapters 8 through 15 of Acts follow, using the phrase "word of the Lord" six times. (This is similar to the pattern of the initial use of the term "God" in the Old Testament, *followed* by the introduction of the word "LORD.") Old Testament Jews knew about the "word of God" and the "word of the Lord." Acts 19:10 introduces the deity of Christ with the phrase, "word of the Lord Jesus." Through this phrase readers are being taught that the "Lord" of the Old Testament is "Jesus." Acts 19:20 culminates returning to the use of the phrase "word of God," thereby showing that Jesus is not only the "Lord," but he is also "God." Study of a verse's context and theological focus will always determine the correct reading when a question arises.

Acts 23:15, Acts 24:25, Romans 16:4, 1 Cor. 13:1, Col. 1:4, 1 Thes. 2:16 have readings in which the KJB matches Tyndale and his early sources.

***Acts 26:6** The KJB and Tyndale, along with the Greek texts of Lachmann, Tischendorf, Tregelles, Alford and Westcott, say "our fathers," not "the fathers" as does Berry's and Scrivener's (See Berry's and Scrivener's footnotes). The KJB matches the old Spanish, the German of 1565, the Swiss of 1531, and the French Martin of 1855.

1 Cor. 16:23 The KJB and the Geneva 1557 have "our Lord," while Berry's and Scrivener's have "the Lord." The KJB matches the old Spanish and the French Martin of 1855.

***Gal. 4:15** The KJB has "Where," joining the Greek texts of Lachmann, Tischendorf, Tregelles, Alford and Westcott, (instead of Berry's and Scrivener's "What"). Scrivener pretends it comes only from the Latin *ubi* (wherein, where, whereby). See Berry's and Scrivener's footnotes). The KJB reading is seen preserved in the old Spanish, the Dutch of 1637, the German of 1565, the Swiss of 1531, and the French Martin of 1855.

***Eph. 6:24** Among a number of typos in the first printing of the original 1611 KJB the word 'Amen' was omitted accidentally at the end of the book of Ephesians. Scrivener wants to pretend they were following the Vulgate. However, it was immediately placed back in the text *by the original translators* who fixed numerous errors of the press. It has remained in the Bible for nearly 400 years. Berry's *Interlinear* includes it; it is in both "Ancient" and modern Greek Bibles. Yet Scrivener's omits it because he thinks it came from the Latin. Again, Scrivener is his own god. Amen.

***Phil. 2:21** The KJB and Tyndale, along with the Greek texts of Griesbach, Lachmann, Tregelles, Alford and Westcott, say "Jesus Christ," rather than the incorrect inversion "Christ Jesus," as does Berry's and Scrivener's (See Berry's and Scrivener's footnotes). The KJB reading is seen in the Swiss of 1531 and the French of 1855.

***Col. 1:24** The KJB starts with "Who." Although Scrivener charges that 'who' comes from the Latin *qui*, and not

from the Greek, he includes it in his *Greek* text. Both Berry's and Westcott's remove 'who' and start with 'now.' Why does Scrivener list it as a word he does not use, when in fact he does? (*Nunc* means 'now' in Latin.) The KJB reading is preserved also in the Dutch of 1637 and the old Spanish.

***1 Thes. 2:12** KJB and Tyndale say "who [which] hath called." The margin of Westcott's text notes such a variant in the Greek text (See Scrivener's footnote).

1 Thes. 2:13 The KJB and Tyndale have "not *as* the word." The KJB clearly places the word "as" in italics. Scrivener places this phrase in his list of words coming from the Latin. However, the only word which matches the Latin is "as" (*ut*) and the translators place it in italics. Without it the English sentence is not grammatically correct. Scrivener is grasping at straws. The KJB reading is seen in the German of 1565, the Swiss of 1531, and the French of 1855, which include the word "as," using no italics. The Dutch of 1637 includes "as," placing it in italics, like the KJB. The old Spanish and Italian Bibles also match the KJB here.

!*1 Tim. 1:17 Scrivener is lying here. The same Greek word, *aion*, that the KJB translators (and Tyndale) translated as "eternal" here, is translated as "eternal" in Ephesians 3:11 ("the eternal purpose"). In fact, the KJB translators translated *aion* as 'eternal' 42 other times for a total of 44 times. Members of the church of England, especially those on the RV committee, had serious problems with the word 'eternal' and 'everlasting.' (See chapter on Liddell-Scott Lexicon, e.g. Dodgson). They constantly

turn *aion* into 'ages.' Are they hoping for a parole from hell? Both the "Ancient" and the modern Greek New Testaments match the KJB, as well as all Greek manuscripts and editions.

1 Tim. 3:15 Scrivener has strangely ascribed the KJB reading to the Latin expression *oporteat te*, which means "it behoves you." The KJB is based on the Greek word *dei*, which means "ought" or "behoves." The KJB translators needed no Latin to come up with their translation of the word "ought." The KJB (and all translations) translate that Greek word as 'ought' ("oughtest") numerous times; the KJB translated it as "behoved" in Luke 24:46. The Greek begins by addressing "thou" ("thou mayest know"); the subsequent use of "thou" is demanded in English and incomplete in any Greek text. Translation demands that it be filled in. The concluding term "thyself," as opposed to "one's self," is the only logical grammatical sequence, evidenced in many vernacular Bibles including Tyndale, and evidently in the "Originall Greeke" countenanced by the KJB translators. The German of 1565, the Swiss of 1531, and the old Spanish match the KJB.

***1 Tim. 4:15** Again, Scrivener charges the KJB with having no Greek basis for omitting ἐν (e.g. 'among'); yet the Greek texts of Lachmann, Tischendorf, Tregelles, Alford and Westcott join in omitting it also and ending with the one Greek word for "to all," just like the KJB (See Berry's and Scrivener's footnotes). The KJB matches the Dutch of 1637, the German of 1565, the French of 1855, and the old Spanish.

2 Tim. 1:18 Again, Berry's text does not match Scrivener's. Berry's word for 'ministered' ends in 'n,' (ν) while Scrivener's ends in e (ε). Scrivener's charge about Latin should not include the word '*ministravit*' which simply means 'ministered,' just as does the Greek word in all Greek texts. His Latin '*mihi*' is in Tyndale's Bible; Tyndale has hardly been accused of following a Latin exemplar. The KJB words "unto me" are in many vernacular Holy Bibles, such as the Dutch 1637, the German of 1565, the Swiss of 1531, and the French of 1855.

James 3:14 The Greek text has the plural "ye" and "your." To have these plurals refer to and modify a singular noun, "heart" would be a choice any English teacher could question. Therefore the KJB refuses to make a questionable grammatical choice and therefore uses the plural "hearts," *in this context* instead of "heart," as seen in Berry's and Scrivener's. Other vernacular Bibles, such as Tyndale, match the KJB, attesting to the original reading. The KJB matches the French of 1855 and the Old Spanish.

***1 Peter 2:13** The KJB omits the word "therefore," retained wrongly by Scrivener's and Berry's Greek texts. The KJB joins Lachmann, Tischendorf, Tregelles, and Alford's Greek texts in omitting this word. Vernacular editions, such as Tyndale, also omit it. Again Scrivener charges the KJB with following the Latin, when there was Greek evidence available. The KJB matches the German of 1565, the Swiss of 1531, and the old Spanish.

1 John 3:20 The KJB rightly omits the second use of "for," which if included, like Berry's and Scrivener's, creates a non-translatable nonsense sentence. The KJB is joined by Tyndale and other vernacular versions, reflective of the undoubtedly grammatically correct original. The KJB matches the Swiss of 1531, the Dutch of 1637, the German of 1565, the French of 1855, the Italian Diodati of 1661, and the old Spanish Bibles.

1 John 5:8: In the KJB and Tyndale, the last phrase says "these three," instead of "the three," as seen in Berry's and Scrivener's work. The "three" had already been referenced in the sentence. Therefore an antecedent is there, making "the," seem out of place. The KJB matches the Dutch of 1637, the German of 1565, the Swiss of 1531, the French of 1855, the Italian Diodati of 1661, and the old Spanish.

2 John 3: The KJB and Tyndale have "be," instead of "shall be," as seen in Scrivener's and Berry's. Scrivener is forgetting his subjective Canons of Textual Criticism, so strongly pronounced in his *Six Lessons*. The phrase "Grace be," is New Testament usage; "Grace shall be," is not. The KJB matches the Dutch of 1637, the German of 1565, the Swiss of 1531, and the Italian Diodati of 1661.

***Rev. 13:10:** A missing word, "into," is supplied by the Greek texts of Lachmann, Tischendorf, and Alford. (See Berry's and Scrivener's footnotes). Once again the Greek original followed by the KJB translators is lost in Scrivener's and Berry's one-man editions. Both the "Ancient" and the modern Greek New Testaments

match the KJB. The KJB matches the German of 1565 and the Swiss of 1531.

Rev. 16:11: The KJB and Tyndale omit the grammatically redundant second usage of ἐκ (because of). The KJB also matches the French Martin of 1855. Good Greek is not always good English (*if* it was actually in the Greek original at all). It is wrongly retained in Scrivener's and Berry's. (The NASB 1995 Update, which calls itself a formal equivalency translation, omits the Greek "And" countless times and few seem to care.)

Rev. 17:9 The KJB and Tyndale begin the sentence with "And," which Scrivener's and Berry's omit. The KJB could not have copied the Latin, as he charges, as the Latin version begins with *et hic* ("And this"). The KJB matches the German 1565 and the Swiss of 1531.

***Rev. 18:23** The KJB and the Geneva of 1557, as well as the Greek texts of Lachmann, Tischendorf and Westcott, agree on "shall shine," as opposed to "may shine," seen in Scrivener's and Berry's Greek editions. (See Berry's and Scrivener's footnotes). The "Ancient" Greek New Testament matches the KJB. The KJB also matches the Italian Diodati of 1661, the German of 1565, the Swiss of 1531, the French of 1855, and the Dutch of 1637.

Scrivener Drops Jesus

Scrivener admits that his list of 59 places where he did not follow the KJB's "Originall Greeke" is "quite incomplete and in a few cases precarious" (Scrivener, *The New*, p. 656). So, tiny land mines lurk on the lines of his text. One live bomb he neglects to mention is his omission of the name of "Jesus." His Greek text misrepresents Mark 2:15 where the KJB uses the name of Jesus

twice. Scrivener wrongly omits one of these instances. Phil 2:10 says, "That at the name of Jesus **every** knee should bow..." — both knees. Pure old Holy Bibles all include the name of Jesus twice. These include the Spanish *Reina Valera* pre-1599-1602, the French of 1599, and the Old Latin (pre-5th century). The name of Jesus occurs twice in today's good foreign editions. It is used twice in today's only pure Spanish Bible, the *Valera 1602 Purificada* (Mexico: Sembrador De La Semilla Incorruptible, 2008; available from A.V. Publications). It is even used twice in the sometimes marred *Reina-Valera* 1960. It is there twice in the French, *Le Nouveau Testament* (Traduit sur Les Textes **Originaux Grecs** Version D'Ostervald, Mission Baptiste Maranatha, 1996). The Polish New Testament has 'Jesus' twice, as "Jezzus...Jezusem" (Biblia To Jest Cale Pismo Swiete Starego I Nowego Testamentu Z Hebgajskiego I **Greckiego** Jezyka Na Ploski Pilnie I Wiernie Przetlomaczona). The list of vernacular Bibles which have the word 'Jesus' twice in Mark 15 is endless. The context will determine which reading is correct. If the name of 'Jesus' is replaced with the pronoun "He," as it is in the NASB and all new versions, it could refer to "Levi," seen in verse 14. God is not the author of confusion.

This analysis has demonstrated at least 20 errors in Scrivener's Greek *Textus Receptus* which have Greek textual support, 24 errors in his supposed 'Latin only' list which actually do have Greek textual support, and 53 places where his judgment can be seriously questioned. There are other errors in his text not discussed in this book.

Translator Exposes Scrivener's Departures

In his efforts to provide a Bible for the Gypsies of Romania, translator and missionary Peter Heisey, of Timisoara, Romania, evaluated Scrivener's Greek text and observed numerous departures from the Received Text. He states, "[I]n the minutiae

he [Scrivener] has a number of places (I've counted between 24 and 37 depending on how much mercy and grace I wish to exercise, and that is not a full comparison with the KJB) that are different than the reading underlying the KJB...[H]e ignored the old vernacular versions/readings, as well as other Greek texts and readings, which the KJB translators used as being the best representatives of the originals." The following is an abridgement of his collation (the veracity of which I have not confirmed in every detail, nor do I necessarily recommend the cited "majority text," or Dana & Mantey).

> "Scrivener also places an asterisk * where, in his text, he puts what he claims are the non-Beza readings which he alleges were used by the KJB translators (p. 648). **Yet in at least nine passages he rejected the Beza readings chosen or left by the KJB translators: Mark 9:42; John 8:6; 16:25; Acts 7:16; Acts 27:12; 1Corinthians 14:10; Revelation 9:19; 19:14, 18.** Even Scrivener himself in his Appendix shows the Beza support for the readings chosen by the KJB translators in these passages. Nevertheless, those readings are NOT the ones which Scrivener put in his text. Furthermore, on page 656, Scrivener lists some 60 instances where he thinks the KJB translators followed the Latin Vulgate in preference to Beza. Though the translators may not have followed Beza in all these cases, it is not necessarily true that the KJB translators followed the Vulgate. There is Greek support for these references as well. **In fact Scrivener himself kept at least nine of these alleged "Vulgate" readings in his text matching the KJV (Luke 1:25; 20:35; John 7:9; Acts 10:20; 13:1; 13:15; 17:30; Colossians 1:4; Colossians 1:24).** However, it is beyond the scope of this work to enter into a study of all of the items in the foregoing paragraph.
>
> An additional question to be dealt with in these kinds of situations is why Scrivener should be granted "final" authority in distinction from or over the KJB translators. I am in no way putting those men on an unwarranted

pedestal, but I am not convinced that Scrivener's capabilities would match the combined abilities of the KJB translators (or any one of them individually?).

The real problem with Scrivener's text is that in certain instances he did not adjust his text to match the readings underlying the King James Bible (KJB), in spite of the fact that it is thought that his intent and/or responsibility was to do so. The evidence for his failure to do this will follow. Often at issue is the fact the KJV translators evidently believed that the evidence for the reading they followed was better attested. They were convinced that it was the superior reading, and in fact better represented (exactly represented?!!) the text of the original. NOTE: I repeat, NOTE: The issue of "what Greek text" is not really the issue. The translators may not have followed an extant GREEK text or manuscript. The evidence they had for the **reading** they chose and followed evidently (for all we know) came from lectionaries, quotes in the church fathers, vernacular versions, etc. Thus the "Greek text" which the KJB guys believed they were following was, in fact, the original Greek text, and here I do mean THE original Greek text reading (as represented in the lectionaries, quotes, versions, etc., in contrast to *extant* Greek texts or manuscripts). Consequently, Scrivener should be corrected where he clearly departed from the reading chosen by the KJV translators.

1. Mark 14:43 – The text should **NOT** have the word wn (oon - "being"). Neither Tyndale nor the KJB have it. Scrivener mistakenly has wn (oon - "being") in the text.
2. John 16:25 – The text should indeed have **all' ercetai** (all' erchetai; "alla" = "but") rather than Scrivener's mere ercetai ("erchetai" without all', i.e., without "but"). The KJB followed Beza's 2, 3, 4, 5 editions, Stephanus, and the Complutensian Polyglot. The majority text reading has **all' ercetai** as well.

The fact is that most of the electronic Bibles are really a mess, including here, and very inconsistent in representing the underlying Greek text (including in

interlinear forms of the electronic Bibles). Power Bible has problems, that's for sure.

3. Acts 7:26 – The text should read **sunhllassen** (suneellassen - "would have set them"; imperfect – see Dana & Mantey p. 189). Scrivener mistakenly uses sunhlasen (suneelasen - "set them"; aorist, active, indicative). The KJB translators followed C, D, Latin, and Tyndale here as having the better attested reading. Furthermore, the aorist is not ever used, as far as is known, for the imperfect idea (cf. Dana & Mantey, p. 199).

4. Acts 19:20 – The text should read **qeou** (theou - "God") not kuriou (kuriou - "Lord"). Scrivener mistakenly has kuriou (kuriou - "Lord") instead of qeou (theou - "God" with KJB). The KJB translators followed the Old Itala, D, E, it[d], it[w], Syriac, syr[p], Armenian Bible (300's), Beza's Codex Cantabrigiensis. Theologically speaking, the word "God" here (as distinct from Lord) could be important regarding the Deity of Christ and His/God's Word (cf. Acts 19:10, "word of the Lord Jesus").

5. Acts 26:6 – The text should read **pateras hmwn** (pateras heemoon - "our fathers") rather than Scrivener's mere pateras (pateras - "fathers"). Tyndale also reads correctly here ("our fathers").

6. Acts 27:17 – The text should read **surthn** (surteen - "quicksands"/sandbanks; plural) rather than Scrivener's surtin (surtin - ("quicksand"/sandbank; singular). The KJB translators believed that the reading surthn (surteen - "quicksands"; plural) from Stephanus 1, Complutensian Polyglot, Erasmus, Aldus (1518), and Colinaeus (1534) was the better attested reading.

7. I Corinthians 14:10 – The text should read **ouden autwn** (ouden autoon - "none of them") rather than Scrivener's mere ouden (ouden - "none"). The KJB translators followed Stephanus 1550 and perhaps Beza here. Colinaeus also has "ouden autoon" ("none of them"). The majority text reading also has **ouden autwn**.

8. Galatians 4:15 – The text should read **pou** (pou - "where" [KJB]) rather than Scrivener's mistaken tis (tis –

usually, "what"). The KJB translators evidently believed that the better attested reading is "pou".

9. Ephesians 6:24 – The text **should** read or **have amhn** (ameen - "Amen"). Unfortunately, Scrivener mistakenly omits this. The KJB translators followed Stephanus 1550 here. The majority text reading has **amhn** as well.

10. II Timothy 1:18 – The text should read **dihkonhse moi** (dieekoneese moi - "ministered to me") rather than just dihkonhse (dieekoneese - "ministered") as Scrivener has.

11. Revelation 9:16 – The text should have the definite article **twn** (toon - "of **the**") before **strateumatwn** (strateumatoon - "army"). Scrivener wrongly omits the definite article here. The KJB translators evidently believed that the majority text reading is the better attested reading here in contrast to Scrivener.

12. Revelation 10:8 – The text should indeed have the definite article **tou** (tou - "of **the**") before aggelou (angelou - "angel"). Unfortunately, Scrivener wrongly omits the definite article here. The KJB translators followed the better attested reading (from the majority text manuscripts, the Complutensian Polyglot, and the Plantin Polyglot) which has the definite article **tou** ("of **the**").

13. Revelation 21:8 – The text should indeed have the definite article **tois** de deilois (tois de delios - "but **the** fearful") and not just deilois de (delios de - "but fearful [ones]"). Unfortunately, Scrivener omits it from his text. The KJB translators followed the majority text and Complutension Polyglot reading here as being better attested than what Scrivener has. *It is true that articulated and anarthrous construction issues could enter in here (cf. Dana & Mantey).*

The following passages (among others possibly) are noted due their textual import and the bearing that Matthew 4:4, Matthew 5:17-18, and Galatians 3:16 have on the matter of spelling and especially where it might or could or would make a difference in exegesis, preaching, or teaching (and pronunciation).

14. Matthew 12:24, 12:27; Mark 3:22; Luke 11:15, 18, 19 – The passages should have Beelzebub ("Beelzebub"). However in Scrivener, all have Beelzeboul ("Beelzebul") instead of the KJB Beelzebub. The KJB follows Tyndale and, says Scrivener, the Latin Vulgate. The KJB translators believed that the best attested reading from all sources is Beelzebub as evidenced by Tyndale's use of it and so with Tyndale used Beelzebub. Compare Matthew 10:25. Scrivener should change/fix his text to Beelzebub (with the KJB) unless he, as only one man, wishes to go up against the 54+ learned men. As to finding a Greek text which reads Beelzebub, this is not so necessary or significant as is supposed. Once again, the issue of "a Greek text" is not really the issue. The best attested reading, or best reading representative (for as much as we can tell) of the original, is really the issue. The weight of evidence may be from sources other than "a Greek text". The evidence for the reading chosen and followed by the KJV translators may have come from lectionaries, quotes in the church fathers, old vernacular versions, etc., and from the KJV translators' point of view, the reading they chose best represented the reading of the autographs.

The following items…are in the "Scrivener should probably be left alone for now" category. I'm not saying that they shouldn't be corrected, but just that I've found a way to let them alone. Personally, I think they should probably be fixed.

1. Acts 6:3 – The text should read **katasthswmen** (katasteesoomen - "we may appoint"; subjunctive) rather than Scrivener's mistaken katasthsomen (katasteesomen - "we will appoint"; future, active, indicative). The KJB translators evidently believed that the better attested reading from examining all sources available was "katasteesoomen" ("we may appoint"). In this they followed Tyndale. The majority text reading also has **katasthswmen**…[however] it is remotely possible that the future active indicative can express purpose when used with the relative (cf. Dana & Mantey, bottom p. 284).

2. Acts 27:12 – The text should read **kata liba kai cwron** (kata liba kai chooron - "toward the southwest and northwest") rather than Scrivener's kata liba kai kata cwron (kata liba kai kata chooron - "toward the southwest and the northwest"). The KJB translators followed Beza 3, 4, 5 here in considering that reading to be the better attested one. *It is perhaps theoretically possible that the translation of Scrivener into English could come out as in the KJB.*

This does not have to make a difference in the English translation. However the problem is that the difference might indeed make a difference in a translation into a language other than English. Thus the underlying word(s) do become, or at the very least could become, quite critical, i.e., if Scrivener is not "fixed", then this could have an effect on translation into some other language than English. I still think Scrivener may be wrong here given the fact that Beza 3, 4, 5 were followed by the KJB translators as representing the best attested reading.

3. I Thessalonians 2:12 – The text should read **kalesantos** (kalesantos - "hath called"; aorist active indicative, i.e., past tense) rather than Scrivener's erroneous kalountos (kalountos - "calls"; present tense).

From a translational perspective a case could be made for the past tense "meaning" of a present tense verb…

4. I Timothy 4:15 – The text should **NOT** have en (en – "in", "in all things") as Scrivener has. The KJB translators felt that the better attested reading was without en (en; i.e., "to all").

It is possible that no translational difference would be made if one of the more remote meanings of "en" ("to" as in I Corinthians 7:15) were involved here and thus Scrivener could possibly be left alone.

5. I Peter 2:13 – The text should **NOT** have oun (oun - "then", "therefore") at the beginning of the verse. Scrivener is mistaken here and that "oun" should NOT be in the text. The KJB translators believed that the best attested reading did not have "oun" here. Cf. Tyndale (and the Latin)…[I]t is possible that the KJV translators simply

left this untranslated here (into English) as it seems they've done in other situations.

6. I John 3:20 – Scrivener **wrongly** adds a second oti (hoti - "for", "that", "indeed") at the beginning of the second phrase. The second "hoti" should **NOT** be in the text. The KJB translators believed that the best attested reading did not have the second "hoti". Cf. Tyndale (and the Latin)…[I]t is possible that the KJV translators simply left this untranslated here (into English).

7. II John 3 – The text should read **estw** (estoo - "be"; imperative) and NOT as Scrivener's mistaken estai (estai - "shall be"; future). The KJB translators evidently believed that the best attested reading was **estw** (estoo - "be"; imperative) as was evidenced in Tyndale (and the Latin).

This one could be put on hold as well pending further investigation or could perhaps be kept as Scrivener has it. The imperative use of the future tense may be a possibility here.

8. Revelation 6:14 – The text should have the definite article **o** (o - "the") before ouranos (ouranos - "heaven"). Unfortunately, Scrivener omits it here. The KJB translators followed the Complutensian Polyglot and the Plantin Polyglot as the better attested reading.

[Scrivener himself lists Erasmus' Complutensian Polyglot and Plantin's (Antwerp) Polyglot.]…[T]he anarthrous construction could be involved here placing emphasis on something other than identity or mere identity. (cf. Dana & Mantey pp. 138, 149, 150, 151)

9. Revelation 9:19 – The text should read **ai gar** (hai gar - "for their"; plural). Scrivener has the singular h gar (hee gar - "for the" [power of them …]). The KJB translators followed Stephanus, Beza, Erasmus, Aldus (1518), Colinaeus (1534). *It is possible that no translational difference would be involved here.*

Though this could also be put on hold or even perhaps kept as Scrivener has it, I do have an answer to some of the objections raised on this. The KJB translators could have used Stephanus here and still translated as singular. There are numerous examples of this in the N.T. but some that

quickly come to mind are in Matthew 14:28 and 14:29 where the plural (hudata) is translated as the singular "water". I believe that Robertson's comments on p. 408 are valid here. Additionally the word for "heaven(s)" is usually plural in the phrase "kingdom of heaven" [translated singular]. Thus Scrivener may indeed be wrong here.

10. Revelation 10:7 – Unfortunately Scrivener wrongly has/adds *kai* (*kai* – "and") before *telesqh* (telesthee - "should be finished"). The KJB followed a reading from the Complutensian Polyglot and the Plantin Polyglot which did not have *kai* before *telesqh* believing that it was the best attested reading.

Scrivener indicates in his notes that the KJB translators followed Erasmus here (Complutensian) and the Plantin (Antwerp) Polyglot. [As to "a Greek text which omits the 'kai'", once again the issue of best attested reading is what needs to be dealt with – whether that best attested reading comes from extant Greek texts or from the weight of evidence found in other sources. The issue of "what Greek text" is not really the issue. The translators may not have followed an <u>extant</u> GREEK text or manuscript. The evidence they had for the reading they chose, and followed, evidently (for all we know) came from lectionaries, quotes in the church fathers, vernacular versions, etc., and from their point of view best represented the reading of the original Greek text reading.]

However, I have moved this to the "probably leave Scrivener alone for now" category because it is possible that the KJV translators simply left this untranslated here (into English).

11. Revelation 11:8 – The text should indeed have the definite article **ths** (tees - "the") before *polews* (*poleoos* - "city"). Unfortunately, Scrivener mistakenly omits the definite article here. The KJB followed the majority text reading as being the better attested.

This can probably be left as Scrivener has it, though I'm not ready to grant that Scrivener is definitely correct

here. The fact that the translation into ENGLISH is not affected may not mean that a translation into another language would not be affected.

12. Revelation 13:8 – The text should indeed have the definite article ***tou*** (*tou* - "the" [the slain one / the one slain]) before esfagmenou (esphagmenou - "slain"). Unfortunately, Scrivener wrongly omits the definite article here. The KJB followed the majority text reading, the Complutensian Polyglot, and the Plantin Polyglot. *It is possible that the translation into English would come out the same.*

This can possibly be left as Scrivener has it, though I'm not ready to grant that Scrivener is definitely correct here. The fact that the translation into ENGLISH is not affected may not mean that a translation into another language would not be affected.

13. John 10:16b – The KJB has "one fold" (with the Vulgate and some other versions as being better attested in the opinion of the 54 learned men) while Scrivener has "one flock." The definition for *poimnh* does indeed include the possibility of "fold" so this may be translational rather than textual although there may indeed be a textual issue here…" (letter on file).

What Next?

What will Greek-only followers do after seeing that Scrivener's Greek New Testament does not always represent *the* pure Greek text underlying the KJB, as so often stated? On what basis can they pretend Scrivener's Greek text is perfect? Will they become "early **printed** Greek texts only"? Which one of them? Or will they become Scrivenerites, followers of their god-man who was given the final key to the *Textus Receptus* after nearly 2000 years without it (yet who himself did not even believe in the verbal plenary inspiration of even the originals)?

On what basis can they pretend Scrivener's is the exact Greek text underlying the KJB? Perhaps they can pretend that Scrivener did not like many of these readings because they match the texts of Lachmann, Tregelles, Tischendorf and Westcott. That will not work because in his book, *Six Lectures,* Scrivener recommends numerous non-TR readings found in the Greek texts of Lachmann, Tregelles, Tischendorf, and Westcott. Even the corrupt texts contain a very large percentage of correct KJB readings or they could not pass off as counterfeits. These are non-doctrinal readings which were usually not tampered with by the ancient heretics. In any case, no longer can anyone be honest and call it the "exact" "Greek text followed by" the Authorized Version (KJB). Those who continue to call it *the* preserved, let alone *the* inspired, words of God will not find themselves among Scrivener's or anyone's "intelligent" followers.

Scrivener says that the scribes who made copies of the Bible "were not exempt from the common failings of humanity." Why should we hold to his one-man Greek text when he admits, "Human imperfection will be sure to mar the most highly-finished performance and to leave its mark on the most elaborate efforts after accuracy." Was *he alone* exempt from human error? Or was Beza, leaning upon a Latin translation of the Syriac? Were their *unique* Greek choices inspired like the *Holy* Bible? (Scrivener, *Six Lectures* pp. 5, 6). Holy Bible or unholy men, who is safe to follow?

Greek-only advocates will be forced to admit:

- Scrivener did not follow through on his RV assignment to re-create the Greek text underlying the KJB in at least 20

places where he ignored the Greek manuscripts underlying the KJB.

- A false impression has been generated by Scrivener's title, to which most have fallen prey.

- A false impression has been gathered from Scrivener's Appendix which lists 59 places where he asserts the KJB reading came from the Latin, when it can *easily* be proven that at least 24 of these have Greek support.

- Scrivener was disingenuous in limiting his edition to "earlier" "**printed** editions" (before the KJB), without including "earlier" Greek **manuscripts** and their readings (before the KJB), of which even he knew.

- Scrivener's heretical views on the Greek text of the Bible, seen in the previous chapter, disqualify him as a godly and *discerning* judge of the text in those areas which distinguish his one-man edition from the "Originall Greeke" underlying the KJB.

- Quibbling about any one or even a dozen of his proven errors or alleging some minor disagreement with this collation, will not remove the problem; one error in Scrivener's disannuls the supposed infallibility of his text. Any disagreement about the aforementioned verses may also arise from the wide variety of interpretations of both Latin and Greek words. Translation is not a science as evidenced by the great variety of words in the hundreds of corrupt English 'translations' which have followed the same Greek text.

In frustration, the very timid may run back to the liberal's old resting grounds — the originals, pretending that they *alone*

were God himself speaking to his people. Is their God as vapid as they are, and likewise so powerless and careless about preserving his word? Does their God speak broken English? How does he hear their prayers if he speaks only Greek and Hebrew? Does he *need* a translator? Did *he* not create the multitude of languages at Babel? The following five books, available from AV Publications, give ample evidence of the preservation and inspiration of the Holy Bible, "the volume of the book," "which liveth and abideth forever" in "every nation under heaven."

1. *In Awe of Thy Word: Understanding the King James Bible, Its History and Mystery, Letter by Letter* by G.A. Riplinger (1200 pages).
2. *The Need For An Every Word Bible* by Jack Hyles
3. *Lively Oracles* by James Sightler, M.D.
4. *Further Thoughts on the Word of God* by John Asquith
5. *King James, His Bible and Its Translators* by Laurence Vance

Scrivener (1881) vs. Beza (1598 et al.)

Like Scrivener's Greek *Textus Receptus*, the Greek T.R. of Theodore Beza is generally pure, compared to today's corrupt Westcott and Hort type text published by the United Bible Society or edited by Nestle-Aland, and underlying the NIV, TNIV, ESV, HCSB, NJB, NRSV, NAB, NASB and The Message. Beza published 10 editions of the Greek New Testament (folios: 1565, 1582, 1588, 1598; octavo: 1565, 1567, 1580, 1591, 1604, and 1611), as well as a Latin version in 1556. His fourth edition (1588) was esteemed more highly by some

than his fifth edition (1598), as the later ones were the product of his "extreme old age" (Scrivener, *The Authorized*, p. 60).

The Greek text of Scrivener is not the Greek text of Theodore Beza (A.D. 1519-1605), though many assume that it is. They are perhaps misunderstanding the preface, written by the Trinitarian Bible Society, which states in part,

> "The present edition of the Textus Receptus underlying the English Authorised Version of 1611 follows the text of **Beza's** 1598 edition as the primary authority..." (*Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, The New Testament The Greek Underlying the English Authorised Version of 1611*, London: The Trinitarian Bible Society, 1976).

This statement has led many to wrongly assume that the TBS text is Beza's text or that the Greek text underlying the KJB is that of Beza. Such a broad brush does not paint an accurate picture of the text. Scrivener lists under 200 places where his text differs from Beza (1598). Examine the following sample verses (not all included) to see how and where they differ. (For details see Scrivener, *The New*, pp. 648-655; Scrivener, *The Authorized*, Preface, p. v, Appendix E, pp. 243-262).

Matt. 1:8, 9; 1:23; 2:11; 2:17; 3:3; 9:18; 10:10; 10:25; 11:21; 12:24; 2:15

Mark 1:21; 4:18; 5:38; 6:45; 6:53; 8:22; 9:38; 9:42; 10:46; 13:9; 14:21; 15:3; 16:14; 15:20

Luke 1:26; 1:50; 3:30; 3:31; 6:37; 7:12; 7:45; 8:5; 8:31; 9:15; 12:1; 12:56; 13:19; 17:35; 20:31; 20:32; 22:42; 22:45

John 4:5; 5:5; 8:6; 8:42; 9:10; 12:17; 16:25; 18:15; 18:20; 19:31; 21:12

Acts (Title) 2:36; 3:3; 4:25; 4:27; 4:36; 7:2; 7:16; 7:44; 8:13; 8:28; 16:7; 16:17; 21:3; 21:4; 21:8; 21:11; 24:8; 24:14; 24:22; 25:6; 26:8; 26:20; 27:3; 27:12; 27:13; 27:29

Romans (Title) 1:29; 5:17; 8:20; 11:28
1 Corinthians 2:11; 3:3; 7:5; 7:29; 10:28; 11:22; 12:23; 13:3; 14:10; 15:55
2 Corinthians 1:6; 8:24; 10:6; 11:1
Galatians (Title) 4:17
Ephesians 5:31
Philippians 1:23; 1:30; 2:24; 3:20; 4:12
Colossians 1:2
1 Thessalonians 1:4; 1:8
2 Thessalonians 3:5
1 Timothy 1:2; 6:15
2 Timothy 1:5; 2:22
Titus (Title) 2:7
Philemon (Title) 7
Hebrews 7:1; 9:28; 10:2; 10:22; 11:4; 12:24
James (Title) 2:24; 3:6; 4:15; 5:9
1 Peter (Title) 3:20, 5:10
2 Peter (Title) 1:1; 1:21; 2:9
1 John (Title) 1:5; 2:23
2 John (Title) 9
3 John (Title)
Jude 12
Revelation (Title) 1:11; 2:23; 3:10; 6:12; 7:2; 7:14; 8:6; 9:11; 9:19; 9:20; 10:7; 11:4; 15:3; 17:4; 18:1; 18:5; 19:12; 19:14; 19:16; 19:18; 20:4; 21:13

The KJB translators ignored Beza about 139 times. They match Stephanus rather than Beza 59 times and Erasmus, the Complutensian Polyglot or other Greek sources against both Stephanus and Beza about 80 times.

Beza's Greek Text: Some From Syriac to Latin to Greek?

Even good Greek text authors are not Greek-only. *The Cambridge History of the Bible's* General Index under "Beza" notes that Beza "calls New Testament Greek 'barbaric'" (*Cambridge History of the Bible*, S.L. Greenslade ed., Cambridge: University Press, 1963, p. 560). Those who feel that they *must* go to the Greek and therefore follow Scrivener's use of Beza instead of the KJB's underlying Greek (where Scrivener pretends the translators followed the Latin) will be shocked to find out that Beza's Greek text was made, according to his preface, by consulting among other things, the vernacular Syriac Peshitta and a Latin translation of this Peshitta. In what Beza's calls his third edition (1582), he lists his use of these, as well as the "Arabic New Testament Version in a Latin translation prepared by Francis Junius" (Edward F. Hills, *The King James Version Defended*, Des Moines, Iowa: The Christian Research Press, 2000 reprint, p. 206).

The Cambridge History of the Bible states,

> "In the preparation of his text Beza...also had before him the [Latin] version made by Tremellilus from the [Syriac] Peshitta New Testament."
> [It was] "Tremellius's Latin of the Syriac New Testament" (*Cambridge History*, Greenslade, pp. 62, 167).

Contrary to Beza's express statements, Scrivener likes to pretend that Beza *may* not have made "any great use" of "Tremellius' **Latin** version of the [Syriac] **Peshitta**," but must admit Beza had it "ready at hand" (Scrivener, *A Plain*, Vol. 2, pp. 192-193). In other words, Tremellius had translated the Syriac Bible into Latin. Beza used both the original Syriac and the Latin translation of the Syriac to help create his Greek edition. Scrivener admits that Beza "asserted a claim to the

revision of the Greek text...it is hard to put any other construction on the language of his Preface to his own latest edition, dated *Calendis Augusti*, 1598." Beza's Preface does mention his frequent access to the Latin and Syriac scripture readings, noting in part,

> *"...Graeco contextu, non modo cum novemdecim vetustissimis quam plurimis manuscriptis et multis passim impressis codicibus, sed etiam cum* ***Syra*** *interpretatione collato, et quam optima potui fide ac diligentia, partim cum veterum Graecorum ac latinorum patrum scriptis, partim cum recentioribus, tum pietate, tum eruditione praestantissimorum Theologorum versionibus, et variis enarrationibus comparato* (*Calendis Augusti*, 1598; as cited in Scrivener, *The Authorized*, p. vi; translated in a later chapter).

Scrivener said that Beza used Stephanus's fourth edition as his basis, from which Beza departs in his 1565 edition —

> "only twenty-five times, nine times to side with the Complutensian, four times with Erasmus, thrice with the two united; the other nine readings are new, whereof two (Acts xvii. 25; James v. 12) had been adopted by Colinaeus. The second edition of 1582 withdraws one of the peculiar readings of its predecessor, but adds fourteen more. The third edition (1588), so far as Reuss knows, departs from the second but five times, and the fourth (1598) from the third only twice, Matt. vi. 1...; Heb. x. 17... (Scrivener, *A Plain*, Vol. 2, p. 193 footnote).

> **All his editions vary somewhat from Stephen and from each other"** (Scrivener, *A Plain*, Vol. 2, pp. 192-193).
>
> Wetstein calculates that **Beza's text differs from Stephen's in some fifty places** (an estimate we shall find below the mark), and that either in his translation or his Annotations he **departs from Stephen's Greek in 150 passages**..." (Scrivener, *A Plain*, Vol. 2, pp. 192-193; p. 206 of E. Hills's book cites Reuss as saying that Beza departs from Stephanus's 4th edition thirty-eight times).

Beza, Calvinism and Geneva

Beza's text, like any other one-man exercise, must be examined with caution in the minutiae, particularly because of his rabid Calvinism. *The Cambridge History of the Bible* mentions that, "Beza has been attacked from the early seventeenth century onward for modifying the text to suit his own theological presuppositions." "Beza's annotations to his Greek and Latin New Testament showed great erudition"..."But his theological interpretation was occasionally too particular, notably on the doctrines of election and predestination." "For instance Acts ii. 47...is rendered in the note by a proposed alteration of the Greek to read 'those who were to be saved'...this alteration would accord with Beza's view of election" (*Cambridge History*, Greenslade, pp. 63, 83). Even Schaff expresses concern about "Calvinistic bias, owing to the great influence which Beza's Greek Testament and Latin notes had..." (Schaff, *Companion*, pp. 326-327).

On the death of John Calvin, Beza took over his position as leader of the French Reformed (Calvinistic) church of Geneva (1561). The Geneva New Testament of 1576 was done by Laurence Tomson. "[N]otes which he added, largely taken from

Beza, do indeed strengthen the Calvinist flavor, and not only in the matter of predestination." (The promotion today of the Geneva Bible, with its Calvinistic notes, is a subtle ploy to: 1). influence readers with Calvinism's misinterpretations of the scriptures and 2.) question the authority of the KJB.) Beza translated the Apocrypha for the Geneva 1551 revision of the French version by Olivetan. This Apocrypha was used in certain editions of the English Geneva Bible (*Cambridge History*, Greenslade, pp. 158, 157, 169). His various slips in discernment could account for the 139 places where the KJB translators did not follow Beza. So much for 'the' Greek.

If knowledge of the Greek New Testament is the key to understanding the Bible, surely Beza had a key. Yet Beza held to one of the most unscriptural heresies imaginable — Five Point Calvinism. (The Greek Orthodox church is buried knee deep in Greek manuscripts and waist deep in heresy. Evidently Greek is not a key.)

Beza is joined in his heretical Calvinism by:

1. Edwin Palmer, the head of the NIV Committee, who wrote the blasphemous book, *The Five Points of Calvinism* (Grand Rapids, MI: Baker Book House, 1972, 1980).
2. Jay P. Green, editor of the *Interlinear Bible*, which uses Scrivener's Greek text.
3. Spiros Zodhiates, editor of numerous corrupt Greek reference works.
4. The Trinitarian Bible Society (although they should be *commended* highly for their publication of a pure King James Bible and other good vernacular Bibles).

These five false points of Calvinism include:

1. **Total Depravity**: Calvinists completely deny that men have a free will, believing that men's depravity extends to their will. However, God has given men a free will, but many choose to reject God with their wills. When Jesus said in John 6:44, "No man can come to me, except the Father **draw** him...," he explained in John 12:32 *how* God would draw all men. He said, "And I, if I be lifted up from the earth, will **draw all men** unto me." John 1:9 tells us Jesus "lighteth **every man** that cometh into the world." In Rev. 22:17 he said, "...**whosoever will**, let him take the water of life freely." Jesus said, "Ye **will not** come to me, that ye might have life" (John 5:40). He said, "O Jerusalem, Jerusalem...how often **would I** have gathered thy children together, even as a hen gathereth her chickens under her wings, and **ye would not**!" (Matt. 23:37). Why would Jesus say in John 5:40, "Ye **will not** come to me," if they had no free will and *could not* come. Romans 1 and 2 shows that all men are without excuse.

2. **Unconditional Election**: Calvinists follow John Calvin's *Institutes* which falsely claim that "eternal life is foreordained for some, and eternal damnation for others" (Book III, chapter 23). Calvinists must omit words from Bible verses to construct their heresy. God did not choose *who* would be saved, but he chose *the means* through which "whosoever will" could be saved (Rev. 22:17). God's means are seen in John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life..." In Ephesians Calvinists ignore the words which qualify the means of salvation ("in him," "by Jesus Christ," "in Christ," and "in whom"; Eph. 1: 4, 5, 7, 10, 11 et al.). They also omit the *end* of verses which state that certain people are chosen for certain *works* and all Christians are chosen to be holy and bring forth fruit. Ephesians 1:4 says, "He hath chosen us **in him** [the means] before the foundation of the world, that we should be **holy**..." John 15:16 says, "Ye have not chosen me, but I have chosen you, and ordained you, **that** ye should go and bring forth **fruit**..." Romans 8:29 summarizes saying, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son..." He knew who would receive Jesus Christ as his Saviour; he predestinated them, not to be saved, but to be conformed to the image of his Son. They skip around Romans 9, ignoring the words "having done any good or evil" (that is,

good *works* and evil *works*) and ignore the words, "not of works." They ignore the scripture that states *why* God loved Jacob. Heb. 11:21 says, "By faith Jacob." Salvation is by faith, not by works. When God said, "I will have mercy on whom I will have mercy," he means *he* chooses the means; he chose to have mercy on those who will believe on the Lord Jesus Christ. We cannot will *another means* of salvation. The question, "What shall we say then?" in Romans 9:14 is repeated and answered in Romans 9:30-33 which repeats, "What shall we say then?...even the righteousness which is of faith...they sought it not by faith...As it is written (Rom. 9:13)." Parallel Romans 9:14 and 9:30; Romans 9:15 and 9:31; Romans 9:16 and 9:32 and Romans 9:17-18 and 9:33. Calvinists refuse to read "comparing spiritual things with spiritual" and to read the entire verse, the entire chapter or the entire Bible.

3. **Limited Atonement:** Calvinists believe Christ died for the elect alone. However, 1 John 2:2 says, "He is the propitiation for our sins: and not for our's only, but also for **the sins of the whole world**." 1 Tim. 2:5 and 2:6 state that he "gave himself a ransom for **all**." John 4:42 says he is the "Saviour of the **world**." John 3:17 says that he died "that the **world** through him might be saved." 1 Tim. 4:10 says he "is the Saviour of **all men**, specially of those that believe." Isaiah 53:6 says, "the Lord hath laid on him the iniquity of us **all**." John 2:2 says, "And this is the propitiation for our sins: and not for our's only, but also for the sins of **the whole world**." Heb. 2:9 says that he "should taste death for **every man**." 1 Tim. 2:5, 6 says he "gave himself a ransom for **all**." Romans says God "delivered him up for us **all**..."

4. **Irresistible Grace**: Calvinists believe that God forces his elect to be saved and obey him, because they have no free will. This contravenes John 5:40 which says, "Ye **will not** come to me, that ye may have life" and Acts 7:51 which states, "ye do always **resist** the Holy Ghost: as your fathers did, so do ye." Why would the Holy Ghost try to get someone saved who could not do it? Proverbs 1:24 says, "I have called, and ye refused." Titus 1:11 says the knowledge of salvation "hath appeared to **all** men."

5. **Perseverance of the Saints**: God will preserve his saints; they are eternally secure. However, their word 'perseverance' has a connotation of works. Their word is

actually only used once in the Bible in the context of unceasing prayer, not salvation (Eph. 6:18).

Foreign to Beza and the Calvinists is the simplest verse which states, "For God so loved **the world,** that he gave his only begotten Son, that **whosoever** believeth in him should not perish, but have everlasting life" (John 3:16). (The *Hyper-Calvinism Packet,* explaining in much more detail the problems with Calvinism, is available from AV Publications.)

"For there must be also heresies among you, that they which are approved may be made manifest among you" (1 Cor. 11:19). Beza's lack of scriptural understanding, which would allow him to misunderstand all of the above verses, gives me little confidence in his choice of Greek words in the minute details. Though Beza's Greek text was generally that which came down from the first century, evidently God saw at least 139 small errors in it, to which he alerted the KJB translators.

The KJV Translators Sources

The KJB translators never listed all of their Greek sources; they merely referred to them as "the Originall Greeke" on the title page to their New Testament. In following what they called "the Originall" the KJB translators *seem to* follow the Greek of Beza rather that Stephanus about 113 times, Stephanus rather than Beza 59 times, and Erasmus (the Complutensian Polyglot or Greek manuscripts) against both Stephanus and Beza about 80 times. The KJB translators ignored Beza about 139 times. These numbers reflect only places "wherein the differences between the texts of these books is sufficient to affect, however slightly, the language of the version" (Scrivener, *The Authorized,* p. 60). There are *other* differences, not listed herein or in standard collations. (Scrivener, *A Plain,* Vol. 2, p. 195 footnote). (More details about

the Greek sources matching the KJB are included in *KJB Greek Texts*, available from AV Publications.)

The KJB translators said they also looked at —

> "the Originall sacred tongues, **together with** comparing of the labours, both of our own [previous English Bibles] and other foreign languages [Chaldee, Syriac, Spanish, French, Italian, Dutch] of many worthy men who went before us" (*Dedicatory, The Translators to the Readers*, Holy Bible, London: Robert Barker, 1611).

Step 1: They began with a copy of the previous Bible, that being the Bishops' Bible (See *In Awe of Thy Word.*)

Step 2: They examined the "Originall" languages together with Tyndale, Mathews, Coverdale, Whitechurch (Great Bible) and the Geneva, as well as the Chaldee, Syriac, Spanish, French, Italian, Dutch languages.

Theirs was not a brand new translation from Greek and Hebrew with no recourse to previous editions. In fact they were following the logical rule given them by King James, that is, that "the Bishops' Bible [is] to be followed, and as little altered as the truth of the original will permit." Their prime authority was the Bishops' Bible which carried forth the words of the English Bible since its genesis in Acts 2. The words of the 1611 English Bible (KJB) had their origin in languages and words which were given through the Holy Ghost's gift of tongues in Acts 2. The precursors of the English languages were the then extant languages of Gothic, early Anglo-Saxon, Celtic, and Latin. These were included among "every nation under heaven" which "heard them speak in their own language." (*In Awe of*

Thy Word gives a comprehensive history of the English Bible from its Gothic origin to A.D. 1611.)

The 1611 New Testament title page said that its words came from "the former Translations diligently compared and revised." Rule 14 directed them to use the words of Tyndale, Mathews, Coverdale, Whitechurch and the Geneva, when they better agree with the text than the Bishops.' Rule 4 said that when a word has more than one meaning, the translators should use a word which is "agreeable to the propriety of the place [context] and the analogy of the faith" [parallel verses, with the built-in dictionary] (See *In Awe*, p. 586).

By following the already existing English Bibles the translators were, by proxy, accessing the readings which God had preserved since their *origin*. God was attentive to preserve these readings in Holy Bibles; he has not been actively involved in creating and preserving one-man critical Greek editions, intellectual exercises, which popped up *for the first time* 1500 years after the originals (See the upcoming chapter which discusses Reuchlin). Consequently, Holy Bibles, such as the KJB, contain time-pressed diamonds, where these one-man modern Greek editions (A.D. 1500-2000) still have coal.

"Tremble" At Scrivener or Beza?

All of the microscopic errors and varieties in printed editions of Greek *Textus Receptus* editions by Scrivener, Beza, Stephanus and others do not disannul their usefulness as exhibitions of the New Testament text used in the first century. Yet, they are merely intellectual exercises, not Holy Bibles which speak life to anyone today, since first century Greek is a dead language. Their only interpreter is either: 1.) a Greek-

English lexicon or 2.) a Holy Bible. The many chapters to follow dissolve the myth that lexicons are God's interpreter. Jesus said, "It is the spirit that quickeneth...the **words** that I speak unto you, they are spirit, and they are **life**" (John 6:63). If his words died on the paper of the original manuscripts, were buried, and never rose again, where do Christians get these "**live**ly oracles" (Acts 7:38) and what of the promise of the "scriptures...to all **nations**" (Rom. 16:26) and the "word of the truth of the gospel; Which is come unto you, as it is in **all the world**" (Col. 1:5, 6)?

Inspiration without translation is like the incarnation without the resurrection. Mark **16:11** says, "And they, when they had heard that he was **alive**, and had been seen of her believed not." The Word was alive, but they doubted. The next verse says, "**After that** he appeared in **another form**..." What? After 16:11 the Word appeared in "another form." Likewise his word, "which liveth and abideth forever" is alive and we have it in "another form" marked on the pages of the **1611** KJB. It was not hard for Jesus to change forms. "Go tell my brethren... (Matt. 28:10). (If all the vultures can do is light upon and chew on this metaphor until it is beyond recognition, they have proven themselves incapable of serious debate.)

Scrivener's (or Beza's) text is not the "exact" Received text or *Textus Receptus* God carried into Holy Bibles. These printed Greek one-man editions must be abandoned as *the final* authority or their followers must abandon all reason. However, some of the "wise and prudent" would rather abandon reason than appear as one of the "weak," "foolish," "despised," and "base" "babes" God hath chosen "to **confound** the wise."

> "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast **hid** these things from the **wise [Scrivener's "intelligent"]**

and prudent, and hast **revealed** them unto **babes**. Even, so, Father: for so it seemed good in thy sight" (Matt. 11:25, 26).

> "But God hath chosen the **foolish** things of the world to **confound the wise**; and God hath chosen the **weak** things of the world to confound the things which are mighty; And **base** things of the world, and things which are **despised**, hath God chosen, yea, and things which are not, to bring to nought the things that are:" (1 Cor. 1:27-28).

Readers who now find themselves confounded, can contritely ask God to forgive them of any intellectual pride. God will hear. "Tremble" at the words written directly to man in the Holy Bible.

> "[B]ut to this man will I look, even to him that is poor and of a contrite spirit and **trembleth at my word**" (Isa. 66:2).

Any one-man Greek text cannot be the sole repository of *the* 'truth,' because it produces rotten fruit by bruising the weak with doubt. The world of Greek texts and lexicons is a world of uncertainties and personal opinions. One might now ask, 'If Scrivener's, Green's and Berry's Greek texts are not entirely reliable, *where* is the word of God? Wouldn't it be nice if God had sifted out all of the texts and lexicons and given us what he approved, in languages men could read? *He has!*

> "For this commandment which I command thee this day, it is not hidden from thee [in Greek texts you cannot read], neither is it far off [in

> Greek manuscripts you do not have]. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? [It is not just "settled in heaven" and did not expire with the originals.] Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? [at the Greek manuscript center in Germany]. **But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it"** (Deut. 30:11-14).

Isn't God good! Men can now stop wasting their short lives wading through Greek texts, looking for Scrivener's idea of "truth." The "babes" had it all along. Now let's "do it."

Chapter 19

Very Wary of George Ricker Berry & Thomas Newberry

Authors: ***Interlinear Greek-English New Testament***

Newberry Reference Bible & The Englishman's Bible

Publisher: **Baker Books**
Zondervan
Kregel Publications
Samuel Bagster & Sons
Hinds & Nobel
Hodder & Stoughton
Penfold Book & Bible House

Software: **Logos Research Systems**
Logos Bible Software

The Interlinear Literal Translation of the Greek New Testament by Thomas Newberry; Maurice Robinson
[aka **Berry's Interlinear Greek-English New Testament**]

Summary: George Ricker Berry *Interlinear Greek-English New Testament*

1. George Ricker Berry's *Interlinear Greek-English New Testament* (1897) was actually written by Thomas Newberry (1877).

2. Its Greek text is that of Stephanus's third edition of 1550.

3. This 1550 edition differs from the *Textus Receptus* and the "Originall Greeke" underlying the KJB a number of times.
   - ✓ In 80 places Berry's *Interlinear* Greek-English does not follow other editions of the *Textus Receptus* or the "Originall Greeke" underlying the King James Bible.
   - ✓ Even Beza (1589 and 1598) and Scrivener agree with the KJB approximately 113 times against Stephanus's third edition of 1550.
4. Some of the errors in Berry's Greek text include:
   - ✓ It omits an entire verse, Luke 17:36.
   - ✓ It calls Jesus a sinner in Luke 2:22.
   - ✓ It omits the "Lord" in Rom. 12:11.
   - ✓ It teaches the opposite of the Bible in James. 2:18.
   - ✓ It omits the name of "Jesus" in one of its two occurrences in Mark 2:15.
   - ✓ It says "Spirits of God" instead of "seven Spirits of God" in Rev. 3:1.

5. Like Scrivener's, Berry's Greek text has few serious errors, but its venial mistakes make readers *seriously* doubt the accuracy of their Holy Bible. That *is* serious.

Summary (cont.): George Ricker Berry *Interlinear Greek-English New Testament*

6. Both Berry and Newberry were proponents of the Revised Version of 1881 as well as the corrupt Greek text of Westcott and Hort.

7. They footnote the corrupt Greek text in support of their recommended changes and omissions to the KJB and *Textus Receptus.*

8. The definitions in the Lexicon and Synonyms in the back of the book were taken mainly from Unitarian J. H. Thayer and Bible-critic and RV committee member, R.C. Trench.

9. The English Interlinear claims to be literal but it is not. For example in Eph. 1:5 Berry's Greek text says *huiothesian* (*νίοθεσίαν*). *Huios* means "children" or 'sons'; *thesian* from *theo*, means "adoption of." Berry's English translated only the word "adoption," omitting any translation of the word "children" (or sons). The KJB is literal and says, "the adoption of children."

10. A Greek Concordance shows that any *one* Greek word might be translated any *number* of ways in *every* English translation (polysemy). Only a green Greek student would fall for the unscholarly and dishonest notion of one 'literal' meaning for a Greek word (See Smith's, Wigrams, et al.). It must be God's contextual choice, however, as seen in the KJB.

11. Berry's English Interlinear and Newberry's other editions contain liberal, watered down, and New Age terminology.

George R. Berry: *Interlinear Greek-English New Testament*

Although he did not write either the Greek or English texts of his *Interlinear Greek-English New Testament*, strangely George Ricker Berry (1865-1945) put his name alone on them. The Greek text is that of Stephens (Stephanus) third edition, first published in 1550. The English so-called literal translation below the Greek is by Thomas Newberry. The critical footnotes are also those of Newberry. The Newberry family website says of George Ricker Berry's *Interlinear Greek-English New Testament*,

> "This interlinear is simply an American reprint of the Bagster edition prepared by Thomas Newberry (1877) with a different Introduction and with G.R. Berry's Lexicon and Synonyms added to the end"
> (http://www.newblehome.co.uk/newberry/bible.html).

The lexicon at the end contains mainly the corrupt definitions of Unitarian J. Henry Thayer and some by R.C. Trench. Generally speaking, Berry simply put his name on the cover and 'borrowed' the work of *others*. This was necessary because he was *not* a New Testament scholar, but was a professor of **Old** Testament and Semitic languages at Colgate University (1896-1928) and Colgate-Rochester Divinity School (1928-1934)!

Berry's *Interlinear Greek-English New Testament* was actually published in its identical form (except for the Lexicon in the back) originally as:

> [Thomas Newberry] *The Englishman's Greek New Testament giving the Greek Text of*

> ***Stephens 1550**, with the various Readings of the Editions of Elzevir 1624, Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and Wordsworth, together with an **interlinear literal** Translation, and the **Authorized version of 1611***, London: Samuel Bagster, 1877, 3rd ed., 1896.

Berry gives no credit whatsoever to Newberry and nowhere identifies that his volume is an exact reprint of *another* author's work! Berry called his edition:

> [George Ricker Berry] *The **Interlinear literal** Translation of the Greek New Testament with the Authorized Version conveniently presented in the margins for ready reference and with the various readings of the editions of Elzevir 1624, Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and Wordsworth, to which has been added a new Greek-English New Testament Lexicon, supplemented by a chapter elucidating the synonyms of the New Testament, with a complete index to the synonyms*, New York: Hinds & Noble, 1897.

Baker Books reprinted it as the *Interlinear Greek-English New Testament* (1985 et al.). Baker promotes it saying, "The Greek text in this volume is essentially identical with the one used by the translators of the King James Version" (back cover). Their "essentially identical" is qualified in Berry's back-matter as he admits of his lexicon, "...no mention has been made of variant readings of the Textus Receptus itself" (George Ricker Berry, *Interlinear Greek-English New Testament*, Grand Rapids, MI: Baker Book House, 8th printing, September, 1985, Back-matter, "Introduction to New Testament Lexicon," p. v., reprint of the Hinds & Noble, 1897 edition).

Zondervan (owned by HarperCollins, publisher of *The Satanic Bible* and the NIV) reprinted it from 1967 to 1992 as *The Interlinear KJV Parallel New Testament in Greek and English* and in 1995 as *The Interlinear KJV Parallel New Testament in Greek and English, Based on the Majority Text, with Lexicon and Synonyms.*

Naïve Delusion

Would a Greek edition of the *Textus Receptus,* like Berry's *Interlinear Greek-English*, which **omits an entire verse, omits the Lord, and calls Jesus a sinner**, be a good Greek text to hand to Bible school students? Yet, some unknowingly do so. Would it be a help to easily molded Barbie dulls, who are too busy 'blogging' to bother with the 1200 verbal forms found in Greek? Yet these both claim to read 'the originals' in the *Textus Receptus*' using Berry's *English.* This chapter includes *just some* of Berry's errors. Most are not egregious, like those in the Greek texts underlying the NIV, TNIV, ESV, HCSB and others. Yet they unnecessarily misinform those who naively think that Berry's Greek text (Stephanus 1550) is the *Textus Receptus* or 'the originals' or think that his English interlinear is anything but liberal "private interpretation."

Some Serious Errors in Berry's Greek

The following are a few of the errors in Berry's Greek text. This list merely gives examples.

1. **The entire verse**, Luke 17:36, is omitted by Berry's, following Stephanus 1550 edition. Gone — "Two men shall be in the field; the one shall be taken, and the other left." However in Stephanus's 1551 edition Stephanus includes it. Woe be unto the student of Greek who thinks that he has 'the

originals' in Berry's *Interlinear Greek-English* (Stephanus 3rd edition, 1550) or even the best of Stephanus, when one year later Stephanus realized his error and included the verse. The *Textus Receptus* editions of Elzevir (1624), Beza, and Scrivener (KJB) rightly include the verse, as does the KJB.

2. Romans 12:11 **omits "the Lord"** in Berry's *Interlinear Greek-English*. Elzevir, Scrivener (KJB) and all other Greek texts (even the corrupt ones) say,

   - "serving **the Lord**"

   Berry's *Interlinear Greek-English* wrongly says:

   - "serving the **time**" or "serving in season"

3. In Luke 2:22 **Berry's *Interlinear Greek-English* says that Jesus is a sinner**. It says, "their purification," instead of the correct "her purification," asserting that *both* Jesus and Mary needed purification for sins. Jesus said, "Which of you convinceth me of sin?" (John 8:46). Berry joins many corrupt new versions which do.

4. In James 2:18 Berry's *Interlinear Greek-English* makes a very serious error, saying the **opposite** of the *Textus Receptus*:

   Beza (last three editions) and Scrivener (KJB) correctly say:

   - "shew me thy faith **without** thy works"

   Berry's *Interlinear Greek-English* (Stephanus 1550) says:

   - "shew me thy faith **from** thy works"

(Even the corrupt texts have the correct "without" or "apart from.")

5. In 1 Tim. 1:4 Berry's *Interlinear Greek-English* errs by one Greek letter and says:

   - "God's **administration** (or dispensation)

   The Greek *Textus Receptus* editions of Beza, Erasmus, Elzevir, and Scrivener (KJB) correctly say:

   - "godly **edifying**"

6. In Romans 8:11 Berry's *Interlinear Greek-English* wrongly says:

   - "On account of **(because of)** his Spirit that dwelleth in you"

   The *Textus Receptus* editions of Beza, Elzevir, and Scrivener (KJB) correctly say:

   - "**by** his Spirit that dwelleth in you"

7. In Rev. 3:1 Berry's *Interlinear Greek-English* wrongly omits the important word "seven":

   - "Spirits of God"

   Other editions of the Greek text, such as Elzevir's and Scrivener's (KJB) say,

   - "**seven** Spirits of God"

8. In John 16:33 Berry's *Interlinear Greek-English* wrongly states:

   - "ye have tribulation"

The *Textus Receptus* editions of Beza, Elzevir, and Scrivener (KJB) correctly state,

- "ye **shall** have tribulation"

9. The most ancient Greek manuscripts have 1 John 2:23b in Greek and ***not*** *in italics*. Scrivener includes it as do most Greek texts. Berry's (and Stephanus) **omits it** completely.

"[but] he that acknowledgeth the Son hath the Father also."

10. In Mark 2:15 Berry's *Interlinear Greek-English* omits the first of two occurrences of the name of "Jesus." (This is thoroughly discussed in the earlier chapters on Scrivener and in *In Awe of Thy Word*.)

- "as **Jesus** sat…together with **Jesus**" KJB

vs.

- "as **he** reclined…with **Jesus** (Berry's *Interlinear*)

Multiple Errors in Berry's *Greek*

The following are approximately 80 places where Berry's *Interlinear* Greek-English does not follow other editions of the *Textus Receptus* (Erasmus, other editions of Stephanus, Complutensian, Colinaeus, Aldus, et al.) or the "Originall Greeke" underlying the King James Bible.

Matt. 2:11; 9:18; 10:10; 10:25; 11:21; 13:24
Mark 4:18; 5:38; 6:45; 8:22; 6:53; 9:42; 13:9; 15:3
Luke 3:30; 3:31; 6:37; 8:37; 12:56; 17:35; 20:31; 22:42
John 8:6; 8:42; 16:25; 18:1; 18:15; 19:31
Acts 3:3; 7:16; 7:44; 8:13; 21:4; 21:8; 26:20; 27:3; 27:29
1 Cor. 11:27; 14:10

Phil. 4:12
1 Thes. 1:9
1 Tim. 1:2
Philemon 7
Heb. 12:24; 10:23
James 2:24; 4:15; 5:9
2 Peter 1:1; 1:21; 2:9
1 John 1:5
Jude 12
Rev. 1:11; 7:2; 8:6; 9:19; 9:20; 11:4; 17:4; 18:1; 18:5; 19:14; 19:16; 19:18; 20:4; 21:13

Even Beza (1589 and 1598) and Scrivener agree with the KJB approximately 113 times **against Stephanus's third edition** of 1550 in the following:

Matt. 9:33; 21:7; 23:13, 14
Mark 6:9; 6:29; 8:14; 8:24; 9:40; 10:25; 12:20; 13:28
Luke 1:35; 2:22; 2:25, 34; 3:23; 3:35; 7:12; 8:24; 10:6; 10:22; 15:26; 16:8; 17:35; 17:36; 20:47
John 4:37; 6:28; 8:25; 13:30, 31; 16:33; 18:24
Acts 1:4; 1:24; 7:16; 9:35; 17:25; 19:33; 22:25; 24:13; 24:18; 24:19; 25:5; 26:3; 26:18; 27:12; 27:13
Romans 7:6; 8:11; 12:11; 16:20; 16:27
1 Cor. 5:11; 14:10; 15:31
2 Cor. 3:1; 5:4; 6:15; 7:12; 7:16; 10:10; 11:10; 13:4
Eph. 1:3; 6:7
Col. 1:2; 1:24; 2:13; 4:10
1 Thes. 2:15
1 Tim 1:4
Titus 2:10
Heb. 9:1; 9:2; 10:10; 12:22, 23
James 2:18; 4:13; 4:13, 15; 5:12

1 Pet. 1:4; 1:8; 2:21; 3:21
2 Pet. 1:1; 2:18; 3:7
1 John 1:4; 2:23; 3:16; 5:14
2 John 3, 5, 13
3 John 7
Jude 19, 24
Rev. 2:14; 2:24; 3:1; 5:11; 7:3; 7:10; 8:6; 8:11; 11:1; 11:2; 11:14 13:3; 14:18;16:5; 16:14; 19:14

However Berry's (Stephanus 1550) *is correct* and matches the "Originall Greeke" underlying the KJB 59 times, while Beza (1589 and 1598) was incorrect in the following:

Matt. 1:23; 20:15
Mark 1:21; 16:14; 16:20
Luke 7:12; 7:45; 8:5; 9:15; 12:1
John 4:5; 9:10; 12:17; 18:20; 21:12
Acts 2:36; 4:25; 4:27; 4:36; 7:2; 16:7; 16:17; 21:3; 21:11; 24:8; 24:14; 25:6; 26:8
Rom. 1:29; 5:17; 8:20; 11:28
1 Cor. 2:11; 3:3; 7:29; 11:22
2 Cor. 1:6; 2:5; 3:14; 8:24; 10:6; 11:1
Gal. 4:17
Phil. 1:23; 2:24; 3:20
Col. 1:2
1 Thes. 1:4
1 Tim. 6:15
2 Tim. 2:22
Titus 2:7
Heb. 9:28; 10:2
James 3:6
1 Peter 5:10
2 John 9

Rev. 2:23; 6:12; 22:20

(F.H.A. Scrivener, *The Authorized Edition of the English Bible (1611) Its Subsequent Reprints and Modern Representatives*, Cambridge University Press, 1884, Appendix E, pp. 243-263; the details about the aforementioned three lists are available from AV Publications as *KJB Greek Texts*).

More problems with Berry's *Greek-English Interlinear* are discussed in detail with textual evidence given in the chapter on Scrivener's Greek text, "A Little Leaven." Some of those observations include:

- In Matt. 12:24, 27, Mark 3:22, and Luke 11:15, 18, 19 Berry's misspells "Beelzebu**b**" as 'Beelzebu**l**' (See Hebrew O.T. for correct last letter).

- In Mark 14:43 Berry's wrongly includes the word "being," correctly omitted by the KJB.

- In Luke 1:35 Berry's wrongly omits "of thee," which even the ancient Greek manuscripts underlying Lachmann and Scrivener include.

- In Luke 23:34, Matt. 27:35, Mark 15:24, and John 19:24 Berry's wrongly has the singular 'lot.' Even Alford and Tischendorf join the KJB and have the plural "lots.'

- In John 7:9 Berry's wrongly adds "and," when even the ancient manuscripts underlying Griesbach, Tischendorf and Tregelles omit it, as does Tyndale and the KJB.

- In John 10:16 Berry's uses the word "flock," while the KJB uses "fold." According to the OED these two words can be synonyms. Therefore the latter is used in the KJB as a sight rhyme. (See chapter on Scrivener for elaboration.)

- In John 12:26 Berry adds "and" before "if any man." The "Ancient" and modern Greek New Testaments join the KJB, along with the ancient Greek manuscripts underlying Griesbach, Lachmann, Tischendorf, Tregelles, and Alford in omitting "and." (See chapter on Scrivener for footnote on Tinsley's "Ancient" Greek.

- In Acts 2:22 Berry does not have the Greek word for "approved"; the KJB and Tyndale do.

- In Acts 6:3 Berry's errs saying "we will appoint," as opposed to "we may appoint" of the KJB, Elzevir's *Textus Receptus*, the modern Greek, Tyndale, and even Westcott.

- In Acts 7:44 Berry's wrongly adds the Greek word for "among," before "our fathers," which neither Scrivener, nor the ancient Greek manuscripts underlying Lachmann, Tregelles, Tischendorf, or Alford include. Berry's also adds "he who," unlike Tyndale and the KJB.

- In Acts 10:20 Berry's wrongly includes the word "But."

- In Acts 13:15 Berry's wrongly omits the word "any," included in the KJB, Tyndale, and all modern Greek critical editions.

- In Acts 17:30 Berry's wrongly says "ignorance," instead of the correct "this ignorance" used in Tyndale and the KJB.

- In Acts 19:20 Berry's wrongly says "the word of the Lord" instead of the correct "the word of God." The reading "God" is seen in ancient Greek manuscripts.

- In Acts 26:6 Berry's wrongly says "the fathers," instead of the correct "our fathers."

- In 1 Cor. 16:23 Berry's wrongly says "the Lord," while the KJB and historic English Bibles say "our Lord."

- In Phil. 2:21 Berry's wrongly has the inverted "Christ Jesus," rather than the correct "Jesus Christ's," used by the KJB, Tyndale, and the ancient Greek manuscripts underlying Griesbach, Lachmann, Tregelles, Alford, and Westcott.

- In Col. 1:24 Berry's matches Westcott and wrongly begins with "now." Scrivener handles this correctly.

- In 2 Tim. 1:18 Berry's text does not match Scrivener's. Berry's word for 'ministered' ends in 'n' while Scrivener's ends in 'e'.

- In James 3:14 Berry's wrongly has the singular 'heart,' instead of the plural "hearts" seen in Tyndale and the KJB.

- In 1 Peter 2:13 Berry's wrongly adds the word "therefore." The KJB correctly omits it, as do the ancient Greek manuscripts underlying Lachmann, Tischendorf, Tregelles, and Alford.

- In 1 John 3:20 the KJB and Tyndale rightly omit the second use of "for," which is wrongly included in Berry's text, thereby creating a non-translatable nonsense sentence.

- In 1 John 5:8 Berry's wrongly uses "the three," instead of "these three."

- In 2 John 3 Berry's wrongly has "shall be" instead of "be."

- In Rev. 13:10 Berry's omits "into," which is in the KJB, as well as in ancient Greek manuscripts underlying Lachmann,

Tischendorf, and Alford, as well as in the "Ancient" and the modern Greek New Testaments.

- In Rev. 16:11 Berry's wrongly retains the second usage of 'because of.'
- In Rev. 17:9 Berry's wrongly omits the beginning "And."
- In Rev. 18:23 Berry's wrongly says "may shine," as opposed to the KJB and Geneva of 1557, which join the ancient Greek manuscripts underlying Lachmann, Tischendorf, and Westcott, which also match the "Ancient" Greek.

Like Scrivener's, Berry's Greek text has few serious errors, but its venial mistakes make readers *seriously* doubt the accuracy of their Holy Bible. That *is* serious.

Berry's Lying *English* Interlinear

The *English* so-called literal translation of the Stephanus Greek text in Berry's *Interlinear Greek-English* was originally written by Thomas Newberry in 1893. The full titles of both Berry's and Newberry's original editions call their English translation "literal." Those who know Greek know this is a far from accurate statement. Few take Berry's (Newberry's) *English* translation seriously, any more than a doctor would look in a pre-school reader for insights. It is simply a make-believe tool for those who feel compelled to pretend they are *reading* Greek words, when in fact they are simply reading *English* words.

One **non-literal** example should give fair warning to the Greek neophyte. In Ephesians 1:5 Berry's Greek text says *huiothesian* (*υἱοθεσίαν*). *Huios* means "children" or 'sons';

thespian, from *theo*, means "adoption of." Berry's English translates only the word "adoption," omitting any translation of the word "children" (or sons) — so much for a 'literal' translation. The KJB being literal says, "the adoption of children"; Berry's *English* which merely says, "adoption" is incorrect, not literal, or even remotely idiomatic. One could write a book about such errors. Berry himself admits elsewhere of the Holy Bible, the "...**Authorized Version** being in proximity, which **will make all plain...**" (Berry, Introduction, p. iv; see Berry, p. 501; J.B. Smith, *Greek Concordance to the New Testament*, Scottdale, PA: Herald Press, 1983, p. 353; even weak *Strong's Concordance* gets this right).

Very Wary of Berry & Newberry

Unfortunately many of those who recognize the errors in new versions, look to Berry's *English* as *the* literal translation of *the* original Greek. Nothing could be further from the truth. Small wonder some trip into the *New King James* trap, as the *English* in Berry's interlinear is likewise bursting the margins with liberal, watered down and sometimes New Age words – as do the NKJV, NIV, TNIV, ESV, and HCSB. In Berry's (Newberry's) English Interlinear or in Newberry's *Reference Bible* observe a few of the many problems typical of the corrupt new versions:

- **No Everlasting Punishment?**

  "And shall be tormented day and night **for ever and ever**" (KJB).

  vs.

  "...for the **ages of the ages**" (Rev. 20:10) (Berry, p. 664).

  The root for 'ever' seen in "for ever" or "everlasting life" (John 6:40) interestingly disappears when punishment is for "ever." Berry's 'age' is normally thought of as a period of time. What 'age' are you? Do you remember the Ice Age?

Those who wrongly teach against everlasting punishment of the wicked pretend that when the 'ages of the ages' are over and there is "time no longer" (Rev. 10:6), even the devil will be released from torment. In the 1800s Professor F.D. Maurice brought this anti-everlasting punishment wave into the church of England and it has carried away many who are discussed in this book (See chapter on Liddell-Scott).

When Berry (Newberry) gets to the *same* Greek root in Rev. 14:6, he suddenly remembers the word "ever," as "everlasting gospel" (Berry, p. 650). Convenient parole. The KJB translation of this word as "ages" is reserved to contexts relating to the past or the future in general. When the *already plural* word is *doubled*, it is apparent that it means "everlasting." The various ways one Greek word must be translated into English to speak to the English mind in various contexts points out the limitations of the small Greek vocabulary of the New Testament and the absolute necessity of an inspired Holy Bible. All Englishmen will be judged by the same English Bible, not by a myriad of "private interpretations" in lexicons.

- **New Age Names for God**

  Playing around with Greek and Hebrew in his own *Reference Bible*, Newberry re-names and re-defines God, using English words which occur no where in the English Bible.

  - ✓ His god becomes the very same one written about by Satanist H.P. Blavatsky: "the Mighty One," "the Coming One," "the One Spirit" and "the eternal One" (Thomas Newberry, *The Newberry Reference Bible*, Grand Rapids, MI: Kregel, no date, pp. xix, xx, xxi; See *New Age Bible Versions*, chapter "The One vs. The Holy One" for documentation or see H.P. Blavatsky, *The Secret Doctrine*, Index).

- ✓ The Holy Ghost disappears and becomes Newberry's "Eternal Spirit," "Divine Spirit" and the "One Spirit" (Newberry, pp. xiv, 938).

- ✓ With just a flick of Newberry's pen God becomes the Muslim "Ahlah" [pronounced Allah] the "Adorable One" (Newberry, p. xix). Does he realize that by using the Brown, Driver, Briggs lexicon he has wandered into the world of German unbelief which denies the uniqueness of the God of the Old Testament and attempts to merge him with the gods of the nearby pagans (See explanation in the chapters on Gesenius, Brown, Driver, and Briggs).

- ✓ He says that "I AM THAT I AM," really means "I will be that I will be" or **"I continue to be, and will be, what I continue to be, and will be."** This good side-splitting laugh is appreciated about now. No wonder God did not put Berry or Newberry on the KJB committee; the KJB is more succinct (Newberry, p. xx).

- ✓ He perpetuates the false name "Yah" which gives voice to the current non-sense 'Sacred Name' movement (Newberry, p. xxi; see *In Awe of Thy Word*, chapter "JESUS & JEHOVAH").

- ✓ The 'Lord' becomes merely the Calvinistic "Sovereign" (Newberry, p. 684). The *Oxford English Dictionary* (unabridged) shows that the word 'sovereign' is generally used of a temporal ruler, not of God. This matches the Calvinistic idea of a government enforced religion. (This is why Calvin promoted burning men at the stake.)

- ✓ The word "Lord" with its religious connotations, moves down a notch to merely "Master, Owner…master and

proprietor" in Newberry's economy. Notice that his names move God down from deity to titles which have only temporal connotations. A mere man may be an owner, a master, or a proprietor, but hardly 'the Lord' (Newberry, 684). Like many words, it can have different meanings in different contexts, but such words hardly 'define' the Lord Jesus Christ as Newberry indicates.

He calls these invented names "treasures of precious truth in the Titles of God and of Christ, which are more or less **hidden** or obscured in the Authorized Version" (Newberry, p. xix). On the contrary, God said, "I have not spoken in secret..." (Isa. 45:19). Since God said he has "hid these things from the wise and prudent, and revealed them unto babes," the "wise" feel that they must dig deeper and deeper, looking frantically for some kind of wisdom which "babes" find plainly on the pages of a King James Bible. "They are all plain to him that understandeth..." (Prov. 8:9).

- **Watered-Down Words**

Berry's Interlinear English is loaded with liberal watered-down words. The *very first line* of the *very first page* of Berry's *Interlinear* English translation begins diluting the unique Christian vocabulary of the Holy Bible. The title of the gospel of Matthew replaces the Christian word "gospel" with the secular "glad tidings" (Berry, p. 1). The psycho-linguistic deterioration inherent in changes such as this is discussed in detail in *The Language of the King James Bible* and *In Awe of Thy Word*. Examine Berry's *English* translation in light of the verse comparison charts in the book *New Age Bible Versions*. One will discover that his vocabulary is that of the corrupt new versions; both use the

same corrupt lexicons, as the upcoming chapters will demonstrate.

How to Use New Testament Greek Study Aids by Walter Jerry Clark recommends Newberry saying, "masters" is more correctly rendered as "teachers"..."condemnation" is really "judgment" (New Jersey: Loizeaux Brothers, 1983, p. 95). A master is in a ruling position and teaching may or may not be a part of that position; a teacher only instructs; they do not have the same meaning or connotation in English; a teacher is lower than a master. Condemnation is to be judged, found guilty and sentenced; a judgment is merely a decision; it tells nothing of the verdict or any consequences. The judgment may be 'not guilty.' In both cases the sword of the Spirit becomes a butter knife to butter-up and lather the liberal's conscience; it is no longer "powerful, and sharper...piercing," which causes man to 'tremble' at the "word" (Heb. 4:12; Isa. 66:2).

Very Wary of Berry's English Verbs

Berry's interlinear includes the actual King James Bible text in the margin and sheepishly admits that the KJB is necessary to "make it plain," regarding verb tenses:

> "We preserve this uniformity for the sake of literalness, always remembering **the fact of the Authorized Version** being in proximity, which **will make all plain** in such instances" (Berry, Introduction, p. iv).

Why do we need *his* English translation, when this book has shown that his English is not literal and he himself even admits that one must *look at the King James Bible* to "make all plain"?

Greek verb tenses do ***not*** match English verb tenses. Fitting a square pedant, like Newberry, into a well-rounded Holy Bible is like matching the components of a fruit salad with the components of vegetable salad. There are similarities, such as color, size and shape, but squeezing a fat fruity tomato into the shape of an apple always gives a little blinding squirt. The little squirts who then blindly follow torturous Greek grammars make an unnecessary mess with their forced "private interpretation."

Berry follows Thayer's Greek *Grammar*. Thayer was a Unitarian who translated *German* grammars and lexicons into English. Thayer denied the blood atonement, the Virgin birth, the deity of Christ, the Trinity, salvation by grace through faith, the sinfulness of man, and the infallibility of the scriptures. Thayer's interest in the Bible was merely to destroy it in any way he could. He found in the grammars and lexicons of unbelieving critical Germans, a lightless shadow which he cast over the English Bible through his grammars and lexicon.

In this vein Berry and Thayer refuse to translate the aorist verb tense contextually or with deference to the English idiom. They know that by doing so they can defuse the Holy Bible of its very life. The translators of the English Holy Bible (KJB) have always known that in these cases the context sometimes calls for a present, past, future, or perfect tense rendering. Yet to deaden the Bible, Berry and Thayer limit it often to the indefinite past, rarely translating it as the perfect. (The perfect tense implies the continuance of an act and its effects on the present). Berry's Interlinear often places the Bible and our life with Christ in the dead past; it becomes lifeless, just like J.H. Thayer wanted it to.

The fact that Greek verb tenses do not match English tenses is well known among Greek 'scholars.' Berry admits of one case in particular saying, "If the learned were agreed as to a translation we should have kept to the same..." "If the learned" do not agree among themselves, on what authority should Berry's particular choice be accepted? (Berry, Introduction, p. iv.). With his mishandling of the Subjunctive mood he admits, "we have deviated further from ordinary practice than in any other..." For example, in James 2:11 (aorist subjunctive) instead of the KJB's "Do not kill" (plain and to the point), he plays "Mother may I," saying, "Thou mayest not commit murder." He shatters three strong syllables into eight sissy syllables. As he admits the KJB "will make all plain."

"Let One Interpret": Which *English* Interpretation?

Berry, Newberry, and many others are confusing the original Greek and Hebrew with the ENGLISH words in the corrupt lexicons and grammars that they use. Newberry speaks of the "beauties, accuracies, and perfections of the Inspired Original," contrasted with what he calls the "ordinary English Bible." He repeatedly hammers about the "dull" English as opposed to the "rich" original languages (Newberry, pp. 667, 937). However, now that the bait is on the hook, it is time for the switch. He switches the Greek and Hebrew text for an ENGLISH lexicon written by an unsaved liberal, who translated a German Lexicon, which originated with a Latin-Greek one (see the chapters on Thayer). How does Newberry expect to give a literal translation of what he refers to as the "perfections of the Inspired Originals," using the ENGLISH of corrupt lexicons?

The choice remains: whose *English* words will you trust – the English words in lexicons written by unsaved liberals or the *English* words in the Holy Bible? Both are *English*. The answer is logical. No "scripture is of any private interpretation" (2 Peter 1:19-21). The words "interpretation" and "interpreted" are used in the New Testament to mean translation or translated, 'going from one language to another.' Observe *all* of the New Testament usages:

- ✓ Matt. 1:23 "Emmanuel, which being interpreted is, God with us."
- ✓ Mark 5:41 "Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise."
- ✓ Mark 15:22 "Golgatha, which is, being interpreted, The place of a skull."
- ✓ Mark 15:34 "Eloi, Eloi, lama Sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?"
- ✓ John 1:38 "Rabbi, (which is to say, being interpreted, Master)"
- ✓ John 1:41 "Messias, which is, being interpreted, the Christ."
- ✓ Acts 4:36 "Barnabas, (which is, being interpreted, The son of consolation)"
- ✓ John 1:42 "Cephas, which is by interpretation, A stone"
- ✓ John 9:7 "Siloam, (which is by interpretation, Sent)"
- ✓ Acts 9:36 "Tabitha, which by interpretation is called Dorcas"
- ✓ Acts 13:8 "Elymas the sorcerer (for so is his name by interpretation)"
- ✓ 1 Cor. 12:10 "to another the interpretation of tongues:"
- ✓ 1 Cor. 14:26 "…hath an interpretation…"

✓ Heb. 7:1, 2 "For this Melchisedec, king of **Salem**...first being by interpretation King of righteousness and after that also King of Salem, which is, King of **peace**..."

All of these *uniform* usages establish the New Testament meaning of 'interpretation.' It will not change now in its last usage in 2 Peter 1:19:21. It still means to go from one language to another. (In the New Testament 'interpretation' does *not* mean 'what someone 'thinks' a verse means.')

> "**We have** also a more sure **word of prophecy**; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no **prophecy of the scripture** is of any **private interpretation**. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:19-21).

The precedence was established that only one could interpret.

✓ 1 Cor. 12:30, 14:27 "do all interpret?...**let one interpret**."

Therefore one Holy Bible for each language is THE interpreter.

The Bible's built-in dictionary is defining "prophecy as "word" or "scripture." Using the New Testament's usage of "interpretation," it appears that since the original "scripture" came "as they were moved by the Holy Ghost," then its interpretation (translation) cannot be "private," or "by the will of man," but also must be "by the Holy Ghost" (Acts 2). The latter portion of the verse is not speaking directly of written scripture, since it says, "men of God spake," not wrote. But God

is making a parallel which indicates that the "interpretation" (translation) of "scripture" is not to be private, as seen in lexicons. If there ever was a verse that inferred the direct intervention of God in the translation of the Bible, this is it. Acts 2 reiterates.

> "Do not interpretations belong to God?" (Gen. 40:8).

Studying the *English* Bible will reveal how God uses English words to speak to the English reader's mind and heart. A lengthy trip to the libraries of Greece, via Germany and Rome is not necessary. The Holy Bible is a living book, and like all living things, it lives in the light of daily use, not in dusty libraries. Newberry charges,

> "In the Hebrew and Greek Scriptures there are precisions, perfections, and beauties which cannot be reproduced in **any** translation."

Yet how is his "translation" in Berry's Interlinear or Berry's lexicon, not imperfect like the "translation" in a Holy Bible. It is an English translation also. Someone is not thinking. After nearly 1000 years of English Bibles, why would the only perfect "translations" of words still be in interlinears and lexicons and not in a Bible? Historically the only one who claims to be the *interpreter* of the Bible is the Catholic church. Hmmmmm. That rebellious spirit, which would usurp the authority of God's one interpreter— the Holy Bible, is not exclusive to the hierarchy of the Catholic system, but is also driving those who write and use lexicons and interlinears.

Westcott's Wolf in Sheep's Clothing

Berry's English translation is peppered with Revised Version words in place after place. Newberry referred to the RV committee, which contained that wicked triangle of three Unitarians, two Platonists, and one pedophile, as "men of tried Biblical scholarship and various representative religious views" (Newberry, p. 944). He states,

> "The **Revised Version** gives evidence of being the work of men well qualified as scholars for their task...**It is certainly much more accurate in text and translation than the older version [KJB]**..." (Newberry, pp. 944, 945).

Berry admits that his *Interlinear* (1897) was actually a *ploy* to vindicate the recent and much questioned *Revised Version* (1881). He attempted to defend the RV by placing Greek textual support for RV readings in his Interlinear's footnotes and by giving RV words as definitions in his Lexicon. (Thayer was a member of the RV committee, American branch.) He chides that without his book and,

> "Without some knowledge of Hebrew and Greek, you cannot understand the **critical** commentaries on the Scriptures, and a commentary that is not **critical** is of doubtful value....you cannot satisfy yourself or those who look to you for help as to **the changes which you will find in the Revised Old and New Testaments**...you cannot **appreciate the critical discussions** [Higher criticism and textual criticism], **now so frequent**, relating to the

> books of the Old and New Testaments" (Berry, recto of copyright page).

Berry's textual views are shaky at best, referring to the Received text as "the so-called Textus Receptus." He assures that, "All the **variations** of any importance of the text of **Westcott and Hort have been given**" (Berry, "Introduction to New Testament Lexicon," p. v). At the bottom of each page of the *Interlinear* is listed the critical Greek text readings of Griesbach (1805), Lachmann (1842-1850), Tischendorf (1865-1872), Tregelles (1857-1872), Alford (1862-1871) and Wordsworth (1870). They are usually cited when they are highly **critical** of the *Textus Receptus* and the KJB. (Of course, as we saw in the last chapters, in non-doctrinal areas these texts often reproduce the true text; they must do this so that they will read like the Bible). In 1897 when Berry's American edition came out, one could scarcely sell a 'new' *Critical* Greek Text or a *Revised Version* to the average pastor. So Berry published a Greek *Textus Receptus* variety, with the KJB along side, *then* slid critical Greek text readings in the footnotes and stowed many RV words in the English *Interlinear* and Lexicon.

Some editions of Newberry's *Reference Bible* contain even more information critical of the KJB than his Portable (or Pocket) edition or his *Interlinear* printed by George Ricker Berry.

> "In the Portable Edition a selection of the **critical various Greek readings** of the New Testament was given, with the names of the chief editors adopting them; the Large Type Edition contains a **fuller list of such readings**, with a statement of uncial manuscripts supporting them, but the names of editors are omitted. In the

> present Edition **critical readings** are not inserted, and those who wish to consult them are referred to the former Editions" (Thomas Newberry, *The Newberry Reference Bible*, Pocket Edition, Kilmarnock, Scotland: John Ritchie Ltd., no date, New Testament Introduction, p. xi).

Newberry begins his *Reference Bible* stating that the KJB is "imperfectly translated." He thinks important facts are "obliterated, indeed, almost entirely and inevitably, in innumerable instances." He apparently thinks that he and the RV translators "corrected" the KJB (Newberry, pp. v, xiv; Newberry, Pocket ed., New Testament Introduction, p. iii).

> "This is the result of repeated expressions of dissatisfaction with the **Authorised Version**, repeated attempts to amend it, and repeated calls for its revision, on account of the faulty state of the original text it proceeded upon, the comparatively **defective knowledge** of the original languages **on the part of the translators**, and the proved presence of many **inaccuracies**, **errors**, and obscurities in the renderings" (Newberry, p. 944).

Why does the KJB render Eph. 1:5 correctly, as demonstrated previously? Why is his Old Testament exactly 666 pages long?

Berry & Newberry's Favorite Corrupt Greek Manuscripts

The lower margin of Berry's *Interlinear Greek-English New Testament* (Newberry's) is filled with references to the most corrupt readings imaginable. For the most part the textual references criticize the text of the King James Bible and the *Textus Receptus*. It takes these readings from Tregelles's *Collation of Critical Texts* and cites the readings of the first

critical Greek text, that of Griesbach. To find fault with the KJB, Newberry's *Reference Bible* also uses these critical editions, along with a long list of corrupt manuscripts. In his footnotes he constantly suggests that one should "Omit" words in the KJB. He refers the reader to the Bible-doubting book, ""Textual Criticism for English Students," by C.E. Stuart" (Newberry, p. 676).

Dean John W. Burgon referred to the Sinaiticus MS as "very nearest the foulest in existence." Yet Newberry spent "twenty-five years" pouring over it. He believed this and other old corrupt uncials were "the entire Scriptures in the original" http://www.newblehome.co.uk/newberry/biography/html). This study prompted his distain for the KJB and his taste for the corrupt Westcott-Hort Greek text, which copies so many of its omissions from the Sinaiticus.

> "...Codex Sinaiticus, presented to him by friends in London in 1863, which is annotated throughout in his neat handwriting. It was **after twenty-five years devoted to such study** that he conceived the plan of putting its fruits at the disposal of his fellow-Christians in the Newberry Study Bible"
> (http://www.newblehome.co.uk/newberry/bible.html).

In Newberry's *Reference Bible* he uses the abbreviation "Alex.," meaning "Alexandrine." Was his next step to print a Westcott-Hort type text? He says, "...if he brought out another edition, most of the readings marked Alexandrine would be incorporated into the text." He says, "Critical Various Readings of the Greek text are given at the foot of the page, with the authorities for and against, in cases of importance only" (Newberry, pp. 678, 676). His use of the three letter abbreviation, "Byz," to

represent the over 5000 Majority text manuscripts implies that it represents one manuscript rather than representing thousands upon thousands.

Newberry's Originals Not "Literally" Inspired

Just *how* inspired are Newberry's originals? They are not inspired 'word-for-word,' he says,

> "This view has led to the Rabbinical notion of literal inspiration, according to which the human writer or speaker was a merely passive subject under the influence of the Divine Spirit, like a pipe through which the wind is blown, to use an old illustration. If this view had been correct the Biblical historians would have had no need to quote from previous authorities as they often obviously do. But it is contrasted by the manifest **human elements in the Bible**, such as the different styles of the different writers, **&c** [and errors]....it acknowledges that **they were limited** in other respects. This belief stands clear of **difficulties** on small verbal points which often needlessly perplex anxious minds. **The frame is not the picture**" (Newberry, p. 939).

Evidently, his 'originals' [Sinaiticus] are the frame and his own *ideas* take center stage as the picture.

Newberry, Not Very Discerning

Are strange doctrines adopted by men, like Berry and Newberry, who use lexicons and grammars written by men whose lives are riveted on disproving the deity of Christ (i.e.

Thayer)? British author, Dusty Peterson, applies his 'doctrinal detective' skills to Newberry, as he did to the heretical Alpha Course in his book, *Alpha, The Unofficial Guide*. He questions Newberry and observes,

> "Newberry claims that,
>
> > "The absence of the article, whether in Greek or Hebrew (especially where required by the idiom of the English language), expresses either INDEFINITENESS, or that the word is to be understood CHARACTERISTICALLY, as expressing the CHARACTER of the person or thing" [p. 942 caps his].
>
> "I have real doubts about this claim generally, but it is particularly worrying when combined with the following example of his,
>
> > "...the word following is to be understood as CHARACTERISTIC. As Mat. 1.1, "*The* book of *the* generation," &c. John 1.1, "...And the **word** was God." [p. 699 (caps his)].
>
> "The clear implication is that the Word (Jesus Christ] was only God in the sense of having the character of God. (**Note that Newberry does not capitalize the first letter of "word" here, despite its Biblical usage as Word referring to our glorious Saviour, yet he seems happy to capitalize the first letter of "virgin" when he**

> **refers to "Mat. 1. 23, 'Behold a Virgin'"** [Ibid.]).
>
> "Still on the same page, Newberry chose, as his *only* example of "the Greek article in the GENITIVE," a reference to "John 1. 45, 'The son of Joseph'" [Ibid.]!!!"
>
> "Line after line, and even word after word, he subtly promotes doubt about the quality of the KJV translation...He floods the text with various symbols which can each serve to make the reader think they are missing out if they just read the plain text. The margins do not merely offer his interpretations (or even alternative renderings) but actually contain thousands upon thousands of *emendations* to the text, encouraging the reader to suppose that the translation is full of errors."
>
> "The fact that Newberry and Berry used a translation (KJB) they did not believe is a testimony to their lack of integrity" (Letter on file citing Newberry, p. 669 et al.).

Why does Newberry warn of "the dangerous tendency towards Protestantism"? He was a member of the Brethren, yet used the snobbish term "laity," a term which would seem foreign to a group which believed "ye are all brethren" (Newberry, pp. 943, 942).

To support his views Newberry references such untoward characters as S.A. Driver, whose Old Testament Lexicon is so vile it merits two entire chapters in this book (Newberry, p. xi; see chapters on Gesenius, Brown, Driver, and Briggs). He references, of all people, the bizarre John Ruskin, a rabid Bible-hater who is discussed

elsewhere in this book (Newberry, p. 942; See chapter on Liddell-Scott *Greek-English Lexicon*, i.e. Dodgson). Newberry shows *no* textual discernment when boasting of Jerome's corrupt Vulgate. He dreams, "its fidelity and honesty were amply recognized, and in two centuries it was universally adopted in the Western Church as authoritative for both faith and practice…It was well worthy of the esteem in which it was at length held" (Newberry, p. 942).

To end on a positive note, observe that Newberry and Berry did get a few things right. Newberry said, "In 1388 Wycliffe's Bible was revised by John Purvey, and the revised text then superseded the original version…" Yet many today fault a so-called 'Wycliffe' Bible for having Vulgate readings, when the edition they are quoting is not Wycliffe's but that of his posthumous Catholic editor, the recanting John Purvey (Newberry, p. 942; see *In Awe of Thy Word* for details).

Also, in Eph. 6:24 Berry's *Interlinear* Greek text correctly has "Amen," which Scrivener wrongly omits. 'Amen' for something right.

Berry's *Greek-English Lexicon* From Unitarian J.H. Thayer and R.C. Trench

In the back of Berry's *Interlinear Greek-English New Testament* (i.e. Baker Book House edition) is covertly hidden a dangerous "Greek-English Lexicon to the New Testament," Berry's only attempt at originality. His contribution was selecting *which words* to plagiarize from a few corrupt lexicons. He hoped "to put into a brief and compact form as much as possible of the material found in the larger New Testament Lexicons" (p. iii). In his "Introduction to New Testament **Lexicon**" he identifies the real sources for his definitions. He

confesses he used the *Greek-English Lexicon* by the Christ denying Unitarian J. H. Thayer.

> "The material for this has been drawn **chiefly** from **Thayer**" (Berry, "Introduction to New Testament Lexicon," v.).

Berry also plagiarized Thayer's Greek *Grammars*,

> "G.B. Winer's *A Grammar of the Idiom of the New Testament*, seventh edition, **Translated by J.H. Thayer**; and Alexander Buttman, A Grammar of the new Testament Greek, **Translated by J.H. Thayer** (Berry, "Introduction to New Testament Lexicon," p. v).

Thayer's Lexicon and Grammars are *so* unacceptable that this book devotes an entire chapter to his Christless beliefs and pagan resources. Because of Berry's pagan sources, hidden here and there are "classical forms not occurring in the New Testament" (p. v). Jump to the chapter on J.H. Thayer or better yet, hop first to the chapter on Liddell-Scott's *Greek English Lexicon*, from which Thayer says *he took* most of his definitions. All of the plagiarizing leads back to the Liddell-Scott *Greek-English Lexicon*, a compendium of paganism.

In Berry's *Lexicon*, do not look for the orthography of the Greek cursives or pure old vernacular Bibles, as Berry's names "followed the usage of **modern editors**; putting in the Greek…a small letter for Christ, and a small letter for Lord and for God." Also he has not always followed the historic verse divisions, but "followed Bruder's "Greek Concordance," **though that work does not in all cases agree with itself**" (Berry, p. iii.).

R.C. Trench, the Heretic

In addition to Thayer, Berry's Lexicon admits, "much material has been drawn from **R.C. Trench**, *Synonyms of the New Testament*, and from the New Testament Lexicons of Thayer and Cremer..." (p. v.). Like Thayer, Trench's wrenching of the scriptures merits an entire chapter in this book.

Summary

Berry's *Interlinear Greek-English New Testament* has been proven to be a rubber crutch which collapses with the weight of its shaky sinning Saviour and the curse of a missing verse (Rev. 22:9).

Chapter 20

The Wobbly Unorthodox Greek Orthodox Crutch:

Un-Orthodox Greek Manuscripts From the *Un-Orthodox* Greek Church

- **Versions Slightly Correct Extant Greek Says Dean Burgon and Dr. Moorman**

- **Relics: Sculls & Scrolls**

- **Greek Manuscript Errors**

- **Greek Orthodox Heresy**

  "the Greeks foolishness" (1 Cor. 1:23)

  - **Greek's Deception of 'Divine Intimacy'**

- **Koine Greek Gone:**

  "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5).

  "I will spew thee out of my mouth" Rev. 3:16.

Versions Provide "slight corrections" to Greek

The manuscript store of over 5000 Greek manuscripts produced by the Greek Orthodox church and its predecessors does, in the main, match the King James Bible exactly. These Greek manuscripts are a powerful witness to the veracity of the Received Text seen in the King James Bible and in most historical vernacular Bibles worldwide. Church History professor, Bruce Musselman, reminds us that there was a perfectly pure Greek Received Text, used by many, such as the Greek Bogamiles or Paulicians, years after Christ. Their Greek Bibles were burned, along with their owners, by Emperor Diocletian, Empress Theodora and others. (For information on the Bogamiles and Paulicians see John T. Christian, *A History of the Baptists*, Bogard Press: Texarkana, Arkansas, 1922).

Today, we are generally left with the product, not necessarily of these true Greek Christians, but of the Greek Orthodox monasteries. **The veneration of *these* Greek manuscripts has become inflated *beyond* anything directed in the scriptures.** The world's leading authorities on the Greek Received Text, Dean John Burgon and Dr. Jack Moorman, remind us that the extant Greek texts are not the final authority.

Dean John Burgon, the nineteenth century's most avid promoter of the Greek Received Text, recognized the sometimes tampered state of the extant products of the Greek Orthodox church and the currently printed editions of the *Textus Receptus* (emphasis in original):

> "Once for all, we request it may be clearly understood that we do not, by any means, claim *perfection* for the Received Text. We entertain no extravagant notions on this subject. Again and

again we shall have occasion to point out (e.g. at page 107) that the *Textus Receptus* needs correction. We do but insist, (1) That it is an incomparably better product: infinitely preferable to the 'New Greek Text' of the Revisionists" (John Burgon, *Revision Revised*, Collingswood, NJ: Dean Burgon Society Press, p. 21, f. 2).

"...I have not by any means assumed *the Textual purity* of that common standard. In other words, I have not made it "*the final standard of Appeal.*" All critics,— wherever found,— at all times, have collated with the commonly received Text: but only as the most convenient *standard of Comparison;* not, surely, as the absolute *standard of Excellence*" (*Revision Revised*, pp. xviii-xix).

"Obtained from a variety of sources this Text proves to be essentially *the same* in all. That it requires Revision in respect of many of its lesser details, is undeniable..." (*Revision Revised*, p. 269).

"But pray—, who in his senses,— what sane man in Great Britain,— ever dreamed of regarding the "Received," – aye, *or any other known "Text,—"* as a "standard *from which there shall be no appeal*"? Have I ever done so? Have I ever implied as much? If I have, show me *where*. (*Revision Revised*, p. 385).

"A *final* standard"! . . . Nay but, why do you suddenly introduce this unheard-of characteristic? *Who*, pray, since the invention of Printing was ever known to put forward *any*

> existing Text as "a final standard"? (ellipses in original; *Revision Revised*, p. 392).

> "And yet, so far am I from pinning my faith to it, that **I eagerly make my appeal** from it **to the** threefold witness of copies, **versions**, Fathers whenever I find its testimony challenged (*Revision Revised*, p. 392).

Dr. Gary LaMore of Canada cites these quotes from Burgon and concludes, "[A]nd yet his recognition that in "lesser details," the copies, **versions**, and Fathers **might yield** slight **corrections** if properly and soundly used" (La More, p. 39). Therefore Burgon, with all of his hands-on experience with Greek manuscripts, has concluded that versions, other than Greek, hold the original reading in some cases. This is certainly true of today's very slightly marred Greek printed editions by Frederick Scrivener and George Ricker Berry, as was demonstrated in the chapters devoted to their texts, and will be further demonstrated in this chapter. It is *overwhelmingly* true of the grossly corrupt Greek editions of Westcott, Hort, Nestle, Aland, and the United Bible Society.

Author Dr. Jack Moorman of Great Britain, one of today's most prolific collators and researchers, agrees with Burgon saying,

> "Our extant MSS [manuscripts] reflect but do not determine the text of Scripture. The text was determined by God in the beginning (Psa. 119:89, Jude 3). After the advent of printing (A.D. 1450), the necessity of God preserving the MS witness to the text was diminished. Therefore, in some instances the majority of

> MSS extant today may not reflect at every point what the true, commonly accepted, and majority reading was ..."
>
> "When a version has been the standard as long as the Authorized Version and when that version has demonstrated its power in the conversion of sinners, building up of believers, sending forth of preachers and missionaries on a scale not achieved by all other versions and foreign languages combined, the hand of God is at work. Such a version must not be tampered with. And in those comparatively few places where it seems to depart from the majority reading, it would be far more honoring towards God's promises of preservation to believe that **the Greek and not the English had strayed from the original!**" (underline in the original; Jack Moorman, *When the KJV Departs From the Majority*, Ararat, VA: AV Publications, pp. 27, 28).

Even Scrivener admits that versions make "known to us the contents of manuscripts of the original older than any at present existing" (Scrivener, *Six Lectures*, p. 106). The KJB translators would agree. The recently discovered notes of the King James translation committee by KJB translator John Bois notes in two places (Romans 12:10 and James 2:22) where the KJB translators said the Greek should be interpreted "as if it had been written" in Greek *another way*. There were originally Greek codices that were correct in James 2:22, for example, but many Greek codices are not (Ward Allen, *Translating For King James*, Vanderbilt University Press, 1969, pp. 43, 89; *In Awe of Thy Word*, p. 538; Berry's *Interlinear Greek-English*, Baker Books, 1985, p. 588 footnote for James 2:22). The *Encyclopedia Britannica* affirms, "The English of the New Testament actually turned out to be superior to its Greek original" because they

accessed and confirmed the Received Text in Holy Bibles in other languages. The EB is of course referring to the edition of the Textus Receptus in hand, not the originals ("Biblical literature: The King James and subsequent versions"; this citation is from the contemporary EB; all other citations in this book are to the 1910-11 edition.)

Two hundred years later, in 1838, the Jews' Society followed the KJB translator's method of accessing a pure vernacular Bible, when creating an edition of the Hebrew New Testament. They made changes to the Greek, "following in most dubious cases the reading of the authorized English version" (See the chapter, "The Scriptures to All Nations," for many more such examples; John McClintock and James Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, Grand Rapids, MI: Baker Book House, vol. 12, p. 535.)

The Word to All the World & The Scriptures to All Nations

Evangelist Stephen Shutt reminds us, "Let it be clear, these languages were used by God at one time [ancient Hebrew and ancient Koine Greek]. Yet, interestingly enough, God did away with their authoritative solidarity at Pentecost" (letter on file). There are no verses in the Bible that indicate that the Greek Bible was to be the *only* Holy Ghost-built stepping stone to all other Bibles. "Search the scriptures," as Jesus said, such a directive is not found in the Bible. Surely if the Greek Bible were to have pre-eminence and be continually used as *the* tool to open up the scriptures there would be at least one verse stating this. There *is* such a verse identifying the Hebrews as the guardians of the Old Testament (Rom. 3:2); surely there would be another such verse about the New Testament being given to the Greeks, if that were the case, but there is no such verse. On the contrary, the book of Acts recounts the multiplication of the word:

- **1st**: The Bible's explanation of the birth of "the scriptures" "to all nations" begins in Acts 2 with the "Holy Ghost" giving the gift of tongues so that "every man heard them speak in his **own language**" from "**every nation** under heaven" (Acts 2:4-12). The Holy Ghost could have given any gift imaginable, from flying for quick travel to walking through walls to escape prison. But he gave vernacular tongues because the Bible, not flying supermen, would be his vehicle to carry his words. The world was not *strictly* Greek-speaking, as we are sometimes told. The inscription on the cross was in Hebrew, Latin, and Greek. The word of God would have been needed immediately in Latin and Hebrew (Aramaic), as well as Gothic, Celtic, Arabic, and numerous other languages, some of which are listed in Acts 2:9-11.

- **2nd**: In Acts 4 "they were all filled with the **Holy Ghost**, and they spake the **word** of God with boldness (v. 31).

- **3rd**: Throughout Acts "the **word** of God **increased**; and the number of the disciples multiplied" (Acts 6:7). Notice that the word of God came *first* and only then did the *numbers* multiply. A pure Bible is a part of the foundation.

- **4th**: "[T]hey that were scattered abroad went every where preaching the **word**. Then Philip went down to the city of Samaria…**Samaria** had received the **word** of God…" (Acts 8:4, 5). "[T]he word of God" which the Samaritan villagers needed was not Greek.

> "The colloquial language of the Samaritans from the last century B.C. till the first centuries of the Mohammedan hegemony was a dialect of the West Aramaic, usually designated Samaritan; it presented few differences, apart

from loan words from Hebrew, Greek, and Latin, as compared with the ordinary Palestinian Aramaic found in the Targums and in certain parts of the Talmud."

"The Samaritan language properly so called is a dialect of Palestinian Aramaic, of which the best examples are found in the literature of the 4th century A.D. An archaic alphabet, derived from the old Hebrew, was retained, and is still used by them for writing Aramaic…"

"The Targum, or Samaritan-Aramaic version of the Pentateuch was most probably written down about that time ("not much earlier than the fourth century A.D."). Hellenistic works, after Alexander were rare and were limited to minor literary works, not to the language of the populace in general. The Arabic language gradually replaced Samaritan (E.B. 1911, Vol. 24, pp. 110-111; *The Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. 10, Funk and Wagnalls, 1911, p. 189).

When "Samaria had received the word of God," it was not in Greek, but the Holy Ghost given Samaritan "word of God," from men who had received the gift of tongues.

- **5th**: The Lord said to Peter, "What God hath cleansed, that call not thou common" (Acts 11:9). Vernacular means common. In Acts 2 the Holy Ghost cleansed, for his use, what vernacular use had marred.

- **6th**: Soon the "**Gentiles**" "glorified the **word** of the Lord…And the **word** of the Lord was **published** throughout **all** the region" (Acts 13:48-49).

- **7th**: The word spread so far that Jason said, "These that have turned **the world** upside down are come hither also" (Acts

17:6). Col. 1:5, 6 tells of "**The word** of the truth of the gospel; Which is come into you, as it is in **all the world**."

- Paul "said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?" He would not have asked if he had been speaking in Greek. When preaching to the people, "He spake unto them in the Hebrew tongue..." (Acts 21:37-40).

Paul said, "I thank my God, I speak with tongues more than ye all" (1 Cor. 14:18). Why did Paul use tongues "more" than any other man? He perhaps wrote most of the books of the New Testament, using Greek, as well as penning editions in other languages as needed. No doubt many of those in Rome needed the book of Romans in Latin, particularly those in the villages. Why would God give the ability to preach and teach in various languages and not allow Paul and the disciples to write down the very words of God in the needed languages? The Bible says, "Preach the word..." (2 Tim. 4:2). The words "preach" and "word" are directly connected throughout the New Testament.

H. C. Hoskier, the renowned manuscript collator and Bible scholar, wrote *Concerning the Genesis of the Versions of the N.T.* (London: Bernard Quaritch, 1910) proving that the New Testament was circulating immediately in *multiple* languages. (This will be discussed in detail in another chapter.) This is not a new idea, but one which is derived from the Bible's own description in Acts. *In Awe of Thy Word* proved that the English Bible came directly from the gift of tongues which provided "Holy Ghost" inspired words and Bibles for those who spoke Gothic, Celtic, Latin, Greek, Hebrew and the other languages. These words moved directly forward into the English Bible through the seven purifications described in Psa. 12:6, 7, just as

Latin words moved forward into Romaunt, Provinçial, Spanish, French, and Italian. The book of Romans ends saying, "But **now** is made manifest, and by **the scriptures** of the prophets, according to the commandment of the everlasting God, made known to **all nations**..." (Donald M. Ayers, *English Words From Latin and Greek Elements,* Tucson: The University of Arizona Press, 1986, 2nd ed., pp. 1-14 et al.).

God knew that any *one* nation group could not be trusted with the charge of preserving the New Testament scriptures. Unto the Jews were committed the oracles of God, that is, the Hebrew Old Testament. This was the only *nation* that was chosen as such. However, the Hebrews changed verses with Messianic prophecies — after Christ came (See chapters on the Hebrew text). So God would no longer work with *individual* nations, but with any man in any nation who would believe in him. The charge of keeping the scriptures was given to this new priesthood of believers as a whole, in "every nation under heaven" (Acts 2). (See chapter, "The Scriptures to All Nations" for a continuation of this topic.)

Greek-Orthodox Only?

The Greek Orthodox church is responsible for most of the Greek manuscripts which are used today to verify readings in the Bible. Like the Christ-rejecting Jews, the unregenerate Greek Orthodox hierarchy and monks, who transcribed these manuscripts during the years between 500 A.D. and 1500 A.D., made some minor alterations which affect the purity of their Greek manuscripts. They omitted several verses, a number of words, and many of their manuscripts do not even contain the book of Revelation. Given these facts we see that it is unsafe to lean completely upon the manuscripts of this church as *the* final authority.

Unscriptural beliefs abound about the transmission of the New Testament text. For example, Jay P. Green states in the Preface to his Greek New Testament text that God preserved the scriptures, "using the Greek Orthodox church" (See chapters "The Textual Heresies of F.H.A. Scrivener," "Very Wary of George Ricker Berry" for details about Jay P. Green's *The Interlinear Greek-English New Testament*, Peabody MA: Hendrickson Publishers, 1988, Vol. IV, p. ix).

Green's unscriptural view is shared by seminary trained men in spite of the fact that no Bible verse indicates that a national Greek church and the documents its unregenerate monks produced would have a stranglehold of authority over Holy Bibles preserved by true Christians over the ages. No scripture indicates that the Greeks would be the only ones to have a pure text. Not only is there no verse which states this, but the book of Revelation states dogmatically that God said he would "remove the candlestick out of his place" from the Greek-speaking church if it did not repent of its unscriptural practices (Rev. 2:5). The candlestick, which is the church, holds the candle, which is the word of God and is a light unto our path (Rev. 1:20). The Greek-speaking churches did not repent. Today there are no thriving Christian bodies where the Greek-speaking churches of Laodicia, Ephesus, Smyrna, Pergamos and Thyatira, Sardis, and Philadelphia were (Rev. 1:11) — only the skeletal remains in the form of the Greek Orthodox church. Ancient Koine Greek is no longer a spoken language; it died with the removal of their candlestick; its remains merely haunt Modern Greek. The charges Christ made against the Greek churches stand today: The Greek Orthodox church began and continues with the doctrine of the Nicolaitans, "which thing I hate" (Rev. 2:15). They remove "which thing I hate" from their Greek manuscripts. Nicolaitans comes from *nico* (to rule over) and *laitans* (the laity, that is, the people). They continue to follow in the steps of "that woman" and worship 'the Virgin.'

They eat things sacrificed to idols in their communion service. (See Rev. 2 and 3, as well as the last half of this chapter, for other similarities between the current Greek church and the rebukes in Revelation.)

Relics: Skulls & Scrolls Preserved By Unsaved Monks

The Greek Orthodox church is also called the Byzantine church. The Greek text is also called the Byzantine text because most of the extant Greek manuscripts were produced in the regions of the Byzantine Empire and during that period. The thousands of Greek manuscripts that are used to validate readings in the New Testament were the product of, or were corrected and stored by, men in Greek monasteries. Frederick Scrivener, editor of an edition of the *Textus Receptus*, says that, "...all or nearly **all that we know**, not of the Bible only, but of those precious remains of profane literature," we owe to the "scribes" who were "members of religious orders, priests or **monks**" living in "convents." "More must still linger unknown in **monastic** libraries of the East." Even the Syriac Manuscript came from "the convent of S Mary the Mother of God" (Scrivener, *Six Lectures*, Cambridge: Deighton, Bell, and Co., 1874, pp. 4, 93, 91 et al.; F.H.A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, London: George Bell and Sons, 1984, Vol. 1, p. 4). Greek manuscripts are invariably described as being "found in some eastern monastery." Would you go to a convent today to find the best version of the Bible? Would God give treasures to unsaved monks who have perennially had a distorted interpretation of the scriptures?

Scrivener says that the Sinaiticus manuscript, which underlies most new versions, was discovered in the Greek Orthodox compound, "the Convent of St Catherine" (Scrivener, *Six Lectures*, p. 32). It contains the apocryphal Epistle of Barnabas and the Shepherd of Hermas. It is one of the most treasured and

most corrupt of all Greek manuscripts. It was under the care and periodic corruption of the monks who live in the walled complex of St. Catherine's Greek Orthodox Monastery on Mt. Sinai. These unsaved monks have made alterations to the text many times over the course of centuries. Such alterations appear today in modern versions which say in their margins, "The oldest MSS say…"

This monastery today is the home of the second largest library of Greek and other language Bible manuscripts in the world, housing some 6000 manuscripts, 3000 being from the ancient period. It also houses 2000 idolatrous icons (http://www.sinai4you.com/santa/). When someone says, 'The Greek says…' he is likely referring to the Greek manuscripts which have been housed in this monastery. These manuscripts are not kept at St. Catherine's (or any other Greek monastery) because the Greek church and their monks love the word of God; they are kept because they are considered 'relics' and as such are superstitiously believed to have supernatural powers. As this chapter will explain later in detail, the focus of the Greek Orthodox church is and has always been the veneration of the dead and their relics.

The Skull House

The Greek manuscript library at St. Catherine's Monastery is surrounded by the other relics housed there. These reflect the bizarre character and history of the monks who made and maintained the thousands of manuscripts which are still housed there. **Sharing space at St. Catherine's monastery with the manuscripts are room after room *stacked almost to the ceiling* with thousands upon thousands of SKULLS of every monk who has died there for the past 1500 years. This part**

of St. Catherine's Monastery is called The Skull House (The Chapel of St. Triphone). Their dead monks are first buried, and then disinterred when the flesh has dissolved. Digging up ghoulish corpse skulls and digging words out of Greek scrolls is all in a days work for these monks.

More macabre yet are the walls with the *full* skeletons of the bodies of Abbots and Bishops hanging in gruesome niches. More chilling are the skull *and hand bones* of St. Catherine which are carried in a parade yearly to be 'venerated' The manuscript-writing monks believe in the 'powers' of these gruesome skeletons and scrolls. The veneration of the ancient Greek scrolls is no different from the veneration of ancient Greek skulls.

(http://www.sinai4you.com/santa/; http://interoz.com/egypt/Sc09.htm)
http://www.sacred-destinations.com/egypt/sinai-st-catherines-monastery.htm

Living daily among these disinterred remains, as if it were a normal thing, speaks of the spiritual deadness and bondage of

these Greek manuscript-makers. Obsession with things dead is devilish. The skulls and skeletons of Halloween celebrate the devil's day. The man possessed with an unclean spirit lived among the tombs *until* he was freed by an encounter with Christ, who is life.

- Mark 5:2-9 says, "there met him out of the **tombs** a man with an **unclean spirit**, Who had his dwelling among the tombs."
- Luke 8:27-30 says, those "which had **devils** long time...neither abode in any house, but in the **tombs**...many **devils were entered into him**."

Let us not join the monks, reverencing the empty skulls of scholars and their scrolls, when we have the word of God which "liveth and abideth forever." Jesus said "the words that I speak unto you, they are...life" (John 6:63).

Greek 'Father' Harakas still directs his readers to the Halloween party décor at "St. Catherine's Monastery, an Orthodox shrine on Mount Sinai."

The anti-Bible perspective of the Greek church is evidenced by the **Islamic mosque**, minarets and all, that they voluntarily built **within** the walled complex of St. Catherine's Greek Orthodox Monastery, where the Sinaiticus manuscript was discovered! You can visit it today; search the internet for tours.

Another source of manuscripts is the Greek Orthodox monastery Mt. Athos. 'Father' Harakas says,

> "...going back at least to 962 A.D., is the Holy Mountain Athos, which consists of twenty monasteries..." "Another interesting note is that

> despite modern advances, **women are still not allowed on Mt. Athos**, known for its monasticism, and thought to be a Holy Mountain (Stanley Harakas, *The Orthodox Church: 455 Questions and Answers*, Minneapolis, MN, Life and Light Publishing Company, 1987-88, pp. 226, 349, 253).

"[F]orbidding to marry" is a doctrine of **devils** (1 Tim. 4:1-3). This is a devilish church system. In centuries past Mr. Curzon found a Bible manuscript "on the library floor at the monastery of Caracalla, on Mount Athos, and begged it of the Abbot, who suggested that the vellum leaves would be of use to cover pickle-jars" (Scrivener, *Six Lectures*, pp. 79, 83).

The bulk of Greek manuscripts extant today are the product of some monastery. Scrivener's book on textual criticism even begins its history and analysis of Greek manuscripts with the monk "Bernard de Montfaucon [1655-1741], the most illustrious member of the learned Society of the **Benedictines** of St. Maur," "a high authority on all points relating to Greek manuscripts, even after the more recent discoveries, especially among the papyri ..." (Scrivener, *A Plain*, Vol. 1, p. 21). Are books and collations by monks now our final authority? Scrivener observes that codex Alexandrinus contains "the Epistle of Clement." Some conclude it was written by "St. Thecla." "[T]he scribe might belong to a **monastery** dedicated to that holy martyr" (Scrivener, *A Plain*, Vol. 1, pp. 101, 102, 104).

Greek's Manuscripts Omit Whole Verses

"the Greeks foolishness" (1 Cor. 1:23)

The preservation of the ancient Koine Greek Bible is not mandated for the preservation of the Holy Bible, since no one

speaks Koine Greek today. 1 John 5:7 and Acts 8:37 have been violently expunged by the Greek Orthodox church from most of their Greek manuscripts. Is God's hand bound by the heresies and frailties of one apostate nation or one sect?

Acts 8:37 Omission Causes Child Abuse

Acts 8:37 expresses the Christian truth that belief in Jesus Christ is a pre-requisite to baptism, which is only an outward sign of an inward reality.

> "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" Acts 8:37.

The Greeks omitted the entire verse 37 from most of their manuscripts. This omission was obviously quite deliberate as this verse contradicts the Greek church's very foundation of securing members through infant (non-believers) baptism. Acts 8:36 ends with the question from the Eunuch, "See, here is water; what doth hinder me to be baptized?" Without the next verse, there is no answer to that question. Verse 38 says, "...they went down both into the water, both Philip and the eunuch; and he baptized him." Verse 37 is the eunuch's admission ticket to baptism; without verse 37, no confession of faith is required and the infant baptism practiced by the Greek church is acceptable. The Greek Catechism says, "From thenceforth all who desired to be saved" must "receive Divine Grace through the Sacraments and conform to His teachings" (Constas H. Demetry (Doctor of the Ecumenical Throne), *The Catechism of The Eastern Orthodox Church*, Fort Lauderdale, FL: The Saint Demetrios Greek Orthodox Church, p. ii). They teach that baptism and communion "are necessary" for salvation, not belief on the Lord Jesus Christ.

Because they do not think that unbelief alone can damn a man to hell, many Greek manuscripts change "and unbelieving" to "and unbelieving and sinners" in Rev. 21:8.

A church which would tell people that they were "born again" when baptized as infants is damning millions of souls to hell with their false promise. Today alone, the Greek Orthodox church has well over 200 million members; six million of these are in the United States. If the Greeks do not care about what God said was a pre-requisite to baptism, should we care about, "What the Greek said…"? Did God entrust his precious word to such scoundrels?

The Greek Orthodox church has the most peculiar of all beliefs about Baptism. They baptize babies between the age of 4 months and 7 months. The child is **fully immersed three times**. How in the world do they drown these little ones three times without the child gulping water into his little lungs. It must be quite traumatic for the child. Given the ensuing choking, gasping, and gurgling, Harakas says, "No parent should wait too long, when there is a danger of the child becoming unmanageable at the service." "[T]he ritual cutting of the hair at baptism" is added (Harakas, pp. 17, 18). Bizarre. If he lives through the ceremony he will receive charismation, that is, an anointing with oil to receive the Holy Ghost. All their outward ceremonies are devoid of a personal belief on the Lord Jesus Christ and the real spiritual new birth.

The Greeks are taught how to respond to true Christians who may ask, 'Are you born again?' They are taught the following:

> "All Orthodox Christians are "born again" by virtue of their baptism and chrismation" (Harakas, p. 46).

> "The Orthodox view is that baptism and chrismation not only free the person from the bondage of sin and evil, but grant the Holy Spirit to the new Christian and confer upon him or her lay status. This means that the Christian is fully a member of the Body of Christ and therefore a full communicant in the sacramental life of the Church. Thus, **infants who are baptized** and chrismated are also expected to participate in the sacrament of Holy **Communion** and usually do so from the very day of their baptism" (Harakas, p. 115).

After they half-drown the uncooperative infant, they choke these bottle-fed babes with a piece of cracker. I hope they know the Heimlich maneuver. Greek Orthodox adults who have survived this ordeal are warned against attending Christian "meetings" where they might be asked 'Are you born again?'

> "Therefore, you see, being "born again" in the Orthodox understanding is accomplished at our baptism...Thus, if you have been baptized, chrismated and are living a Christian life, sacramentally, spiritually and morally, you not only have been "born again" but even more importantly, you are growing in God's image toward the fulfillment of your Christian life. When Protestants use the term "born again" to mean repentance, they in effect **make baptism of no significance**. This is an abuse of the

> Biblical phrase...**Thus, there is no reason for you to go to meetings or to feel put upon by people of other religions who challenge you with "Are you born again? The answer is "yes"** (Harakas, pp. 46, 47 et al.).

There is a large market for the new bible versions which omit Acts 8:37 and even change Greek verbs to accommodate the popular belief in baby-baptism. Harakas does likewise,

> "To be baptized means to be born again...It is an ongoing, life-long process. Salvation is past tense in that...we **have been** saved [i.e. at baptism]. It is present tense, for we **are "being** saved" by our active participation [by good works and through the Sacraments of the church]...Baptism is the way in which a person is actually united to Christ. The Orthodox Church practices baptism by full immersion...**Justification is not a once-for-all, instantaneous pronouncement guaranteeing eternal salvation**..."
> (http://www.bible.ca/cr-Orthodox.htm#creed).

The teaching that baptism brings regeneration is held by many groups. The Catholic, Episcopalian, Anglican, and Lutheran systems practice infant baptism and deny that one must "believe on the Lord Jesus Christ" *before* he is baptized [See chapter on Scrivener]. Therefore the omission of Acts 8:37 from most new versions is widely accepted. The Greek Orthodox church, so grounded on infant baptism to bolster its membership, expunged Acts 8:37 from their Greek manuscripts, yet the fires of hell will not be extinguished with their 'holy'

water, which cannot match the tide which carried this verse to Bibles around the world.

Greek Manuscripts' Omission of 1 John 5:7 Chops Trinity

The Greek manuscripts remove the Trinity and unity of God in two places. In Mark 12:32 they omit "God," replacing "for

there is one **God**" with "for he is one." They also completely remove the clearest Trinitarian proof text, 1 John 5:7:

> "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" 1 John 5:7

How 'Orthodox' can a church be that removes THE Trinitarian proof text from the Bible? Removing a verse is bad enough, but removing a verse that speaks of the Godhead of the Holy Ghost is enough leaven to leaven the whole lump.

Controversies about the nature of the Godhead have abounded throughout history. The Greeks who worshipped the gods of mythology and the "UNKNOWN" God, recoiled at a verse which describes the Godhead, then concludes, "This is the true God…" (Acts 17:23; 1 John 5:20). The weak Greek monks and priests caved in and simply omitted the verse which stirred the antagonism of unbelievers.

The precise nature of the Trinity was debated among the Sabellians, Monophysites, Monarchists, Modalists, Noetists, and Patripassians, some leaning in the direction of the Unitarian, which sees God as only one person. Church History professor, Bruce Musselman, says that the Arianism and semi-Arianism of Constantine and Eusebius were a faltering

foundation from which the Greek church arose. Additionally, the Council of Chalcedon in 451 dealt with disagreements about the divine and human natures of Jesus. The Greeks say that the Monophysites "emphasized the divine nature of Jesus at the expense of His human nature" (Harakas, p. 157). Edward Hills in *The King James Version Defended* suggests that 1 John 5:7 was removed by the Greek church because of the Sabellians. He says,

> "In the **Greek-speaking East** especially the comma [1 John 5:7] would be unanimously **rejected**, for there the struggle against Sabellianism was particularly severe. Thus it is not impossible that during the 3rd century, amid the stress and strain of the Sabellian controversy, the Johannine comma **lost its place in the Greek text** but was preserved in the Latin texts of Africa and Spain, where the influence of Sabellianism was probably not so great...[I]t is possible that the text of the Latin Vulgate, which really represents the long-established usage of the Latin Church, preserves a few genuine readings **not found in the Greek** manuscripts...The fate of this passage in the **Greek East** does indeed parallel the many times Satan in OT days sought to **destroy the line** through which Christ the Living Word would come. We are reminded of Athaliah cutting off all of the seed royal – except Joash! (Moorman, pp. 122-123).

An entire book, *The History of the Debate Over 1 John 5:7*, by Michael Maynard demonstrates that 1 John 5:7 is original.

He traces the verse from the earliest times through many ancient citations and Holy Bibles. (See Michael Maynard, *The History of the Debate Over 1 John 5:7* and G.A. Riplinger, *New Age Bible Versions*, Chapter 28 "The Godhead's Gone," both available from A.V. Publications.

With 1 John 5:7 omitted in most of their Greek manuscripts, the man-made views of the Greek church regarding the Trinity naturally seem to go beyond that given in the Bible. Any statements on the Trinity, outside of direct quotes from the Bible are presumptuous at best and dangerous to say the least.

The Greek Orthodox Creed moves into dangerous conjecture saying, "God the Father is the **fountainhead** of the Holy Trinity." Harakas says presumptuously that the Trinity is composed of the —

> "Father (who is the "**source**" of divinity), the Son (who is **forever "born"** of the Father), and the Holy Spirit (who forever "proceeds from the Father) (Harakas, p. 152).

> "When we say that the second person of the Holy Trinity, the Son, is born (or "is **begotten**") of the Father, we are describing in poor and inadequate human words that the Son in some way, appropriate to God alone, comes forth from the first person of the Holy Trinity. **In this case, the first person of the Holy Trinity is understood as the "source," or "beginning," of the second person of the Holy Trinity**..." (Harakas, p. 23).

Jesus Christ and the Holy Ghost are eternal. The Greek's extra-biblical surmising would be better left undone. Just leave 1 John 5:7 in the Bible and leave the rest to God. The Bible uses the term "begotten" in three ways: 1) It refers to Christ's

"flesh," when Christ was "begotten into the world" (John 1:14; Heb. 1:5-6; Heb. 5:5-7; Heb. 11:17; 1 John 4:9), 2) It refers to the new birth (1 Cor. 4:15; Philemon 10; 1 Pet. 1:3; 1 John 5:1; 1 John 5:18), and 3.) It most specifically refers to the time in which God "raised up Jesus again" as "the first begotten of the dead" (Rev. 1:5; Acts 13:33-34 et al.). The Greek and creedal phrases, "begotten before all worlds" and "forever born" are not scriptural.

The Greeks likewise move outside of the scriptures, pretending that "the world was created by the Father," not created "by Jesus Christ" (Demetry, p. 21; also see the chapter herein, "Mortal Sins: Living Verbs Wounded in Grammars" for a discussion of the prepositions **'by' and 'through.'**). This contradicts John 1:1-3 and Col. 1:16. Such views come from reading Greek church 'fathers' and creeds, not from the scriptures.

Revelation, a Censored Book

To whom were the rebukes in the book of Revelation addressed? They were sent to Greek-speaking churches!!! So, what did the Greek church do? Because the book of Revelation contains God's rebukes to the Greek-speaking churches of the Byzantine Empire, they seldom include the book of Revelation in their Greek manuscripts or lectionaries. Only 1 in 50 Greek manuscripts contains this book. Jack Moorman, author of the definitive study on Revelation manuscripts says, that "if we went strictly by the majority of extant Greek MSS we wouldn't be able to include the Book of Revelation at all, for only one in fifty MSS contain it. There was a **bias in the Greek** speaking East against the book, and it was not used in the lectionary services" (Moorman, p. 27).

"It is not surprising that this book which so mightily tells of Christ's Second Coming and Satan's defeat, should itself be the chief object of Satan's attack. The "official" church both East and West, but **especially [the Greek] East**, was slow to accept the book as canonical. **The rebukes to the seven churches in Asia may have come too close to the bone.**

> "Wordsworth conjectures that the rebukes of Laodicea in Revelation influenced the council of Laodicea [4th century] to omit Revelation from its list of books to be read Constas H. Demetry (Doctor of the Ecumenical Throne), *The Catechism of The Eastern Orthodox Church*, Fort Lauderdale, FL: The Saint Demetrios Greek Orthodox Church, publicly" (JFB Commentary, Vol. VI, p. lxii).

> "There was also a strong bias **against the book's millennial doctrine**. As there also is today!" (Moorman, p. 17 et al.).

The Greek church is amillennial ('a' means 'not'; 'millennial' means '1000.' They deny the 1000 year reign of Christ on earth; instead they teach that after his ascension Christ began to reign on earth through the Greek Orthodox church which will reign until he returns again (Harakas, pp. 220-221 et al.).

The Greek manuscripts which do include Revelation often tamper with the verses which point the accusing finger at the Greek-speaking church. For example—

- Rev. 1:11 is changed. They drop "which are in Asia" and leave no forwarding address. The Bible says, "And sent it unto the seven churches **which are in Asia**."

"Asia" was the epicenter of the Greek-speaking churches which were a part of the Eastern Roman Empire, later called the Byzantine Empire.

The first of the seven messages is to "the church **of** Ephesus"; the last is to "the church **of the** Laodiceans"; The other five are to the church "**in**…" the other five cities.

Appreciable numbers of the Greek manuscripts make the following changes:

- Rev. 2:1 is changed, diverting the rebuke "Unto the angel of the church **of** Ephesus" to "Unto the angel of the church **in** Ephesus." The rebuke is to *all* the church of Ephesus, not just one.

- Rev. 3:14 is changed from "And unto the angel of the church **of** the Laodicea**ns**" to "And unto the angel of the church **in** Laodicea."

- Rev. 2:15 gives a rebuke to their hierarchy of Patriarchs, Bishops, and priests. The Greeks often omit the rebuke. The KJB says, "the doctrine of the Nicolaitans, **which thing I hate**." The Greek manuscripts often omit "which thing I hate."

- Rev. 14:8 sometimes pulls up the stop signs by omitting the word "a city" from "Babylon…that great city."

- Rev. 18:9 sometimes omits "her" from "the kings…shall bewail **her**."

- Rev. 17:8 sometimes hides the beastly beast by changing "the beast that was, and is not, and **yet is**" to "the beast that was, and is not, and **will come**."

- Rev. 2:20 sometimes replaces "that woman Jezebel" with "thy wife Jezebel." They change their own religious system into an individual woman.

- Rev. 11:15 is sometimes tampered with because of the amillenialism of the Greeks; it causes them to alter "The kingdoms of this world are become the kingdoms of our Lord." They switch two plural words ("kingdoms") to just the singular "kingdom." This is an attack on Premillennialism; there is more than one kingdom on earth when Jesus returns. Daniel 2:44 says he will destroy kingdoms.

- Rev. 11:17 sometimes omits "and art to come" from "which art, and wast, **and art to come**."

- Rev. 15:3 tells of a time before Christ's return when he is "King of saints"; the nations have not recognized him as King yet. Yet the Greek manuscripts sometimes say "King of nations." They have a state church which, like other state churches, tries to 'bring in the kingdom' by exercising political *control.*

- Rev. 21:24 sometimes omits "of them which are saved" from "And the nations **of them which are saved**." Salvation is not important to the Greeks.

The Greek church teaches that the book of Revelation is entirely symbolic; therefore it changes actual facts to similes, using "as."

- Rev. 4:6 replaces "And before the throne **there was** a sea of glass" to "And before the throne **as** a sea of glass."

- Rev. 5:11 replaces "I heard the voice of many angels" to "I heard **as** the voice of many angels."

The Greeks say that the numbers 666 "were never intended to be taken literally" (Harakas, p. 320).

- Rev. 15:2 sometimes omits the mark of the beast, by omitting "over his mark" in the phrase "victory…**over his mark**, and over the number of his name."

- Rev. 14:1 sometimes adds *another* name to the forehead by changing, "having his Father's name written in their foreheads" to "have **his name and** his Father's name written in their foreheads." See Rev. 7:3, 9:4, 3:12.

Revelation: Hodges-Farstad Follows Wrong Greek Texts

To further compound the problem of the book of Revelation,

> "No text [of Revelation] prevailed in the [Greek-speaking] Byzantine Church. Instead, two forms of text were used and copied – often side by side **in the same monastery** – down through the Middle Ages (Zane Hodges, "The Ecclesiastical Text of Revelation," *Bibliotheca Sacra*, April 1961, pp. 120-121).

Choosing the *wrong* one of the two Greek text forms of Revelation, the Hodges-Farstad *Greek Text According to the Majority* thereby misrepresents the true majority text. The Hodges-Farstad Greek text fumbles and drops the true word of God 600 places in Revelation and a total of 1800 places in the New Testament. Hodges wrongly aligned his so-called 'Majority' text with the 046 line, instead of the purer Andreas line of Revelation manuscripts. Both text forms are equal in size

(about 80 extant MS each); the Andreas line is older, going "back well into the second century." Hodges chose neither the 'majority' nor the oldest manuscripts for his readings for Revelation (Hodges, *Majority Text*, p. xxxvi as cited by Moorman, pp. 19, 27).

These changes were all grafted by the ghoulish Greek monks who were too busy digging up corpses for Halloween-like displays, then burying words which did not match their bizarre world-view. Distracted monks copied the wrong edition of the book of Revelation and today it is sold in 'Christian' bookstores as the "Majority Text." The Andreas manuscripts honor the deity of Christ and the Trinity by generally including the following, which the 046 Greek manuscripts of Revelation omit.

Rev. 1:8	the beginning and the ending
Rev. 1:11	I am Alpha and Omega, the first and the last
Rev. 19:1	Lord (partial)
Rev. 20:9	From God
Rev. 21:3	and be their God (partial)
Rev. 21:4	God (partial)

The Hodges-Farstad text follows Hoskier's small collation of Greek manuscripts. Moorman adds,

> "The MSS Hoskier gathered on Revelation should be viewed in this light. Though he collated a majority of the available MSS, yet his 200 plus can only be considered a small fraction of the total MS tradition of the book. They cannot be used to reconstruct the text...This leads to another point which is often overlooked. Certainly in Revelation and to a lesser extent in the rest of the New Testament we must

> occasionally look to the Latin West for corroboration on a disputed reading. The Latin Christians who opposed Rome had a far **more vital faith than that which usually characterized the Greek East**. We look to them for our spiritual heritage, and they were an important channel through which God preserved His Word. This helps explain why there is a sprinkling of Latin readings in the Authorized Version (Moorman, p. 27).

The Greek Bogamiles, Paulicians and others had the true Greek text which included the pure readings.

Phony Majority: Hodges, Farstad, Pierpoint, and Robinson

Those who have taken the worship of the manuscripts of this bizarre Greek church to extremes include:

1. *The Greek Text According to the Majority Text* (1982) by Zane Hodges and A.D. Farstad

2. *The New Testament in the Original Greek*, William Pierpoint and Maurice Robinson (pseudo Byzantine textform).

The Hodges-Farstad so-called 'Majority' Text pretends that the Oxford 1825 (Early Stephanus) edition of the Greek *Textus Receptus* differs from the Greek manuscripts produced by the Greek church in 1800 places, 600 of these in Revelation. These Greek professors are not allowed to teach in the Math Department. They think that the collation by Hermann von Soden of about 414 Greek New Testament manuscripts constitutes a 'Majority' of the approximately 5,700 manuscripts.

Hodges, Farstad, Pierpoint, and Robinson did not collate all existing Greek manuscripts, but merely looked at this *one* man's collation in the main. Given von Soden's pursuit of manuscripts which matched the critical text, his choice of manuscripts may not have been representative, making his figures *not* statistically significant. The misdirected Greeks who produced these aberrant manuscripts and the math-handicapped Greek professors who today publish such works have given cynics cause for questioning the validity of some 1800 readings in the Oxford 1825 Greek *Textus Receptus* (not necessarily a perfect TR to begin with) and nearly as many readings in the KJB.

Observe some of the following problems evidenced in what the uninformed call the 'majority' text of the Greek Orthodox church. (Some of these verses are even given correctly in the ancient Greek uncials which preceded the Greek Orthodox church). God has preserved these pure readings, *in spite of* the Greek Orthodox church and their gullible followers and not necessarily through every Greek manuscript. The following words and verses will be omitted or changed should the phony 'majority' text men be given free reign with their pen knife.

Greek Manuscripts Omit More Big Chunks

Acts 9:5, 6 Omits "it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him."

Luke 17:36 Omits "Two men shall be in the field; the one shall be taken, and the other left."

Matt 27:35	Omits "that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots."
Acts 10:6	Omits "he shall tell thee what thou oughtest to do."
Acts 10:21	Omits "which were sent unto him from Cornelius."

Greek Manuscripts Omit Jesus, Christ, and God et al.

Matt. 4:18	Omits "**Jesus**."
Matt. 8:5	Omits "**Jesus**."
John 1:43	Omits "**Jesus**."
Rev. 12:17	Omits "Christ" from "Jesus **Christ**."
Acts 15:11	Omits "Christ" from "Jesus **Christ**."
2 Cor. 11:31	Omits "Christ" from "our Lord Jesus **Christ**."
2 Tim. 2:19	Replaces "the name of **Christ**" with "the name of the Lord."
Rev. 22:21	Omits "our" from "**our** Lord Jesus Christ."
Rev. 19:1	Omits "the Lord" from "**the Lord** our God."
Rev. 16:5	Omits "O Lord" in "Thou art righteous, **O Lord**."
James 5:11	Replaces "The **Lord** is very pitiful" to "he is very pitiful."
Rev. 20:12	Omits "God" from "stand before **God**."

Rev. 21:4	Omits "God" from "And **God** shall wipe away all tears."
Phil. 3:3	Replaces "**worship God** in the spirit" with "worship in the spirit of God."
Rev. 1:11	Omits "**I am the Alpha and Omega, the first and the last**."
Rev. 21:6	Omits "I am" from "**I am** Alpha and Omega." This is a direct reference to "I AM THAT I AM" Ex. 3:14.
Rev. 5:14	Omits "him that liveth for ever and ever" from "and worshipped **him that liveth for ever and ever**."
Rev. 14:5	Omits "before the throne" from "They are without fault **before the throne**."

Greek Manuscripts Teach Salvation By Works

The Greek church teaches a works-based salvation which crept into their manuscripts.

Rev. 22:11	Changes "let him be righteous still" to "let him **practice** righteousness still." (The Bible says, "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ" Phil. 3:9).
Rev. 3:18	Changes "and anoint thine **eyes**" to "that you may anoint." The spiritually blinded eyes are omitted; observe that the rebuke is redirected away from the Greek-speaking Laodician church.

Greek Manuscripts Disregard 'The Book'

With seeming disregard for the book God has written, the Greeks put the "book" through the paper shredder.

Rev. 5:7 Changes "he came and took **the book** out of the right hand" to "he came and took it out of the right hand."

Rev. 22:19 Changes "the **book** of life" to the "tree of life."

Rev. 5:5 Omits "to loose" from "to open the book, and **to loose** the seven seals thereof."

Greek Manuscripts Make Serious Changes

Jack Moorman's must-read book, *When the King James Departs From the Majority,* lists page after page of changes Greek manuscripts make to the Holy Bible (available from A.V. Publications). These are just a few examples:

Matt. 3:11 Omits "and with fire."
Matt. 6:18 Omits "shall reward thee openly."
Matt. 10:8 Omits "raise the dead."
Matt. 12:35 Omits "of the heart."
Luke 6:26 Replaces "Woe **unto you**" with just "Woe."
Luke 9:23 Replaces "take up his cross **daily**" with "take up his cross."
Luke 14:5 Replaces "Which of you shall have an ass" with "Which of you shall have a son."
Acts 9:38 Omits "two men."
Acts 17:5 Omits "moved with envy."
Eph. 3:9 Replaces "fellowship" with "administration."
Heb. 11:13 Omits "and were persuaded of them."

Heb. 12:20 Omits "or thrust through with a dart."
James 5:9 Replaces "condemned" with "judged."

Greeks Manuscripts Change God's Grammar

The Greek manuscripts create incorrect grammar, mixing plural and singular together. Many "souls" have many "robes"; many "bodies" have many "graves." The Greeks would squeeze everyone into one robe and then one grave.

Rev. 6:9, 11 Changes "soul**s**...white robe**s**," to "soul**s**...a white robe"

Rev. 11:9 Changes "dead bodie**s** to be put in grave**s**" to "dead bodie**s** to be put in a grave."

Greek Manuscripts Change Personal Pronouns

Personal pronouns are sometimes changed in Greek manuscripts. An examination of each of the following verses will show much confusion and a redirected focus.

Rev. 10:4 Omits "unto me" from "I heard a voice from heaven saying **unto me**."
Luke 11:6 Replaces "For a friend **of mine**" with "For a friend."
Luke 17:4 Replaces "turn again **to thee**" with "turn again."

Luke 23:25 Omits "unto them."
John 7:33 Omits "unto them."
John 8:5 Omits "us."
John 8:10 Omits "unto her."
John 10:8 Omits "before me"
Acts 8:10 Omits "all."

Acts 7:37	Replaces "your God" with "our God."
Acts 14:17	Replaces "us" with "you."
Acts 20:8	Replaces "they" with "we."
Eph. 4:32	Replaces "you" with "us."
2 Thes. 3:6	Replaces "he" with "they."
Titus 2:8	Replaces "you" with "us."
Phil. 6	Replaces "you" with "us."
1 Peter 1:12, 1 Peter 2:21, 1 Peter 3:10, 1 Peter 5:10,	
1 John 3:1	Replaces "us" with "you."
1 John 3:23	Omits "us."
Rev. 1:17	Omits "unto me."
Rev. 5:10	Replaces "us" with "them."
Rev. 5:10	Replaces "we" with "they."
Rev. 20:3	Replaces "him" with "it."
Rev. 21:9	Omits "unto me."

Greek Manuscripts Scramble Verbs

Students of Greek can skip the memorization of Greek verbs. The Greeks themselves do not even know what verbs belong in the New Testament. Greek manuscripts sometimes exhibit the following mistakes with verbs:

John 16:33	Replaces "ye **shall** have tribulation" with "ye have tribulation."
John 17:2	Replaces "he **should** give eternal life" with "he shall give eternal life."
John 17:20	Replaces "which **shall** believe on me" with "which believe on me."
Acts 3:20	Replaces "was **preached**" with "was appointed."
Rev. 17:13	Replaces "**shall** give" with "give." (The word "shall" matches the two usages of "shall" in verse 14.)

Christians Must Reject Heretics & Their Writings

The following diabolical heresies are central to the historic and current practices and beliefs of the Greek church which produced the manuscripts which unknowing Christians reverence as relics. Just as true Christians avoid the unscriptural practices and beliefs of the Greek Orthodox church, we must also depart from the errors in the manuscripts which were produced by these heretics. Just because their documents were written in one of the languages of the original New Testament is no reason to receive everything that that church produces unquestionably.

> "For there must be also heresies among you, that they which are approved may be made manifest among you" 1 Cor. 11:19.

God uses heresy to expose those who are not approved by God. If the beliefs and practices of the Greek church are not approved, then neither are their manuscripts, when they depart from the rest of the readings preserved by the body of Christ worldwide. We are commanded to "reject" them.

> "A man that is an heretic after the first and second admonition reject" (Titus 3:10).

Observe the following eight grave heresies and generally silly superstitions and practices which have *continued* in the Greek church since the early centuries after Christ. These practices were taking place at the *same time* that the bulk of the 5000 plus Greek manuscripts were being written in Greek monasteries. The following heretical beliefs are taken directly from the Greek Orthodox Catechism, Creed, or their own publication, *The Orthodox Church: 455 Questions and*

Answers. The Greek Orthodox trace all of their beliefs back to heretical church 'fathers' and councils from the second century to the Middle Ages.

Christ's rebuke to the seven churches recorded in the book of Revelation was a preview of the "men crept in unawares" (Jude 4).

> "Also **of your own selves** shall men arise, speaking perverse things, to draw away disciples after them" Acts 20:30.

These men of whom Paul warned were generally Greek-speaking men, writing Greek manuscripts. The Greek monks, who made the Greek manuscripts, believed the following heresies:

Greek Heresy #1: Man Is a God

According to the Greek 'fathers' the purpose of life is to attain *theosis,* that is, godhood. The Greek Orthodox church quotes Athanasius of Alexandria who said that, "He (Jesus) was made man that **we might be made god**" (*On the Incarnation of the Word*). In *The Orthodox Church: 455 Questions and Answers* the question is asked,

> "According to Orthodox teaching, we are created in the image and likeness of God. If it is also true that we have nothing of His essence, how then are we **to become "Gods" as** the Bible teaches and **the Church teaches** in the doctrine regarding "Theosis?"

'Father' Harakas answers, "As human beings we each have this one, unique calling, to achieve Theosis. In other words, we are each destined to **become a god**..." (Harakas, pp. 328, 329).

Early Byzantine scribes and monks who did succumb to the serpentine temptation, "ye shall be as gods," are hardly God's Spirit-led penmen. (The DVD *From NIV to KJV* by Bryan Denlinger documents this same heresy in the Catholic religion; available from A.V. Publications).

Greek Heresy #2: Imaginary Vampire Cannibalism

Imagine creating a religion that does *the exact opposite* of what the Holy Ghost commands. The Holy Ghost tells the church to abstain from idols and from blood.

> "But that we write unto them, that they abstain from pollutions of **idols**... and from **blood**" Acts 15:20.
>
> "For it seemed good to the Holy Ghost...That ye abstain from...**idols**, and from **blood**" Acts 15:29.

The Greek church's main focus is worshipping idols and pretending that they are drinking blood. They join the Catholic church in pretending that their priest magically can change the communion bread and 'wine' (juice) into the *actual* body and blood of Christ to then become an idol to be worshipped (Harakas, p. 74).

> "...the Orthodox Church believes that after consecration [by the Greek Orthodox 'priest'] the bread and wine become in very truth the Body and Blood of Christ: they are not mere symbols, but the reality...The Eucharist is not a

> bare commemoration nor an imaginary representation of Christ's sacrifice but **the true sacrifice** itself..." Timothy Ware, *The Orthodox Church*, pp. 283, 286-287).

Christ rebuked the Greek-speaking church in Revelation for its flesh-centered ceremonialism and eating "things **sacrificed** unto idols." The Greek churches have an ornate "Holy Bread Box" to house the now idolized bread-turned-flesh (they drank *all* of the alcohol!). The Bible says that the Greeks' *repeated* 'sacrifice' is putting the Son to an open shame. They call themselves 'priests' because in the Old Testament only the 'priest' could make a sacrifice (Lev. 1:9 et al.). In reality, one sacrifice was sufficient.

> "seeing they crucify to themselves the Son of God **afresh**, and put him to an open shame" Heb. 6:6.

> "But this man, after he had offered **one** sacrifice for sins **for ever, sat down** on the right hand of God...For by **one offering** he hath perfected forever them that are sanctified" (Heb. 10:12, 14).

Their disregard for the scriptures causes them to misinterpret John 6:53 which says, "Except ye eat the **flesh** of the Son of man, and drink his blood, ye have no **life** in you." They do not define each word in the context which concludes in John 6:63, "It is the spirit that quickeneth; the **flesh profiteth nothing**: the **words** that I speak unto you, they are spirit, and they are **life**." We are to live by every **word** of God and be so hungry for it that we virtually consume the book as the apostle John did. He said, "Give me the little **book**. And he said unto me, Take it,

and **eat** it up" (Rev. 10:9). Jeremiah, the first sword swallower, writes, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart:..." (Jer. 15:16).

If you thought eating make-believe blood and flesh was gruesome, it gets more shocking. The Greeks follow Cyril and Theodoret, early Greek 'fathers,' and adopt their stranger-than-Horror-movie ideas about communion.

> "The Eucharist has been called a **nuptial** encounter of the soul with her Lord, a **marriage union** between Christ and the soul. In the words of Cyril of Jerusalem: "Christ has given to the children of the **bridal chamber** the enjoyment of His body and His blood" Another ancient Christian writer, Theodoret, writes, "In eating the elements of the Bridegroom and **drinking his blood, we accomplish a marriage union**" (Anthony M. Coniaris, *Introducing the Orthodox Church*, p. 134).

Hollywood's most grueling horror movie has yet to surpass the Greek Orthodox church's vampire-cannibal honeymoon. Even, non-Greek Orthodox pastors have been bitten by this heresy. Schlep up to their pastor's kool-aid communion to hear a Protestantized view of this so-called *Divine Intimacy*.

The Orthodox Creed says, "Irenaeus of Lyons (2nd century) concisely expressed this: "Our Faith is in accord with the Eucharist, and the Eucharist confirms our Faith." It states further that "Early Christians began calling the Eucharist "the medicine of immortality..."" This pretense, that Christ and eternal life are received, not by faith, but through a piece of cracker, washed down with a swig of God-forbidden alcohol, is

the bait-worm that hooks membership in the Greek Orthodox and other churches which teach this (Catholic, Lutheran, Anglican, Episcopalian). (The Anglicans modify this calling it the 'Real Presence,' the Lutherans call it 'Consubstantiation,' wherein Christ's body and blood are *with* the bread and wine. The Reformed Calvinists taught that communicants received "the power or virtue" of the body and blood of Christ. Only the Baptists and a few other groups correctly believe that it is just a memorial, as the Bible states.)

When the question is asked if "contagious diseases will be transferred from one to another, since the Divine Eucharist is received from **the same spoon,**" the Greek catechism answers that 'the alcohol (Greeks use real alcohol, not grape juice) in the cup will kill any germs.' I thought it was not alcohol any more, but the blood of Christ! (p. 55). In place of such heresy, Christ offers the "hidden manna" (Rev. 2:14, 17).

Greek Heresy #3: Icons & "Worship"

In addition to the bread idol, Greek 'Father' Harakas says, "As you know, we use icons in our churches..." (Harakas, p. 323). They even teach that Luke, author of the gospel, painted the first icons of Christ and the 'Virgin.' Greek Orthodox use the term 'icon,' which is simply a Greek word for 'image." Yet, the Bible charges—

> "Thou shalt not make unto thee any graven image, **or any likeness of any thing** that is in heaven above, or that is in the earth beneath..." (Exodus 20:4).

The Greeks stop short of disobeying the whole verse by limiting their icons to "likeness" in the form of pictures and bas-relief images. They are ignoring God's explicit command to—

> "destroy all their **pictures**, and destroy all their molten images" (Numbers 33:52).

God warns,

> "for the day of the LORD of hosts shall be upon every one that is proud and lofty, and…upon all pleasant **pictures**" (Isa. 2:12-16).

The book of Revelation records a rebuke from Jesus Christ to Greek-speaking churches for their involvement with "idols" (Rev. 2:14, 20). He said, "Repent." They refused, so he said he would "fight against them with the **sword** of my mouth" (Rev. 2:16). The word is the enemy of the Greek church; and the Greek church is the enemy of the word.

Objections to icons, based on the commandments (e.g. Ex. 20:4) prevailed among true Christians. In A.D. 730 Emperor Leo banned and ordered the destruction of all images. Rebellion was in the air, however.

'Father' Harakas says,

> "This lasted until Empress Irene, regent for her son Constantine, and Patriarch Tarasius called the 7th Ecumenical Council in 787 which met in Nicaea and formulated a clear teaching about icons which defined their proper place and use…Again a woman, the Empress Theodora, together with patriarch Methodios restored forever in Orthodoxy **the proper use of**

> **icons...Our Church uses icons throughout the church building, precisely because they are associated with worship**...Orthodox Christians do feel this communion with God in the presence of the **holy icons** and are uplifted by them...On the other hand, when approached as a reverent example of how **spiritual reality is embodied in material things**...and how material things can be means of spiritual realities (like the sacraments), it cannot help but both inspire and instruct us....**the icon shares in the incarnational reality of Our Lord...when we reverence the icon**, we are not honoring paint, metal, and glass..." (Harakas, pp. 157, 158).

This Greek council which approved of icons in 787 was overturned exactly 666 years later in 1453 when the Muslims captured these areas and took over Constantinople, observes Keith Whitlock. Interestingly, the Mohammedans will *not* allow images or pictorial representations. The Byzantine Empire fell to the Ottoman Empire. God used the heathen to judge the heathen practices of those who claimed his name, just as he did in the Old Testament. The Greek church's manuscripts, carried by fleeing Greeks, fell into the waiting arms of their sister church in Rome. (See the chapters on the Hebrew text and Reuchlin). The book, *Image Worship* by J. Endell Tyler, explains the unscriptural use of icons and images in much more detail.

Today opulent icons often cover the entire structure and walls of Greek churches. Tales of moving, talking, crying, and bleeding icons are common. The Greek church is built entirely on the fragile foundation of fleshly sensations — visual,

olfactory and auditory. Their **entire services are sung in operatic style**; nothing is read or spoken in a normal speaking voice. **Incense** is used during all services. The censer is swung back and forth by the priest to honour the icons and the church building itself. Harakas says, "The priest or deacon censes the Bishop (or his **throne**), the icons of Christ and the Saints, the altar, and the people" (Harakas, p. 163). (Are they so different who burn potpourri and hours in front of their TV 'picture' tube, when souls are perishing?)

Greek Heresy #4: Necromancy

The Greek church left Jesus Christ to pursue contact with the dead 'Virgin' and the dead saints. Jesus had warned—

> "Nevertheless I have somewhat against thee, because thou hast **left thy first love**....repent, and do the first works; or else I will come unto thee quickly and will **remove thy candlestick** out of his place, except thou repent" (Rev. 2:4, 5).

Their candlestick, holding forth the word of God, was removed by Jesus Christ for their abominable necromancy. God corrected Saul because he tried to contact one of the dead Old Testament 'saints' in rebellion to the commandment (1 Sam. 28:8-15).

> "There shall not be found among you any one that ...[is a] necromancer [one who contacts the dead]. For all that do these things are an abomination unto the LORD" (Deut. 18:10, 11, 12).

The Greek Orthodox church's primary focus today is necromancy; they are "defiled by the dead" as it were (Num. 5:2). Yet, the Greek Catechism says that dead spirits follow people around!

> "Surely, because the Saints pleased God, God must reward them. As a part of their happiness they must be given the liberty to make use of their **ability as spirits to follow their loved ones here on earth** and to hear and see their needs" (Demetry, p. 37 et al.)

The Orthodox Creed says, "Prayer to the saints is encouraged by the Orthodox church...so we pray to the saints who have departed this life, seeking their prayers..." (http://www.bible.ca/cr-Orthodox.htm#creed). Harakas adds, "We need to pray regularly for ourselves with the formal, written prayers of the Church..." (Harakas, p. 163).

Do not look for the word, which is a light unto our path, to shine forth from the Greek church's tarnished candlesticks. They and everything they touch could be spiritually "unclean" and "defiled" (Num. 9:6, 19:11, 13, 5:2).

Greek Heresy #5: Worship of the Virgin

Christ's mother is called the "Mother of God" (Theotokos) by the Greek church. This title is considered blasphemy by Christians, as she is not the mother of the Godhead, which this implies. She was the mother of the human body which Christ took on. To the question, "Why is the Virgin Mary such an **important** part of the liturgical services?" the response from Greek Orthodox Father Harakas is:

> "**Worship** is manifestation of the faith and life of the Church. The Theotokos [Mother of God] is an extremely important part of the faith and life of the Church. Therefore, **it would be impossible for the Church to worship without including her prominently in the services**...Further, she always prays for us, so **in worship we ask her** intercessions before the throne of the Lord. As you can see, the **Theotokos is included in worship** of the Church so **prominently** precisely because she is so prominent in the drama of **salvation**" (Harakas, pp. 190-191).

Harakas says, "We may properly call on her to save us from dangers, illness and misfortune, through her intercessions. (Harakas, p. 331). "Eastern tradition tends to also hold that the Virgin Mary committed no voluntary sin" (Harakas, p. 161). The Greek Catechism teaches "the perpetual Virginity of the Mother of God" (Demetry, p. 26). Have you ever heard about Joseph's ex-wife? This catechism also says, "They who are called brothers of Jesus were children of Joseph by **a former wife**..." Harakas says, "[T]hose persons referred to as Jesus' brothers are children of Joseph by **a previous marriage**" (Harakas, p. 333). Harakas is asked,

> "Is it necessary for the Orthodox to honor the Virgin so much that some of the people seem to have more of a dedication to her than to Christ?"

Harakas replies with a hymn that says, "taking flesh by the holy Mother of God and ever-virgin Mary," which he says "shows us why the Virgin Mary is important to us..." (Harakas, p. 332). When asked,

> "Where does it say in the Bible we should pray to Mary – the mother of Christ? My husband's minister says that your practice is false. It is not giving "The Glory" to Christ. It also says in the Bible to beware of the traditions of men. Please explain fully, and give me a Bible verse where to pray to Mary" (Harakas, p. 332).

Harakas answers,

> "Your question goes to the heart of the difference between the Protestant and Orthodox Churches. The insistence on the Bible verse to "prove a point," out of the ongoing understanding of the Scriptures in the Holy Tradition of the Church is a position which is purely Protestant. The most important thing to be noted from the Orthodox perspective is the fact that it is the Church which produced the New Testament – not the other way around…the Bible cannot be consistently understood properly outside the Holy Tradition of the Church which produced it" (Harakas, pp. 332-333).

The Bible says, "for thou hast magnified thy word above all thy name" (Ps. 138:2). His word is exalted above the writings and ruminations of Greek Orthodox monks and mystics. God would not entrust his "holy scriptures" to those who place the Holy Bible below the writings of unholy men.

Greek Heresy #6: Tradition Over the Bible

All of the Greek Orthodox heresies are man-made and in direct opposition to the scriptures.

> "But in vain they do worship me, teaching for doctrines the commandments of men" (Mat. 15:9).
>
> "For laying aside the commandment of God, ye hold the tradition of men..." (Mark 7:8).

All of the false doctrines of the Greek church have been taken from the writings of heretics who lived between the second century and 1453 A.D.; this includes the era of the Byzantine Empire when the majority of today's 5000 plus extant Greek New Testament manuscripts were being written. The Byzantine Greek manuscripts of the New Testament go hand in hand with the 'so-called' Greek 'fathers.' Harakas says, "That is the true faith which has been handed down by the fathers..." (Harakas, p. 154). The Greek Catechism says that the "contents of the Catechism" are derived "From the Holy Scriptures and Holy **Tradition**" (Demetry, p. 3). They mix the fiery words of God with the cold breath of the dead and become lukewarm. (Jer. 5:14 says, "my words in thy mouth fire"; see also 2 Sam. 22:9 and Psalm 18:8.) Jesus said to the Greek church,

> "So then because thou art lukewarm, and neither cold nor hot, I will **spew thee out** of my mouth" Rev. 3:16).

The original Greek words of God are no longer proceeding from the mouth of God. He spewed them out. No one speaks or truly understands ancient Koine Greek today. It has ceased to flow from the mouth of our Saviour, as there are no ears to hear.

Greeks place tradition above the scriptures because they believe that the scriptures came from the churchmen who also gave oral, not written 'traditions':

> "Holy **Tradition** consists of those things which Christ delivered to his Apostles and which they transmitted to their successors **orally**. It is absolutely essential to faith, because **it is the source of the Holy Scripture** and we cannot understand all of the Holy Scripture correctly without the help of Holy Tradition. Since the Protestant Churches reject Holy Tradition, they have no authoritative judge for the explanation of Holy Scripture" (Demetry, p. 4).

The Greek Catechism says that "Holy Tradition is scattered throughout the books of the Holy Fathers and the decisions of the Ecumenical Councils" (Demetry, p. 5). When they say tradition, they are referring to the writings of the Ante-Nicene Church 'fathers.' Consensus of heresy is easily found in the highly edited edition of the church 'fathers' by Philip Schaff, ASV chairman, RV member, and spearhead (with the Luciferian Theosophical Society) of the ecumenical Parliament of World Religions of 1893.

With tradition shouting louder than the word of God, Jesus had to say to the Greek-speaking church, "**if** any man hear my voice..." Jesus' word is barred from the Greek church as he calls from outside saying, "Behold, I stand at the door, and knock" (Rev. 3:20). Today there are no Koine Greek speaking ears to hear.

Some Protestant's anachronistic tradition of elevating the relic New Testament texts of Greek Orthodox monks

(which they cannot read) *above* their own Holy Bible (which *they* can read) is likewise a tradition with no Bible foundation. They are "Making the word of God of none effect through your tradition..." (Mark 7:13). Seminary textbook traditions are harder to bury than monk's skulls.

Greek Heresy # 7: The Blab-It-All Box

Greek Orthodox members enter a box, the size of a phone booth. In it they say, "We make the sign of the cross or kneel and kiss the Holy Picture of Christ...On going out, we kiss again the picture of Christ" [hoping that the last person who kissed it had not confessed that they had AIDS] (Demetry, p. 52). The priest, or "spiritual guide," which can even be a woman, sits in an adjoining box and listens as the member lists all of his sins. "Sins are forgiven through the Confessor who has this power...It is necessary for our salvation..." says their catechism. Penances include, "deprivation of Holy communion for a certain time...performance of holy ceremonies" and other things (Demetry, p. 51). Their Catechism question, "Can Confession be made **directly to God**?" elicits this answer:

> "It can. But **it is neither wise nor safe**...It is as if we sought for justice directly from the President of the United States, while there are courts established for his purpose" (Demetry, p. 50 et al.).

The Greeks never repented of this Nicolaitanism, whereby a clergy or priest stratum acts as interloper between God and man.

Greek Heresy # 8: Greeks Keep the Apocrypha

If the Greek Orthodox church is God's chosen vessel to preserve the scriptures, why don't we use their current

scriptures? Today they omit certain verses, as we have seen, and add non-canonical books. According to Greek 'Father' Harakas, today's Greek Bible includes,

> "...10 books known as "Deuterocanonical," which were written in Greek by the Jews of Alexandria. Protestants accept only the 39. Roman Catholics accept seven of the Deuterocanonical Books. The Orthodox accept all 10" (Harakas, pp. 26, 27).

Not even knowing *which* books belong in a Bible, the Greeks often cite the non-canonical Apocryphal books to support their false doctrines. Father Harakas quotes a verse from the Apocrypha (2 Maccabees) which says, "pray for the dead...Therefore, he made atonement for the dead, that they might be delivered from their sin" (2 Maccabees 12:44-45).

> "**The Orthodox Church, from biblical times**, has offered prayers for the dead" (Harakas, p. 263).

'The Greek says' a whole lot more than those who make that comment care to include.

The Greeks, who some trust to be God's appointed race of penmen, do not even hold to a literal view of scriptures. 'Father' Harakas says, "We have not usually, that is, understood the Genesis accounts of creation in a literalistic fashion." He says the Bible's description of Creation is not a "scientific account" (Harakas, pp. 125, 88). It's a good thing it isn't; science textbooks change every few years.

Pagan Superstition & Old Wives Fables

> "But refuse profane and old wives' fables" (1 Tim. 4:7).

Discernment — has the Greek church ever had any? Individual Greek Christians have, but the organized Greek Orthodox system, the editors of the 5000 plus Greek manuscripts, sometimes have little discernment. Greeks who would adopt the following bizarre doctrines, documented directly from their own writings, will not encourage me to perk my ears when someone says, "The Greek says…"

The Greek Catechism question, "What are the means of Sanctification?" does not include the scripture, "Sanctify them through thy truth: thy word is truth" (John 17:17). The answer given does include holy water, exorcism against the evil eye, veneration of cross icons and flowers:

> "The **sign of the cross** which we make when we pray; the lesser and the Great **Holy Water**; the **Flowers** of the Cross (at the Feast of the Elevation, Sept. 14) and the **Veneration of the Cross**, (3rd Sunday of the Great Lent); and **Flowers** of the Holy Sepulcher (which we use on Good Friday); the Palms; the **Prayers to the Holy Virgin and Saints**; the Prayers of Exorcism against the **evil eye** and for various needs…" (Demetry, p. 45).

These superstitious folks also have a make-believe 'good eye' to match their made-up 'evil eye': "This icon, known as the "Eye of God" is usually found in the triangular tip at the very top of the iconostasion," a large bank of idols in Greek

churches (Harakas, p. 51). In a Greek church, even today, make sure that 'the eye' does not catch you crossing your legs. It is "prohibited" in Greek churches. "[I]t was felt that crossing one's legs in Church was indicative of a casual, and therefore, irreverent attitude toward God and the sacred services..." (Harakas, p. 67).

With Christ's word outside the church door, the following superstitious traditions crowd him out:

- The Bible says, "Greet ye one another with an holy kiss" (1 Cor. 16:20). The Nicolaitans do not give kisses but merely receive them with bended knee. Harakas says, "The practice of **kissing the priest's hand** is in the same category of liturgical acts as the **reverencing of the holy icons** and the cross. The Orthodox Church explains that when we **kiss an icon** or the cross we are not worshipping or adoring the wood, paint, metal, etc., of which they are formed, but that which they represent. So it is with kissing the priest's hand" (Harakas, p. 188).

- The Bible describes "doctrines of devils" as "Forbidding to marry, and commanding to abstain from **meats**" (1 Tim. 4:3). It also says, "Let not the husband put away his wife" (1 Cor. 7:11). Ignoring all of these verses the Greek church teaches that a married Greek Orthodox priest must **put away his wife to become a Bishop**. **Animal** and dairy products are **forbidden** on fast days, except of course for "Cheese Fare" Week. Caviar is permitted on Lazarus Saturday.

- Harakas promotes their many "traditions of men" saying, "The most common exorcism practiced in the Orthodox Church are related with the **blessing of water**

(holy water) and the **exorcism** of candidates for baptism…In order to ask for these prayers, one does not have to be or feel particularly "**possessed**"…" (Harakas, p. 126). "Sometimes we make the sign of the Cross as an inaudible prayer when we wish to invoke God's presence, **ward off evil influences** or express thanks" (Harakas, p. 316). Their "doctrines of devils" *draw* these evil influences.

- To ward off the devils they attract, "Two water blessing services are conducted…[T]he "Lesser Water Blessing Service" and the one conducted on the feast day itself is sometimes called the "Greater Water Blessing Service"…**Holy water** is used in many different ways in the life of the Church. It can be used for drinking or for sprinkling, and is often kept with our **icons** throughout the year…" (Harakas, p. 344).

- The Bible says that "It is good for a man not to touch a woman." (1 Cor. 7:1). But take a peek inside a Greek church where singles have suppers and snuggle. Harakas says, "[The] Greeks permit weddings, **dances**, etc. during Lent, especially during Christmas Lent." "I see dinner-**dances** scheduled even after St. Spyridon's day (Dec. 12)" (Harakas, p. 186).

- The Bible says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord…" (James 5:14). Harakas forgets the Lord and replaces the oil with grease, a trip to Greece that is, to a shrine to the Mother of God. He says, "One famous and well known shrine where such **healings take place** is on the **Greek**

Island of Tenos, the **shrine** of the Theotokos [Mother of God], especially around the feast of the "Falling Asleep" (Koimesis of the Mother of our Lord, August 15; Harakas, p. 221).

- The Bible says, "And have no fellowship with the unfruitful works of darkness..." (Eph. 5:11). The Greek Orthodox Church has been a member of the ultra-liberal pro-communist National Council of Christian Churches. Blindly Harakas says, "All the members of the NCCC [National Council of Christian Churches] are Christians...It is ecumenical. It is precisely seeking to bring together separated Christians...In its social policies, often the NCCC in fact does criticize the policies of the U.S. government. It does this, frequently, in the name of justice and in concern with the rights of those who cannot speak for themselves" (Harakas, p. 228).

Greek Church and Islam Join in Opposing the Gospel

Greece is currently one of the nations where the preaching of the gospel and the distribution of gospel tracts are against the law; the iron grip of the state-supported Greek Orthodox church strongly resists anything which might bring about the conversion of their members. This has been their perennial policy.

Some do leave the system and the website http://www.exorthodoxforchrist.com does a service in exposing the error of this system and exalting the King James Bible. They say, "We contend that the Eastern Orthodox Churches are Roman Catholic in doctrine and practice with some minor deviations." "[They] rely for the most part on the works of the Early Church Fathers, as mis-translated in the series on the Ante-Nicene fathers...originally edited by Philip Schaff."

They wrote in response to my inquiry about the behind-the-scenes activities of the Greek church since they were sacked by Rome during the fourth Crusade of 1204 and then isolated from the West under Islamic oppression between 1453 and 1822:

> "The history of the Greek Orthodox Church is replete with instances of cooperation and collaboration with various Islamic Empires, so much that the Islamic world came to count on the Orthodox to be the administrators of the Islamic empires in terms of their daily operation…[T]he administrators and trainers of previous generations of Greek Orthodox taught their own leaders to become and remain subservient to Islam..."
>
> "[There is] opposition to missionary work, opposition to translation, and excommunication for any Greek church member who actually reads a New Testament translated by Missionaries [Koine to Modern Greek]. The Greek Orthodox Church thus began its own campaign to replace tradition back as the cornerstone of the Patriarchate, and to oppose the diffusion of the New Testament and Mission work…"
>
> "And Eastern Orthodox priests and Patriarchates are very willing to turn a blind eye, to any Islamic attack against Protestant targets, which in turn helps the Patriarchates continue their dominance in those areas. **Where Patriarchates rule Protestant Churches are attacked, pastors jailed, people fined, material is**

> **confiscated, and raids are conducted, all under the blessing and watchful eye of the local Orthodox priest and the Hierarchy.** It is a very deliberate policy and it is very aggressive as well…The Greek Orthodox Church has a deep and abiding hatred of Jews…" (letter on file).

Greek Anti-Semitism is evident in the changes which they made in their manuscripts.

- Acts 24:9 often changes "and the Jews also assented" to "And the Jews also joined in the attack."
- Rev. 21:10 often changes "**that great** city, the holy Jerusalem" to "city, the holy Jerusalem"

Greek Orthodox Practice Today

If the 'original' Greek held the key to understanding the Bible, it would seem that the Greeks would be at a distinct advantage. The best Christians would be members of the Greek Orthodox church. God would not cast upon us amateur dabblers, for whom Greek is scarcely a second language or train us through unsaved lexicographers with a liberal agenda. But true Greeks would be a priest-class of teachers for the body of Christ, teaching the rest of us what the Bible 'really' says. This obviously was not God's plan and is nowhere compassed by the scriptures. For after 2000 years of intimate access to the Greek language and ancient Greek manuscripts, the Greek 'church' represents THE most *unscriptural* representation of 'Christianity' on the planet. The Greek church's printed statement of faith, described in this chapter, mirrors its daily practice, even today. Their unrepentant state is documented by David Johnson, a convert to the Orthodox Church. He freely

describes the current tone of such churches in 2008 in a letter to this author, expressing support for the KJB, while remaining a member of an Orthodox church. He says,

> "Over the past 14 years, I have attended various Churches in the Eastern Orthodox Church…What I would like to do is compare my experience to the prior experience as a Protestant Christian and make some comments. One of the first things that a visitor will experience upon entering an Orthodox Church is the abundance of **Icons and visual symbols**…The important thing seemed to be maintaining a sort of museum piety with bits and pieces of ancient vestments, Icons, and religious furniture…Another serious deficiency to be noted is the feeble or utterly lacking emphasis on preaching the word of God…Often, the homily would revolve around the **saint** of the day or perhaps the meaning of the **Icon** in the middle of the chapel."

> "Much of their practices and opinions of what it means to be 'righteous' fly in the face of God's word."

> "I have noticed that the general movement in our services is for longer and longer odes and that the nature of the hymnody is more and more Byzantine plain **chants** which go on and on to the point of a **hypnotic stupor**…The pride of place is given to choreography, flow, and rhythm of the services…[T]he congregation seems to play out a sort of creative anachronism

community by adopting 19th century attire and building homes of an antiquated style. Any one feature would be harmless by itself, but I discern a sort of monastic escapism in their worldview…"

"I do suspect that the current Orthodox Patriarch, Bartholomew, is working very hard at reunion with Rome and it seems to be trickling down to the parish level."

"I am an Orthodox Christian…the reason I write to you is the book being suggested as a study manual in my Orthodox Parish…*The Mountain of Silence* by Kyriaacos C. Markides. This book is so full of **strange and bizarre** tales and theories and clearly takes a light and shallow view of the written word of God, choosing rather the 'testimonies' of lone **monks who supposedly visit with John the Baptist and the Blessed Virgin Mary [necromancy]**, as well as a host of saints while doing their long prayer rules…The general view they seem to hold of piety borders on masochism and pathological neglect of basic health."

"There has often been a sort of Manicheanism and Gnostic Dualism that emerges and re-emerges in Monastic circles, i.e. the Spirit is good, the Natural is bad….[T]hey seem to tolerate a lot of bizarre self-appointed Holy Men who confuse and solicit followers/devotees."

"The 'assumption' of the Virgin Mary [bodily resurrection from the dead and ascension into heaven] is generally believed, but not dogmatized." "[W]e do honor her with hymns and chants."

"My major critique as a convert is the pride of place given to the opinions and writings of Monastics, with little regard to check it against the Word of God…"

"My approach/response is not limited to terms of strict dogmatics, but rather the psychological manipulations that can arise out of the Chanting and Choreography, i.e. the 'cult' like methodologies that can form in Orthodoxy, via long sustained chanting and repetition of banal phrases. Ron Enroth in *Dealing with Cult* methodology touches on the tactic."

"The sacrament of Holy Communion takes the central role in Sunday Worship…The Orthodox churches are likely the most **ornate** and artistic of the Christian confessions, replete with golden candelabras, Icons, chandeliers, and detailed woodwork around the altar tables. The Priests and Acolytes are usually vested in **flowing robes** and much fine needlework."

"The Orthodox church teaches a **salvation** which, like the Roman Church, includes our personal **struggle** for righteousness. The actual **process is not very well explained**, but picked

up as time goes on…The means to do this are generally to withdraw from society"

"Prayers to the Virgin Mary are encouraged as beneficial to the believer. Monastics in particular make a great deal of emphasis on the Veneration of the Mother of God. Probably more than the Roman Church, the veneration of the Saints is very much a practice of the Orthodox…**Relics** [bone or hair fragments of dead people] of the Saints are held in great esteem and are considered to be 'Grace filled.'"

"The writings of "Holy Elders" or Mount Athos Saints acquire a place above the Word of God in terms of directing and guiding the lay faithful. Orthodox churches are generally full of books about the lives of Saints. These books are held on an equal footing, and sadly often a superior level than the VERY Word of God."

"[T]he Reader, when reading the Epistle will chant in a resinous tone that often obscures the sense of the passage in favor of a melodious style. The Priest or Deacon reading the Holy Gospel will do the same. It becomes more of an opera than a reading, and the nature of the presentation obscures meaning in favor of dramatic effect."

"For now I am staying on Board, but must confess that we have some problems. My particular concern is the area of subliminal seduction and the abuse of liturgical drama to

> induce a trance like state...[S]ome churches do fall into a strange mode of operation and combine this with a 'Guru' cult minded Priest..." (taken from letters on file from Mr. Johnson).

Ancient Greek Was For Ancient Greeks

The candlestick of the Greek church, which held the light of the word to ancient Greeks, has been removed. Its remaining manuscripts are mere relics of their irreverent attitude toward the word of God. Those who reverence these dusty dead relics in lieu of the living words which speak through Holy Bibles are more Greek Orthodox in spirit than they realize. Like the now empty skulls of the men who made the manuscripts, thoughtless scholars mull over the lifeless hulls of manuscripts which no longer bear a living seed to living speakers. Jesus said, "the words that I speak unto you, they are spirit and they are life." Only living things can reproduce. The "life" and "spirit" did not die when Paul spake unto the Jews in the Hebrew tongue, when the Gothic and Latin Bibles burst forth into the English Bible, or when ancient Koine Greek became Modern Greek. Since when was Jesus Greek-only?

> "First, it is clear that Jesus spoke the common language of the Jewish people of Palestine, i.e. Aramaic. It is also clear that He knew how to read and understand Hebrew since He read the scriptures publicly in the Synagogue and commented on them (read Luke 4:16-21). Did Jesus know Greek? We have no direct evidence that he did" (Harakas, pp. 184-185).

Jesus' brother James probably spoke the same language Jesus spoke. In what language did he write the book of James? None of these facts are known *through the Bible*, because evidently God did not think 'original' *languages* were important to anyone who did not speak them. Jesus' words were translated into all of the languages of the day via the gift of tongues. Even the Greek Bible would perhaps have been a translation of his words. Therefore translations can be inspired.

When straining to find any indication in the Bible that the New Testament 'originals' were written *only* in Greek, some will cite Romans 1:16, which says, "the Jew first and also to the Greek." The context's previous parallelism in verses 13 and 14 had defined the "Greek" as the "Gentiles," "Greeks," and "Barbarians." These would include all extant languages (e.g. the Latins were Gentiles, the Goths and Celts were Barbarians etc.). The Greeks were not offered the gospel before the Ethiopian eunuch or the Latin Cornelius. Even the Greek Orthodox priest understands what is meant by "Greek" in this verse. Harakas says, "But if we understand the use of the word "Greek" in this context, we cannot interpret it in any narrowly nationalistic way. It would be a mistake to do that" (Harakas, p. 37).

The ending letter 's' in Esaia**s**, used in the New Testament for the Old Testament name Isaia**h**, is similar not only to Greek, but to early inflected forms also seen in the Gothic, German, Spanish, and Latin Bibles (see e.g. Hutter's Polyglot A.D. 1599 available from A.V. Publications). If all Bibles sprang forth from a solitary Greek original, instead of from Acts 2, the Italian and French Bibles (not the Latin, remember), which do not carry this Gothic-Greek-Germanic form forward, would also have this ending; they do not. English Bibles have not always carried the 's' forward. The Anglo-Saxon Bible says 'Esaiam,'

'Isaiam,' or 'Ysia'; the post-Wycliffe period Bible says 'Ysaie,' or 'Ysaye,' the Coverdale Bible of 1535 says 'Esay'; the English Bible of 1599 in the Hutter's Polyglot says 'Esai.' There are no proofs, either internal or external, that the 'originals' were written in Greek alone. (The Goths were living on the Black Sea during the time of Christ; it is not scriptural (Col. 1:5, 6, Rom. 16:26, etc.) to pretend that they had no scriptures until hundreds of years later when we are 'told' that Ulfilas translated them from Greek). Do we believe the scriptures or the writings of men? Our history of the Bible must come from the Bible, not from the writings and surmising of liberal non-regenerate British scholars.)

Given the early and current heresies of the official Greek church whose monks manufactured the 5000 plus Greek manuscripts which are still extant today, is it wise for true Christians to mull over every wayward word, as if it had dropped directly out of heaven and distilled on paper in a Greek Orthodox monastery? The shadow of the Moslem mosque, looming over the Greek monks darkened the glass here and there. Thank God he has worked with his people, true born again Christians *in every land*, to preserve his Holy Bible. He does not *need* those chanting charlatans, chained to their chiaroscuro icons.

There are those who would improve upon a rendering in the KJB saying, 'That word in Greek really means…" In the book *The Orthodox Church: 455 Questions and Answers* by Greek Orthodox priest Stanley Harakas, the question is asked, "Every Bible study I hear refers to the Greek; is there not an accurate English translation?" (Harakas, p. 28). Harakas answers in the typical Nicolaitan 'you-need-a-priest' mode; he recommends conflicting versions so that he gets to "be as gods," picking and choosing the reading he likes. He says,

> "No translation can claim to fully and adequately render the original Greek. This is precisely the

> reason why all New Testament bible studies must continuously refer back to the original Greek language of the biblical text. I would recommend three for your consideration, as approaching what you are seeking. I list them in the order of my own preference: The Revised Standard Version, The Jerusalem Bible, the New King James Versions."
>
> "Of all these, the most accurate and useful for Orthodox readers is the Revised Standard Versions" (Harakas, pp. 28, 29).

(If he is following the majority of his own Greek manuscripts, they will not match the RSV in many places.)

Unasked question #456 begs for an answer: If no **English** translation can express the original Greek, as he and others claim, what about the *English* translation given when someone says, "That word in Greek means 'such and such.'" That meaning given is someone's 'translation.' If no English translation can be correct, why give one to correct the KJB when studying the Bible? Or why not accumulate all of these corrections and more precise renderings and create a new bible? Voila! Hundreds and hundreds of failed English translations of the Bible have attempted to do this with the very lexical words used to 'define' Greek words. (If translation were a science, all of these failed attempts would be alike.) God's view of these so-called meanings is evident. He does not honor and use bibles which contain these replacement words. So why would we use these words to 'define' the words in the Holy Bible which he *has* preserved and honored? God has not honored these 'meanings,' either moved into new versions or resident in

lexicons. (The numerous chapters on lexicons expound upon this topic further.) A minister's approach to the Bible should be ministerial, that is, preaching the word, not magisterial, lording it over the Holy Bible.

Chapter 21

Zodhiates'
Byzantine Empire Strikes Back

With Both Barrels

- **AMG Uses Two *Wrong* Greek Texts**
- **AMG Plagiarized From NIV Editors**

Summary: Spiros Zodhiates

Serious Flaws in His Hebrew and Greek Study Tools and Bibles

1. Zodhiates' publications use the wrong Greek texts, including a *gravely defective* parallel Greek New Testament from the Greek Orthodox church.

2. Zodhiates' "KJV" is not a KJV!

3. Zodhiates plagiarizes from NIV editors and uses NIV words for definitions. He was forced to pay penalties for "copyright infringement."

4. Zodhiates uses corrupt lexicons, such as Brown, Driver, Briggs, Gesenius *Hebrew-English Lexicon*, Strong's Old and New Testament Lexicons, and Parkhurst's *Greek-English Lexicon.*

5. Zodhiates uses the out-of-date pre-1995 NASB and its out-of-date eclectic and highly corrupt Westcott and Hort type Greek text. It generally followed the old and uncorrected Nestle's 23rd edition.

6. Zodhiates' heretical Calvinism cankers his view of salvation and hence his Greek-English definitions.

7. Zodhiates sells *multiple* different new versions, including the blasphemous *Contemporary English Version*. If he does not even know *which* version is the uncorrupted Holy Bible, why would anyone look to him for insights?

Spiros Zodhiates: Guilty of "Copyright Infringement"

Most lexicons were written in the 1800s and any copyright protection they may have had has expired. Consequently, as reported in the chapter *The Confessions of a Lexicographer*, most modern lexicographers simply copy the old lexicons which are no longer protected by copyright, such as those written by Liddell and Scott, Trench, Vincent, Moulton and Milligan, Thayer, and Strong.

Spiros Zodhiates was more of a copy-cat than a careful rat, like his fellow lexicographers. He recklessly "borrowed extensively" from Moody's 1980 *Theological Wordbook of the Old Testament* by NIV editors R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. The widely circulated magazine *Christianity Today* reported on Zodhiates' "Plagiarism," saying that his organization,

> "Advancing Ministries of the Gospel [AMG] has agreed to pay an undisclosed amount to Moody for **copyright infringement**. Spiros Zodhiates *Hebrew-Greek Key Bible Study* **borrowed extensively** from other similar works, but claims this one is original. Project editor Tim Rake, who saw and **reported the copying**, is less than satisfied with the efforts put forth to correct the error and has resigned his position. There will be no recalls or public notification for the 1 million copies printed. Only a small pamphlet, available on request listing sources will be offered" (*Christianity Today*, John Kennedy, "AMG Compensates Moody for **Plagiarism**," News, June, 19, 1995, p. 42).

The odd thing about such a legal battle is that *if* an English word *really* means what a lexicon says it means (e.g. Moody's *Theological Wordbook of the Old Testament*), just as 2 plus 2 *really* equals 4, how can someone *own* the English equivalency of a Greek word? In fact, all lexicographers *know* that lexicography is *not* a science and that most of the definitions chosen by any lexicon are subjective and arbitrary; the words chosen as definitions are in fact *the editor's own* stab-in-the-dark to match-make the 5,000 word Greek New Testament vocabulary with the 1,000,000 word English vocabulary. The lexicographer then gets a marriage license, called a copyright, to wed the unequally yoked pagan 'meanings' with the Christian words. Should someone be the *first* to accidentally copyright the *correct* English equivalency for a Greek word, subsequent lexicographers are then forced to use a different and perhaps less precise synonym, just to avoid copyright infringement, just as new version editors must use words that are not already in the KJB or in another modern version with a copyright. God made certain that the historic English Bible (e.g. KJB) had the correct equivalency *long before* copyright laws were created worldwide. He makes certain that the antique Queen's Patent is never enforced to curtail its spread in Great Britain.

Because of copyright restrictions, so-called English equivalencies, definitions, and new version word choices are getting further and further from the truth, merely because contemporary lexicographers and new version editors must use words which have not been used elsewhere. Today, if you are going to pick your definitions from someone else's pocket-dictionary, you are liable to get caught with your hand in the book e-jar. Electronic text scanning, anti-plagiarism software, and copyright laws make it simple for modern publishers to spot pilferers, like Zodhiates.

Zodhiates' Burglary Tools

Zodhiates has broken into the "word of God which is settled in heaven" with a number of Greek and Hebrew study tools, which pry words away from the King James Bible. These include:

1. *The Complete Word Study New Testament with Greek Parallel*
2. *Hebrew-Greek Key Study Bible (NASB)*
3. *Hebrew-Greek Key Study Bible (KJV)* [so-called]
4. *Hebrew-Greek Key Word Study Bible: NASB* (2008)
5. *Hebrew-Greek Key Word Study Bible: KJB* (2008)
6. *The Complete Word Study Old Testament*
7. *The Complete Word Study New Testament*
8. *The Complete Word Study Dictionary: New Testament*
9. *The Complete Word Study Dictionary: Old Testament*

The Complete Word Study New Testament (KJV):
Not Really a KJV!

The most shocking thing about Zodhiates' *Complete Word Study New Testament*, with the words "King James Version" printed on the cover and front page, is that it is ***not*** the King James Version at all! And strangely, although Zodhiates claims to give deeper insights into the Greek 'original,' he changes the actual English KJB words, following ***no*** Greek New Testament text or manuscript, as the following will demonstrate!

Note the following examples of verses in which Zodhiates' so-called KJV New Testament denies the pre-incarnate Christ. It removes the name of 'Jesus' from the "King James Version" two times, where *every* Greek manuscript and printed edition ever created, both pure and corrupt, have the Greek word for

'**Jesus**' (This is discussed in detail in another chapter in this book):

- Heb. 4:8 "For if **Joshua** had given them rest, then would he not afterward have spoken of another day" (Spiros Zodhiates, *The Complete Word Study New Testament*, Chattanooga, TN: AMG Publishers, 1991, p. 724).

- Acts 7:45 "Which also our fathers that came after brought in with **Joshua** into the possession of the Gentiles..." (Spiros Zodhiates, *The Complete Word Study New Testament*, p. 415).

The Greek word in *both* verses is actually **not** 'Joshua,' but "**Jesus**," as seen in the KJB. If this Greek word is going to be translated 'Joshua,' then the name 'Joshua' would have to replace the name 'Jesus' throughout the entire New Testament. Zodhiates' change is 'commentary,' not accurate translation.

The Complete Word Study New Testament With Greek Parallel

An edition of his phony KJV is available with a parallel Greek New Testament. WARNING: ZODHIATES' GREEK TEXT IS CORRUPT!

- It does **not** match pure Greek manuscripts from centuries past.
- It does **not** match any historic printed Greek *Textus Receptus*.
- It does **not** match the pure textual readings of the currently available Greek Bible, which is called the Vamvas or Bambas (original 1850 edition from olivetree.com, not later adulterated editions still misidentified as a 'Vamvas').

- It does **not** match the KJB or any pure vernacular Holy Bible, past or present.

Zodhiates admits that it is a product of the "the Greek and Eastern Orthodox Churches." He glosses over its serious omissions saying,

> "The text appearing in the margin is the text approved by the Greek and Eastern Orthodox Churches. There are some differences between the two texts [TBS and his], but since both texts are of the Byzantine family, the differences are minor" (Spiros Zodhiates, *The Complete Word Study New Testament With Greek Parallel,* Chattanooga, TN: AMG Publishers, 1992, p. vii).

Zodhiates' Greek text represents the very worst errors the Byzantine Empire ever concocted. The chapter in this book, *The Wobbly Unorthodox Greek Orthodox Crutch,* documents in detail that this text of the Greek Orthodox church is a **corrupt text from a corrupt church. Its changes are major, not minor, according to Revelation 22.** Zodhiates' Greek text is a highly unique edition, exhibiting what seems to be randomly picked readings from the multiple textual errors introduced by heretical Greek Orthodox monks over the centuries.

A call to AMG Publishers' 'editorial questions' extension #5 elicited the response that this Greek parallel text was used because they could not afford the royalties demanded by the copyright owners of the *Textus Receptus* [TBS?]. The editor called the text the Vamvas, but it is not at all the original and pure Vamvas of the *early* 1800s (c. 1850), as published by the British and Foreign Bible Society. Since AMG does not regard any edition of the *Textus Receptus* as the preferred text, they do

not seem to care that the edition they are printing contains numerous errors.

Compare Zodhiates' Greek parallel text with those verses listed in the chapter *The Wobbly Unorthodox Greek Orthodox Crutch*. A few examples of the many, many errors in Zodhiates' Greek text are shown in the following section.

The 'Byzantine' Empire Strikes Back at Jesus Christ

Jesus Christ rebuked the Byzantine churches in the early chapters of Revelation. The 'Byzantine' empire strikes back by striking out his words and his name:

Rev. 1:11 Zodhiates' Greek text omits Jesus Christ's statement, "**I am Alpha and Omega, the first and the last,**" as do the corrupt Greek texts of heretics Griesbach, Lachmann, Tischendorf, Tregelles, Westcott and Hort. (Henceforth referred to as G, L, T, Tr [Tregelles, not *Textus Receptus*!], and W; see the footnotes on textual variants in George Ricker Berry's *Greek-English Interlinear*). These words are included in the pure Greek Vamvas, the historic *Textus Receptus* (TR), and the KJB.

Rev. 1:8 Zodhiates' Greek text omits the title of Jesus Christ, "**the beginning and the ending,**" just like G, L, T, Tr, A (Alford), and W. The KJB, Vamvas, and the TR include these words.

Rev. 19:1 Zodhiates' Greek text omits the word "**Lord,**" just like G, L, T, Tr, A, and W. The KJB, TR, and Vamvas Greek have it.

Rev. 21:3 Zodhiates' Greek text omits "their **God**," just like Tischendorf and Tregelles. The KJB, TR, and Vamvas have these words.

Acts 4:18 Zodhiates' Greek text omits "**Jesus**," just like G, L, T, Tr, A, and W. The KJB, TR, and Vamvas retain it.

Mat. 8:5 Zodhiates' Greek text omits "**Jesus**," just like G and W. The KJB, and TR, Vamvas include it.

Rev. 12:17 Zodhiates' Greek text omits "**Christ**," just like G, L, T, Tr, A, and Westcott. It is included in the KJB, TR, and Vamvas.

Acts 15:11 Zodhiates' Greek text omits "**Christ**," just like G, T, T, A, and W. The KJB, TR, and Vamvas include it.

2 Tim. 2:19 Zodhiates' Greek text omits "**Lord**," just like G, L, T, Tr, A, and W. The KJB, TR, and Vamvas have it.

Rev. 19:1 Zodhiates' Greek text omits "**Lord**," just like G, L, T, Tr, A, and W. The KJB, TR, and Vamvas include it.

Rev. 16:5 Zodhiates' Greek text omits "**Lord**," just like G, L, T, Tr, A, and W. The KJB, TR, and Vamvas include it.

Rev. 20:12 Zodhiates' Greek text omits "**God**," just like G, L, T, Tr, A, and W. The KJB, TR, and Vamvas include it.

Rev. 14:5 Zodhiates' Greek text omits "**before the throne of God**," just like G, L, T, Tr, A, and W. The KJB, TR, and Vamvas include it.

Rev. 5:14 Zodhiates' Greek text omits "four and twenty" and "and liveth forever and ever," just like G, L, T, Tr, A and W. The KJB, TR, and Vamvas include these words.

Acts 9:5, 6 Zodhiates' Greek text omits "it is hard for thee to kick against the pricks. And he trembling and astonished said, **Lord**, what wilt thou have me to do? And the **Lord** said unto him." This major portion of verses 5 and 6 is omitted, as it is omitted in G, L, T, Tr, A, and W. It is in the KJB, TR, and Vamvas.

Matt. 27:35 Zodhiates' Greek text omits a large portion of the end of verse 35 which says, "that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." Again, he is in bad company with G, L, T, Tr, and A. The KJB, TR, and Vamvas retain this portion.

Rev. 2:15 Zodhiates' Greek text omits "which thing I hate," because the Greek Orthodox 'priests' were guilty of the Nicolaitan heresy specified by our Lord. G, L, T, Tr, and W omit this incitement and say "in like manner" instead. The KJB, TR, and Vamvas include the correct words.

Rev. 14:8 Zodhiates' Greek text omits "city," just like the corrupt G, L, T, Tr, A and W. It is correct in the

KJB, Vamvas and the TR. The street sign pointed too close to the harlot religion followed by the Greek Orthodox church.

Rev. 21:24 Zodhiates' Greek text omits "of them which are saved," just like G, L, T, Tr, A, and W, which have "the nations shall walk by means of its light." The KJB, Vamvas, and TR have "and the nations of them which are saved shall walk in the light of it."

Acts 10: 6 Zodhiates' Greek text omits "shall tell thee what thou oughtest to do," along with G, L, T, Tr, A, and W. The KJB, TR, and Vamvas retain this portion.

Acts 10:21 Zodhiates' Greek text omits the words, "which were sent unto him from Cornelius," just as G, L, T, Tr, A, and W. They are retained in the KJB, TR, and Vamvas.

Drum roll \/\/\/

God's dire warning which says, "and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the **book** of life..." is altered in Zodhiates' Greek text!

Rev. 22:19 Zodhiates' Greek text changes "the **book** of life" to the "**tree** of life," just like the wicked texts of Griesbach, Tischendorf, Tregelles, Alford and Westcott. The KJB, TR, and Vamvas retain the "book."

The deletions and additions in Zodhiates' Parallel Greek text place it under God's curse. We are not to bring a cursed thing into our homes.

Researcher Michael Prostka wrote the following:

Dear A.V. Publications,

My purpose for writing is twofold. First, I want to express my deep gratitude to you for products. They have had a tremendous impact on my life and ministry. For ten years I was a champion of Greek scholarship, first backing the Nestle-Aland text, then later pushing the Textus Receptus. Eventually I sought to "out-Green" Jay Green, Sr. by hand-compiling my own interlinear. A year into that arduous task I was gifted with a copy of *In Awe of Thy Word*. Needless to say, the scales came off! It was a hard ego-death to realize my Greek labors were in vain, but what a relief to finally know the word is forever settled in the A.V.. And what a relief not to break my neck over verb charts anymore (not to mention buying expensive Greek books). I simply cannot thank you enough.

The second reason is to inquire about your policy on manuscript submissions. I've written a detailed critique of AMG's *Complete Word Study New Testament with Greek Parallel*. They actually paired the KJB with the 1914 Constantinople/Antoniades text of the Greek Orthodox church, and market that odd blend as "the original Greek." This text is altered in 3,358 places, 2,953 of which "coincidentally" match the [corrupt] NA^{27}/UBS^{4} readings. Granted, many of these are less important spelling variations, but many serious changes exist. As always, the danger is that the unsuspecting consumer

would think this odd Greek authoritative over the KJV, particularly when the Greek omits whole phrases.

In Christ,
M. Prostka
(letter on file)

[An overview of Prostka's research follows. Although I have not made a word-for-word count, his conclusions generally corroborate my own.]

A Short List of "Word Study NT" Data [by M. Prostka]

(All changes made to Zodhiates' marginal Greek text unless specified.)

Words added:	272	of those,	224	follow NA^{27}/UBS^4 (82.35%)
dropped:	639		621	(97.18%)
respelled:	818		665	(81.30%)
transposed:	649		587	(90.45%)
changed:	711		628	(88.33%)
substituted:	269		228	(84.76%)
Total Changes	**3,358**		**2,953**	**(87.94%)**

Changes in descending order,

Book	**Changes**	**Follows NA^{27}/UBS^4**
Revelation	912	855
Luke	437	396
Mark	395	356
Acts	384	340
John	352	279
Matthew	266	189
1 Cor.	82	69
Hebrews	69	62
2 Cor.	67	57
Romans	46	35

1 Peter	43	39
1 John	33	17
Ephesians	32	29
James	32	28
2 Peter	29	26
Colossians	26	23
1 Tim.	25	24
Philippians	22	19
Galatians	21	19
2 Tim.	21	18
1 Thes.	18	16
Jude	17	15
2 Thes.	11	10
3 John	6	6
Titus	5	5
Philemon	5	5
2 John	2	1

Assorted Complaints

- "Jesus" omitted 7 times (plus 2 in English)
- "Christ" omitted 6 times
- "God" omitted 5 times
- "Lord" omitted 1 time [I counted 6 times]
- "Amen" omitted 2 times

- Greek direct article omitted 137 times
- Greek direct article added where TR has none (80 times)
- Greek printing errors resulting in nonsense (35 times)

- Mark 7:16 bracketed as spurious

- Luke 14:5 "ass" replaced with "son" per NA^{27}/UBS^{4}

- John 8:10 "And saw none but the woman" and "those thine accusers" omitted per NA^{27}/UBS^{4}

- Acts 21:8 "we that were of Paul's company" omitted per NA^{27}/UBS^{4}

- Ephesians 3:21 "Unto him be glory in the church by Christ Jesus" changed to "glory in the church and by Christ Jesus" upholding the Catholic/Orthodox heresy of their infallible Church
- Colossians 1:14 "through his blood" omitted per NA^{27}/UBS^{4}
- 1 John 2:23 "but he that acknowledgeth the Son hath the Father also" omitted. Even NA^{27}/UBS^{4} contains this reading.
- Rev. 1:6 "kings and priests" changed to "kingdom of priests," precisely the Catholic/Orthodox model
- Rev. 7:5-8 all instances of "were sealed" omitted per NA^{27}/UBS^{4}
- Rev. 8:7 "third part of the earth" added per NA^{27}/UBS^{4}
- Rev. 8:13 "angel" changed to "eagle" per NA^{27}/UBS^{4}
- Rev. 11:1 "angel stood" omitted per NA^{27}/UBS^{4}
- Rev. 14:1 "his Father's name" changed to "his name and his Father's name" per NA^{27}/UBS^{4}
- Rev. 15:2 "and over his mark" omitted per NA^{27}/UBS^{4}
- Rev. 15:3 "King of saints" changed to "King of nations" per NA^{27}/UBS^{4}
- Rev. 18:13 "and amomum" added per NA^{27}/UBS^{4}
- Rev. 20:12 "God" changed to "throne" per NA^{27}/UBS^{4}

- Rev. 22:6 "the holy prophets" changed to "the spirits of the prophets" per NA^{27}/UBS^4
- Rev. 22:11 "let him be righteous" changed to "let him work righteousness" per NA^{27}/UBS^4 (salvation by works, anyone?)

The reason no one to my knowledge has noted that Zodhiates' Greek New Testament text does not match the accompanying English New Testament is that most of those purchasing Greek study tools cannot *really* read Greek. Apparently Greek study is not the study of Greek; it is all for 'effect.'

Hebrew-Greek Key Study Bible (NASB)

Zodhiates claims to have found a skeleton key for unlawful entry into the holy of holies, where the word of God is settled. The Preface to his *Hebrew-Greek Study Bible* (NASB) admits that the *corrupt* "Hebrew Text" was used:

> "In the present translation the latest edition of **Rudolf Kittel**'s *Biblia Hebraica* has been employed together with the most recent light from lexicography..." (Spiros Zodhiates, *The Hebrew-Greek Key Study Bible: NASB*, Chattanooga, TN: AMG Publishers, 1980, Foreword).

The corruptions in this NASB Hebrew Old Testament are discussed in the chapters on the Hebrew text elsewhere in this book. The Kittel family and their anti-Jewish criminal activities and trial for Nazi war crimes are all documented in *New Age Bible Versions* (chapter "Lucifer's Lexicons") and in the chapter on Hebrew in this book.

Zodhiates' *Word Study New Testament* cover says, "Bringing the Original Text to Life." My chapter herein "The Seven Infallible Proofs That the King James Bible Is Inspired" proves that the KJB is alive; no CPR is necessary from the feeble lips of Spiros Zodhiates. God's word which, "liveth and abideth forever" is still **inspired**, and will remain so, even after Zodhiates and his copyrights have **expired**. Which is "the Original" of which he speaks? Zodhiates publishes two *different* Key Study Bibles (a so-called KJV and an outdated NASB). These two have completely *different* underlying Greek texts, which have many thousands of differences (see Jack Moorman's *8000 Differences*, available from AV Publications).

His Greek reeks. He refers to "**the** Greek," yet prints Bibles from Greek texts which are poles apart. There are thousands upon thousands of differences between the NASB's underlying eclectic Nestle 23rd Greek edition and the mixed-up Greek Orthodox Greek text he also prints.) They are not only somewhat different in their Greek style (the ancient Koine vs. a somewhat more Modern Greek), but they are textually different. He obviously prefers the corrupt text as he charges the KJB and TR with error in Mark 3:29. He says, "...In other manuscripts, instead of *kríseōs,* "judgment," the word *harartēmatos* is used connoting the individual sin... (*Complete Word Study New Testament*, p.126).

In the Foreword, Zodhiates also admits the use of a highly corrupt underlying Greek New Testament text,

> "In most instances the 23rd edition of Eberhard Nestle's *Novum Testamentum Graece* was followed."

This Nestle's Greek edition is generally that of Westcott and Hort.

Zodhiates' NASB omissions and changes are documented in *New Age Bible Versions,* published in 1993. That book's documentation was so overwhelming that the editors of the NASB quickly admitted errors and published a patched NASB Update in 1995; it fixed a handful of its many, many serious errors. The NASB edition of Zodhiates' does **not** include these corrections. Nor does it include the corrections to the Nestle's 23rd edition which appeared in the Nestle's 26th edition. The Nestle's 23rd edition missed the 765 changes in subsequent editions of the Nestle text; 470 of these corrections were a return to the KJB (See Adams and Gipp, *The Reintroduction of Textus Receptus Readings in the 26th Edition and Beyond of Nestle-Aland Novum Testamentum* Graece, Miamitown, OH: Daystar Publishing, 2006, available from AV Publications).

Hebrew-Greek Key Study Bible (KJB)

The Zodhiates *Key Study Bible* gives Lucifer the title of Jesus Christ, the "daystar" (Isa. 14:12; 2 Peter 1:19). From this, it appears that the editor knows little Hebrew. This also gives the untypical impression that he has a questionable regard for Jesus Christ. The Hebrew word for 'star' is not in any Hebrew text; the Hebrew word for 'day' or 'morning' is not in any Hebrew text twice, as his note would mandate. Zodhiates merely accessed *another* lexicon that followed pagan Roman mythology which says that Lucifer, not Jesus Christ, is the "daystar" (p. 869). Such error is an adaptation from the corrupt lexicons he used, such as the *Wordbook* by three NIV editors, Strong's Lexicon (who says he used Gesenius), and Brown, Driver, and Briggs.

The *Key Study Bible* includes James Strong's corrupt *"A Concise Dictionary of the Word in the Hebrew Bible."* On the second page of this *Dictionary* Strong says that he follows **Gesenius**, whose corruptions merited a chapter in this book.

Also included is *A Concise Dictionary of the Words in the Greek Testament* by James Strong. He was a member of the wicked ASV and RV committees. Strong's definitions copy the readings in the corrupt ASV. This is documented in an entire chapter in this book.

Devils in Hell Become Gods

After using conflicting Greek texts, an outdated NASB, and reference books by NIV editors, a confused Zodhiates has little use for the words which have been in the English Bible for a millennium. He may speak Greek, but English is not his mother-tongue and this is evident in his English usage. He frequently makes such comments as, "There are several words in this verse mistranslated in the KJV." His sentence is not the best English usage. Proper English would render this, "There are several words in this verse which are mistranslated in the KJV." Can you imagine the gall of a Greek-speaking immigrant to America correcting the *English* of the British King James Translators? He says that the word "Hades" is "inadequately translated in the KJV as hell." His so-called Greek expertise fails him as he suggests leaving the Greek word *hades* untranslated. The KJB translators had no problem translating the word as "hell." He further says that "Genna" is "wrongly translated as hell or grave" (Spiros Zodhiates, *The Complete Word Study New Testament*, pp. 800, 881, 897).

Another word that he does not like is "devils." He would also leave it in the somewhat transliterated form, 'demons' and define it as 'gods'!! Following the secular-bend of every lexicon, he says that a *daimon* ("devil" KJB) is a "god." He adds, "Thus they called the happy or lucky person ***eudaimōn*** who is favored by this divine power" (emphasis mine) (Zodhiates, *The Complete Word Study New Testament*, p. 900). So why do we need a Greek-

speaking native from Cyprus to tell us that there is no English word for either the Greek words *hades* or *daimon*, when the English Bible has supplied them for over 1000 years?

Not only can he not translate the Greek *hades* or *daimon* into English, but also his use of ancient pagan lexicons overshadows his own native tongue. The synonyms and definitions Zodhiates gives for the word *daimon* and its derivative *dĕisi**daimŏn**esteros* include such holy and positive words as — "gods," "God," "devout," "godly," "religious," "pious," "deity," "reverence," and "piety"! These definitions and equivalencies have no basis in Greek and certainly do not relate to devils! In fact the word *deilia* (1167) simply means 'fear' (Zodhiates, *The Complete Word Study Dictionary*, pp. 401, 402). His idea that the root-word *daimon* is used, "not in a bad sense," came from Trench's *Synonyms*, and is discussed thoroughly in the chapter exposing Trench. Recall that Trench used Luciferian Madame Blavatsky's serpent logo on his book. The sole purpose of the Holy Bible is to disprove pagan beliefs, such as the belief that 'devils are gods.'

Of the Greek word *dĕisi**daimŏn**esteros*, used in Acts 17:22, Zodhiates says, "fear of demon-**gods**" "superstitious but **not** in a **bad** sense; the recognition of **God** or the **gods**..." (Strong's numbers 1174 and 1175). The KJB translates it "too superstitious" because it is from *dĕilŏs* which means 'fear' and *daimon* which is translated "devil" in the KJB. (There is more than one devil (*diabolos*); Judas was called a devil. According to all Greek experts who have translated the English Bible since its inception, the Greek language had two words for 'devils,' *diabolos* and *daimon*.)

In his *Complete Word Study Dictionary* he says, *deisi**daimonéstero*** means "fearing the gods. Religiously disposed (Acts 17:22)." Then he contradicts his *Word Study New Testament* saying,

> "The subst. *deisi**daimonía*** (1175), **piety** that leads to fear instead of worship (Acts 25:19) in contrast to *deilía* (1167) which is the fear of demon-gods (***daimonia*** [1140]). The **recognition of God or the gods** mingled with more fear than trust..." (Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, Chattanooga, TN: AMG Publishers, 1992, p. 402).

Of *desis**daimonía*** (1175) he says,

> "...fearing the **gods**. Reverence towards **deity** or fear of **God**" (emphasis mine for all bolding of *daimon*) (p. 402).

With Greek study tools, such as those of Zodhiates, which turn a 'daimon' into a "God," it is not a wonder that the wicked do not repent of worshipping 'devils.' Rev. 9:20 warned, "Yet repented not..that they should not worship devils" (See *New Age Bible Versions*, chapter 12 "Finally, They Worshipped Devils").

The pagan Greeks and their pantheon of gods show up in his definition of "*ouránios*" (heaven). He says, "heaven, especially of the gods." Sorry, there is only one God in the Christian Bible. His pagan usage gives no insights beyond the word "heaven" used in the KJB. It merely adds the pagan "gods" (Zodhiates, *The Complete Word Study New Testament*, p. 942).

The Complete Word Study Dictionary

- His *Complete Word Study Dictionary: Old Testament* serves the tainted new version smorgasbord by including the "reading differences between the KJV, NASB, and NIV translations of the Bible"
(http://www.amgpublishers.com/www/docs/101.80/complete-wordstudy-dictionary-ot.html.

- His *Complete Word Study Dictionary* says, "I have closely followed two dictionaries"; these include "*The Greek and English Lexicon* by John Parkhurst" (Preface). The problems with Parkhurst are discussed elsewhere in my books. John Parkhurst labored in the 1700, writing polemics against John Wesley. It has been suggested that Parkhust's work contains "ridiculous etymologies bearing traces of the Hutchinsonian opinions of their author." Hutchingson, "after Origen" "asserted that the Scriptures are not to be understood and interpreted in a literal, but in a typical sense..." (McClintock and Strong, Grand Rapids, MI: Baker Book House, reprint, 1981, vol. 7, p. 694; vol. 4, p. 426). Zodhiates also follows the "Septuagint," "Greek O.T., ed. Alfred Rahlfs," which is the corrupt Vaticanus and Alexandrinus text (Zodhiates, *The Complete Word Study Dictionary*, p. xvii).

- "Strong's Dictionary of the New Testament Words included in lexical entries" brings all of James Strong's errors on board in Zodhiates' *The Complete Word Study Dictionary: New Testament*
(http://www.amgpublishers.com/www/docs/101.81/complete-wordstudy-nt.html).

The Complete Word Study Old Testament

Zodhiates' *Complete Word Study Old Testament* includes his own "Lexical Aids to the Old Testament" which used the following corrupt Hebrew lexicons:

- He admits that he copies "The New **Brown, Driver, Briggs, Gesenius** Hebrew and English Lexicon" in both his complete *Word Study Old Testament* and his *Hebrew-Greek Key Study Bible.* The corruptions of these men merited two chapters in this book (Spiros Zodhiates, *The Complete Word Study Old Testament* Chattanooga, TN: AMG Publishers, 1994, p. 2295; Key Study, p. 1593).

- His admits that he copies **NIV editors**, R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke and their *Theological Wordbook of the Old Testament.* He also used Merrill Unger's corrupt *Expository Dictionary of Biblical Words* (Zodhiates, *Word Study Old Testament*, p. 2295; Zodhiates, *Hebrew-Greek Key Study Bible* p. 1593).

- *The Complete Word Study Old Testament* also includes "Strong's Dictionaries."

Biblical Greek vs. Zodhiates' Modern Greek

There are many differences between the modern Greek spoken by Spiros Zodhiates and that used in the Bible and in the first centuries after Christ. The vocabulary of modern Greek is only slightly different from that of ancient Greek. In syntax, many changes are seen. Its verbs frequently have personal pronouns, as seen in languages such as French. (This can change the case previously required by a verb or particle.) The grammatical structure is appreciably different. Although it retains the three genders and the declension of nouns, it no

longer has the dual number, the optative mood and the middle voice. The dative, for example, is now supplied by means of the accusative. The conjugation of verbs has vastly changed and almost all of the simple tenses are gone. The future is not shown by a simple tense and is seen in three ways. Possessive pronouns are no longer kept; instead the genitive case of personal pronouns is used. The infinitive is now shown by way of the particle (and the subjunctive). All in all, the Greek language Zodhiates learned at his mother's knee, mixed with the pagan Greek definitions he 'plagiarized,' together "have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52).

AMG Offers Corrupt Materials: CEV & Ankerberg

Zodhiates and AMG have no discernment about Greek texts or English translations. They offer the adulterated *Contemporary English Version* (1991-1995). It entirely omits the use of Christian Bible words such as: gospel, grace, mercy, redemption, righteousness, salvation, repent, judgment, lust, carnal, covetousness, tribulation, and ungodly. The CEV wrongly concludes, "It's terribly hard to get into God's kingdom!" (Mark 10:24).

AMG is currently making available works by new version advocate John Ankerberg, who hosted the debate pitting new version editors against KJB advocates. He clipped out of his video recording the embarrassing segment in which an NASB editor *lost his voice* when he tried to respond to the charge that some new version editors *had lost their voices*! Ankerberg's book against the KJB contains errors and misrepresentations. His booklet, *How is Christianity Different from Other Religions*? has a picture of a Roman Catholic crucifix on the

cover, intimating that Catholicism *is* Christianity. Ankerberg's pitiful booklet on the King James issue has been thoroughly answered by John Hinton, a Ph.D. linguist and graduate of Harvard University. Hinton observes of Ankerberg, "[H]e deals so dishonestly with Dr. Riplinger's exposure of the influence of the New Age movement on the modern Bible versions." Contact jhinton@post.harvard.edu for the entire rebuttal.

Zodhiates also offers corrupt courses in New Testament Greek "using texts such as Machen's *New Testament Greek for Beginners*, Summers, Davis and Hadjiantoniou's grammars." Such works are proven faulty in the chapter in this book on Greek grammars ("Living Verbs: Wounded in Greek Grammars"; http://www.amginternational.org/www/does/186.785).

Zodhiates' Heretical Calvinistic Definitions

Zodhiates is a follower of the "Reformed" sect, which takes its direction from the heretical teachings of John Calvin. He strangely believed that God has not given man a free will, but instead chooses some to be saved and selects others for hell. The online "Christian Authors Database: Bible Reference Authors" lists Spiros Zodhiates as "**Reformed**" (http://faith.propadeutic.com/authors/bibleref.html).

Zodhiates' heresy causes him to misrepresent the meaning of Bible words which deal with salvation. The 2008 edition of the *Hebrew-Greek Key-Word Study Bible* adds to Strong's Dictionaries "additional material taken from AMG's *Complete Word Study Dictionaries*." It contains "Bible doctrines" which makes it even more dangerous because of AMG and Zodhiates' Calvinism.
(http://amgpublishers.com/www/docs/163/kjv_keyword_studybibles/)

Although brevity marks most of Zodhiates' definitions, the words 'elect' and 'chosen' take four pages. These words are taken out of context and mis-defined by Calvinists. For example, Zodhiates definition of Strong's 1588 *eklektós* says,

> "...the elect are those **chosen of God unto salvation** and who therefore enjoy His favor and lead a holy life in communion with Him...**They are Christians because God chose them from among the lost world to become His followers**" (Zodhiates, *The Complete Word Study Dictionary: New Testament*, p. 545).

Of Strong's #1589 he says,

> "Election, the benevolent purpose of God by which any are **chosen unto salvation** so that they are led to embrace and persevere in Christ's bestowed grace..." (Zodhiates, *The Complete Word Study Dictionary: New Testament*, p. 545).

He says further,

> "The elect know who they are, and their lives indicate a transformation."
>
> "Although God knows and foreordains the chosen ones, yet as Jesus Christ invited all to come to Him, we also must do likewise since we are totally ignorant of **who the elect are**."
>
> "Therefore, they who intuitively know and love God are identical with "them that are the called according to His purpose" (Zodhiates, *The Complete Word Study Dictionary: New Testament*, p. 545).

In his *Complete Word Study New Testament* his commentary on Ephesians 1:4, 5 says,

> "The real dilemma in this passage is determining how a person can know if he is one of the elect, or even if he can be given that kind of knowledge" (Zodhiates, *The Complete Word Study New Testament*, p. 630).

> "In this context, this word means that **at one particular time in the past, God chose individuals** for salvation…"

> "It is also evident that the believer is fulfilling God's purpose for his life, resulting in him becoming one of God's elect" (Zodhiates, *The Complete Word Study New Testament*, p. 630).

His definition of *proorizō* includes a comment that some are "predestinated to salvation" (Zodhiates, *The Complete Word Study New Testament*, p. 951).

His Calvinism is seen in "Primitive Baptist Online," "Studies in Romans-Chapter 9:6-13." Their article on "Divine Hatred" says that Zodhiates "rejects" the "God hates the sin but not the sinner idea in his *Keyword Study Bible*…" Zodhiates says "believers" who "still sin" are hated by God (http://primitivebaptist.info/mambo//content/view/1391/69/; *Hebrew-Greek Key Study Bible*, p. 711).

> "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

This verse and a hundred verses like it have little meaning to Calvinists.

In Closing

Unlike the turn of the century lexicographers, most of whom were anything but evangelical, Zodhiates has a zeal to find his 'elect' brothers and sisters. His mission and humanitarian work merited an article in *Christianity Today* (Kevin D. Miller, "Church in Action: Missions' Wild Olive Branch," 1996, Dec. 9). Only God knows the heart of each man; it is not this author's purpose to pronounce judgment on Mr. Zodhiates personally, but merely to expose what he has plainly stated for all to read in his books. Those who set themselves up as teachers will receive the greater condemnation for their errors. Omitting weighty words from his NASB and Greek Parallel editions cannot be outweighed by 'good works.'

Chapter 22

Child Molester on New Version Committee

- **Pederast, C.J. Vaughan, and his protector, B.F. Westcott, helped choose *Revised Version* words.**
- **Their wicked RV words are now in Bible Dictionaries and Lexicons by Strong, Vine, Moulton, Brown, Driver and Briggs.**
- **Their RV words are also seen today in the TNIV, NIV, NKJV, NASB, ESV, and HCSB.**
- **Their RV became the RSV, and finally the NRSV.**

Child Molester on New Version Committee

A cross-examination of the *words* in new versions, such as the NKJV, TNIV, NIV, ESV, HCSB, NASB, and NRSV, as well as the *definitions* in post-1880s Bible Dictionaries and Greek-English Lexicons, reveals that they looted legions of words from the *Revised Version* (RV) of 1881, written by the "much-scheming" B.F. Westcott, F.J.A. Hort, pederast C.J. Vaughan, A.P. Stanley, and their legion of like-minded libertine translators (pederasty: Unnatural connexion with a boy; sodomy, OED).

James Strong's *Concordance* and its Greek Lexicon often use *Revised Version* words as definitions. The definitions in *Vine's Expository Dictionary* come quite often from this RV, as was demonstrated in chart form in the accompanying chapter which exposes W.E. Vine. Moulton and Milligan's *Vocabulary of the Greek New Testament* also uses the words from the RV as 'definitions' for English Bible words. George Ricker Berry's *Greek-English Interlinear New Testament* uses RV words in its English Interlinear and Greek-English Lexicon. Lexicographer Frederick Danker says of the Brown, Driver, Briggs *Hebrew-English Lexicon*, "BDB" "relies too much on word meanings of the RV (Frederick W. Danker, *Multipurpose Tools for Bible Study*, Minneapolis: Fortress Press, 1993, p. 106). A large number of the words in new bible versions can be traced back to their original use in the *Revised Version*.

Such grand larceny demands an autopsy of the RV translators' hearts, out of which these Bible-correcting words proceeded. The ringleaders in this circle of vice are RV committee members B.F. Westcott, C.J. Vaughan, and A.P. Stanley. Their crime: involvement, cover-up, acceptance, or reward of the homosexual and child-molestation practices at

Harrow Boys' School and their even more shocking subsequent cozy reunion together, just ten years later, as members of the *Revised Version* translation Committee.

The pivotal role of B.F. Westcott in the plunder of the Bible, while he was a member of the RV committee, was thoroughly documented in *New Age Bible Versions*. The role in Bible revision of the second sinister member, A.P. Stanley, is examined in James Sightler's *A Testimony Founded For Ever.* Philip Schaff's *Companion to the Greek Testament and English Version* lists the third scoundrel, C.J. Vaughan, as a member of the RV Committee,

> "C. J. Vaughan, D.D. (Dean of Llandaff, and Master of the Temple, Member of the N.T. Revision Company)"

Schaff notes that Vaughan authored a book against the KJB, entitled, *"Authorized or Revised? Sermons on Some of the texts in which the Revised Version Differs from the Authorized.* London (Macmillan & Co.), 1882." It was published as a response to the heavy criticism which the RV immediately received (Philip Schaff, *Companion to the Greek Testament and the English Version,* New York: Harper and Brothers, 1885, 2nd edition revised, pp. 376, 384, et al.).

In the next chapter, Dennis Palmu, a member of the North American Conference on British Studies, will thoroughly document the entire child molestation scandal and its links to the new version (nacbs.org). He is responsible for first bringing this information to Christian audiences. The following will serve to introduce the subject. **Warning: This is an unpleasant chapter to read.** This and the following chapter are best skipped, unless one is adamantly resigned to continue

consulting the unholy RV words in the dictionaries of Vine, Strong, Moulton, Milligan, Brown, Driver, and Briggs.

Brooke Westcott, The Bad Babysitter

Why were these men feverishly filing off the sharp and powerful edges of the Bible? The *Holy* Bible "is a discerner of the thoughts and intents" of their unholy hearts (Hebrews 4:12). Charles John Vaughan (1816-1897) was Headmaster of Harrow Boys' School from 1845 to 1859. When Westcott was about twenty-nine years old, "Dr. Vaughan invited him to Harrow" (Joseph Clayton, *Bishop Westcott*, London: A.R. Mowbray and Co, 1906, p. 25). Vaughan hired Westcott to work for him as house-parent soon after Westcott's graduation from Cambridge University. Westcott's boarding house was called "The Butts" (Clayton, p. 26). Vaughan was most closely "assisted by B.F Westcott." Vaughan kept Westcott close at hand in his "Sixth Form where Vaughan presided, assisted by Westcott" (Christopher Tyerman, *The History of Harrow School*, Oxford: Oxford University Press, 2000, pp. 260, 261, 264 et al.). Vaughan's selection of Westcott does not speak well of Westcott. Homosexual child-molesters, such as Vaughan, never select born-again Christians as barriers between them and their prey. Vaughan was the Head Master (1845-1859) and Westcott was boarding House Master (1852-1861) of the Sixth Form house when the assaults and child-molestations took place. Such a man as Vaughan would never have hired a house-parent who would disapprove of and deter his access to the boys. Westcott did not serve as the boys' protector, as a house-parent might be expected to serve. "Another of Westcott's Harrow pupils wrote in *Edgbastonia*: - "I remember very well that he [Westcott] at first rather shocked in some ways our boyish conservatism" (Clayton, p. 28).

The abuse came to a head when Vaughan was forced to resign his position and go into exile due to the scandal involving homosexual child molesting charges involving Alfred Pretor, a boy under B.F. Westcott's care. Furthermore, Vaughan's replacement, Dr. Butler, attests to "the hold which he [Westcott] had acquired on the affection of Dr. Vaughan" (Arthur Westcott, *The Life and Letters of B.F. Westcott*, London: Macmillan and Co., Limited, vol. 1, p. 276). Vaughan's selection of Westcott as surrogate 'parent' and the subsequent "hold" Westcott had on Vaughan's "affections" speaks volumes about Westcott's possible predilections. Vaughan's homosexual "affections" for another houseparent, like Westcott, are revealed by love letters which Vaughan wrote to Edward Latham, "head of house in his final year, 1851-1852." "Twenty-two letters to him from Dr. Vaughan survive in Harrow School archives" (Tyerman, p. 280). At the top of one letter Vaughan wrote, "Burn this" (Vaughan to Latham, 17 Feb. 1853 as cited by Tyerman, p. 281). "In November 1853 Vaughan suggested Latham might prefer to visit when they will be 'entirely alone.'" Another letter drones, "I always feel towards you so very much more than I can write..." (Tyerman, p. 281). Another of Vaughan's handpicked masters includes F.W. Farrar, whose filthy book on onanism and his "photo album" "show his own keen appreciation of male adolescent beauty" (Tyerman, p. 261). *The History of Harrow School* refers to Vaughan as a "flawed tragic figure." Vaughan's eye for selecting decadent school masters brought his selection of C.F. Holmes, who wrote "intimate" and "flirtatious poems to his colleagues' wives, Catherine Vaughan included" [Vaughan's wife, whom he no doubt left lonely and "without children"] (Tyerman, pp. 262, 265; Wilson, p. 291 et al).

Vaughan naturally "got on well" with a later Head Master, C.E.J. Welldon, who authored what the *History of Harrow School* calls a "dreadful book" about a homosexual "boy meets

boy" affair. Being tutored by such predators, it is no wonder that in Welldon's era the students still had "the morality of savages" (Tyerman, pp. 368, 369). The *History* includes a portrait of Welldon, posing with a telling homosexual hand signal. Mind you, all of this was cloaked with the gravest Victorian decorum. The *History* says "Vaughan's quiet rigid facade sheltered hypocrisy of proportions startling even for the most enthusiastic reader of contemporary novels. Middlemist was not alone in leading a double life." (Middleman, another of Vaughan's masters played the gay bachelor blade, only to have it discovered on his death that he had hidden away in another city, a wife and four children who were barred from his funeral by the Head Master.) Vaughan could have had his pick of masters, because of the extremely high salaries he could offer. His own lucrative position made him "the equivalent of a modern day millionaire." "Westcott, in a small house, could charge around £150 per boy; as few as seven in residence producing £1,000 a year." "[S]uch men were the Great Moguls of British education." (Tyerman, pp. 267, 262-263, 265, 266). Vaughan selected as a housemistress, Mrs. Wood, whose daughter Annie Besant, would go on to become the editor of *Lucifer* magazine and the protégé of Luciferian, Madame Blavatsky. Annie accompanied Harrow's hell-ward march on Westcott's own piano. Vaughan and Westcott's Harrow was anything but a Sunday School picnic (Tyerman, p. 255; see Sightler's *A Testimony Founded For Ever*).

The recently published diaries of J. A. Symonds, one of Vaughan and Westcott's students at Harrow, reveals the widespread debauchery fostered under Westcott's cankered eye. Dr. Phyllis Grosskurth's book, *The Memoirs of John Addington Symonds,* brings to light in graphic detail (Chapter 5) what went on at Harrow under Westcott and Vaughan. (It is unfit to print here. If you read it, you would put gloves on to throw away the

RV-contaminated dictionaries of Strong, Vine, Moulton, Brown, Driver, and Briggs.) Symonds begins, "Every boy of good looks had a female name, and was recognized as a public prostitute or as some bigger fellow's 'b...h.'" Westcott hosted, allowed, and covered up vile behavior in the young boys' dorm, which he supervised. The details in Symonds' *Memoirs* concerning this could never be printed in a book for a Christian audience. Later Symonds admits, "Alfred Pretor wrote me a note in which he informed me that Vaughan had begun a love affair with him..." (Phyllis Grosskurth, *The Memoirs of John Addington Symonds*, New York: Random House, 1984, pp. 94, 97 et al).

The *London Review of Books* summarizes the disclosures by John Addington Symonds, a ward of Westcott's, and a homosexual himself. Symonds' "jealousy" over Vaughan's attentions to Alfred Pretor led him to tell John Conington, a homosexual Professor of Latin at Oxford, about the homosexual relationship between Vaughan and Symonds' fellow-student, Alfred Pretor. Conington in turn coaxed Symonds to make the case public. Symonds told his father, a noted surgeon, who in turn threatened Vaughan with exposure, if he did not resign immediately and henceforth refrain from assuming any leadership positions in the church of England. The review cites all of the Church of England hierarchy who knew of the Vaughan scandal. Abused children become abusers themselves. Symonds went on "to become Victorian England's only champion of gay rights" (*The London Review of Books*, May 22, 2003, vol. 25, #10; http://lrb.co.uk/v25/n10/letters.html; Tyerman, p. 278).

A recent Cambridge University Press book says Symonds—

> "...had a rough childhood...especially when he got to Harrow...Particularly disturbing, however, was the "low moral tone" – like the other public

> schools, **Harrow was a remarkably licentious environment**:"...[The following paragraphs, describing the licentious atmosphere nurtured under Vaughan and Westcott's supervision at Harrow, are obscene and therefore unprintable here.] (Bart Schultz, *Henry Sidgwick: Eye of the Universe*, Cambridge University Press, 2004, pp. 387-389).

Symonds reports that, "...the "beasts" tried to seduce him..." "Symonds, age seventeen and in the sixth form" under Vaughan and Westcott's tutelage, read Plato's homoerotic "*Phaedrus* and the *Symposium*," which Symonds said confirmed "my congenital inclination toward persons of the male sex, and filled my head with an impossible dream, which controlled my thoughts for many years" (Schultz, pp. 387-389). "Symonds implies that Vaughan was in the habit of sitting next to pupils on his sofa stroking their thighs while going over their Greek verses" (Tyerman, p. 279). Schultz says Symonds was —

> "Shocked by his friend Pretor's revelation that he was having a love affair with none other than their headmaster, C.J. Vaughan, Symonds was thrown into a good deal of casuistical turmoil and cynical reflection about hypocrisy in high places. Plato helped, as did Aristophanes, the erotic dialogues of Lucian and Plutarch, Theognis, Theocritus, and the Greek Anthology. **He threw himself even more passionately into things Greek**" (Schultz, p. 389).

When Jesus Christ came to the Graeco-Roman culture, he rebuked their heathen practices. When subsequent missionaries brought Christianity to this and other pagan cultures, they overturned their wicked practices of infanticide, sodomy,

homosexuality, and suttee (burning widows on their husband's funeral pyre). Why are Christians returning to this horrible pagan pit from which Christianity came to deliver them?

Schultz says Symonds was not "filthy" compared to the usual low "Harrow standards." When at Oxford, Symonds "informed his tutor about Vaughan's affair with Pretor. Conington insisted that Symonds should go to Clifton to inform his father about these goings-on." Symonds describes Vaughan as "the awe-inspiring ruler of the petty state of Harrow." Symonds says,

> "...I felt a deeply rooted sympathy with Vaughan. If he had sinned, it had been by yielding to passions which already mastered me...My blood boiled and my nerves stiffened when I thought **what mischief life at Harrow was doing daily to young lads under the autocracy of a hypocrite**" (Symonds' *Memoirs*, as cited in Schultz, pp. 390, 391 et al).

The *History of Harrow School* says, "Symonds portrays the school" as a place of "vulgarity, violence, and vice, shameless in bullying, aggressive in sodomy" (Tyerman, p. 271). One student's *Recollections* of Harrow warned students, "set your face and ears against lewd and obscene jokes and jests, and shun, like the touch of a leper, any approach to acts of immorality...you will see all things going on about you that will shame" (Tyerman, p. 272). The recent historical compendium, *The Victorians,* describes Harrow during the Vaughan-Westcott era as "a hotbed of homosexual bullying." where students were "frequently compelled into (often public) acts of incredible obscenity..." (A.N. Wilson, *The Victorians,* NY: W.W. Norton & Company, 2005, p. 289, 290, 291).

During Vaughan and Westcott's tenure at Harrow, public "scandals" erupted over the sadism of "Head master beatings," in "drawing blood," while "caning and flogging" disrobed students. Vaughan would "draw blood." "The press and public had a field day" with the exposure of the "beating scandals," wherein masters also had students beating other students. The case made *The Times* and the attention of the then Home Secretary, Lord Palmerston." Vaughan was "unbending to public opinion," claiming it was all about discipline, so the beatings continued (Tyerman, pp. 257, 258; Wilson, p. 291). The Vaughan (1845-1859) and Westcott (1852-1861) era at Harrow brought about "growing critical clamour," culminating in 1861 with outside attempts at "reforming corrupt" schools, such as this. "[P]ublic accountability" and "last ditch attempts to ensure a measure of external scrutiny through statutory school inspection" brought about some weak regulations and a "House of Lords Bill." "Flogging and caning were much discussed at the time of the Clarendon Commission." Wilson's otherwise non-sensational book, *The Victorians*, closes his discussion of the Vaughan era at Harrow, noting a student's comment on "Dr Vaughan's malign influence" (p. 291); then it concludes saying, "flagellant pornography, sado-masochistic prostitution and its twilight psychological hinterlands are all tokens of how potent the boarding-school experience was..." (p. 292). Westcott and Vaughan, both young men in their thirties during this debacle, were to join ranks again ten years later to flog the Bible, as members of the *Revised Version* Committee; their mind's meet yet again, flogging the pages of the dictionaries of Strong, Vine, Moulton, Milligan, Brown, Driver, and Briggs (see first page of chapter 12 in *The History of Harrow School;* Wilson, pp. 289-290, 291, 292).

Further documentation is available in *Strange Audacious Life: The Construction of John Addington Symonds* by Andrew Dakyns; *Letters of John Addington Symonds* (Detroit: Wayne State University Press, 1967-1969); and *John Addington Symonds: Culture and the Demon Desire*, ed. John Pemble (London: Macmillan, 2000).

Schultz says spiritualist Henry Sidgwick knew of the Harrow "sex-scandal and **coverup**, courtesy of his old friend Symonds" (Schultz, p. 714). According to Sidgwick's biographer, Symonds was the best friend of this occultist and head of The Society of Psychical Research. This necromancy group was an offshoot of B.F. Westcott's own Ghostly Guild. Among its founders were the homosexual Symonds and the pedophile Lewis Carroll (Liddell's Charles Dodgson). Harry Potter's spooky Warthog school paints quite an accurate picture of British schools, such as Harrow.

Westcott & Vaughan

Vaughan's "affection" for Westcott was reciprocated by Westcott's "complete confidence in his Head, Dr. Vaughan..." (Westcott, p. 174). Joseph Clayton's biography of Westcott, entitled *Bishop Westcott,* reiterates Westcott's esteem for Vaughan (1906, available as a Goggle book). That they worked close together is seen in the lurid three volume diaries of Symonds. Vaughan and Westcott's Sixth Form boys are mentioned frequently. The diary entry, dated Dec. 5, 1857, discusses the pertinent parties. Two budding catamites, Symonds and Pretor, were apparently selected for special advances (Webster: catamite, a boy kept by a pederast). Symonds writes,

> "The Scholarships Examination Lists have been read out. We were all summoned at 5 o'clock to the School Yard where after waiting a short time the Examiner and Dr. **V.[aughan] and Westcott** appeared on top of the steps...he cleared his throat and began 'First Class **Symonds**, Edwards, [Alfred] **Pretor**, etc."

A "[F]airy" and Marijuana?

A letter from B.F. Westcott, published in *The Life and Letters of B.F. Westcott,* gives a quick peek into the horror that he hosted when he was the dorm supervisor at Harrow Boys School. It mentions the catamite, Alfred Pretor. It also infers that the use of marijuana was not uncommon in Westcott's house. A portion of Westcott's letter about Pretor is veiled in Greek prose; its translation has never before been made public. Alfred Pretor and his female-like "small" "body" receive the most praise from Westcott. Dr. C. Winsor Wheeler, Classics Professor at Louisiana State University, provides the English translation from the Greek of Westcott's so-called 'Homeric fragment.' Dr. James Sightler supplied in brackets the names of Westcott's six students, whom Westcott mentions in the same order in the preceding English portion of the letter. When differing, the translation by Greek expert, Dr. Manwell, is in parenthesis { }. Westcott's letter said,

Harrow, Dec. 7, 1854

Dear Fredric – Harrow is dissolved – the school, I mean, and not the hill, which holds out still against the rain most valiantly. Gould the noisy and Marshall the unready are done. Sandars the interrogative and Burdon the demonstrative are gone. Meek the cold-handed is gone. **Pretor** the clear-headed is gone. I too the **much-scheming** am going.

[The Greek can be translated as follows].
*Thus he **[Vaughan]**[1] spoke and they heard him and now rejoiced very much*
Quickly then they flew through the wide-streeted city
With a deafening shout; and the houses resounded to them.
Six they were, preeminent, like pale wasps,
Chrysos [or "gold"][Gould the noisy], who was excelling all his fellows
*In voice and in shout; **Phylax [or "the guard"]**[Marshall the unready] always troublesome;*
Psammites [or "sandy"][Sanders the interrogative], best of all the youths to ask great things,
And Phortos, [or "cargo" (baggage)] [Burdon the demonstrative] you cozener [impostor] {a beguiler of women}, and then Preys [or "mildman"] [Meek the cold handed] was present
With cold hands, and last came upon the others,
Last in age, yet he appeared first in honor,

*Praitor [or "the governor"] [**Pretor** the clear headed], whose body is small but his spirit [or will, or arrogance] is great* [Translations on file in letters from Professors Wheeler and Manwell].

[1] "The Headmaster [Vaughan] on last morning Schol. Harr.)
[2] Harrow *emphasis gratia.*

This is a Homeric fragment. I hope you can scan it; I won't attempt to do so. The MS. is sadly defaced, but I can see some allusion to the wasp jersey of our house, and a good scholiast could doubtless explain it all. Even now I have scarcely realized your disappearance. I never likened Moorsom to a **fairy**, but he certainly carried you off in a **fairy-like** fashion. I am not quite sure that I will pardon you till I have a full account of the "supernatural" phenomenon which must have accompanied your evanishment. It is but just to say that I did not smell the **odour of hempseed** in the house. **I am sure the Greek lines will be as good as another whole sheet of words.** Fancy that they form a paper in a little room…very affectionately yours, **Brooke F. Westcott**" (Westcott, Vol. 1, pp. 229, 230).

Classicists Respond

The world's leading scholar of the Classics agrees that this is *not* a Homeric fragment, as Westcott pretends. Professor of Classics and Comparative Literature at the University of California, James Ivan Porter, formerly of the University of Michigan, says, "This looks like somebody composing a joke about his contemporaries in Homeric-style Greek…It's not ancient Greek but a modern affectation by the author of this book about the Praetor of whatever school is in question" (letter to his brother, John Porter, dated June 12, 2008 on file).

Professor Manwell, a Classicist and Greek expert from Kalamazoo College, agrees saying, "One thing I think I can say with assurance is that this is not Homer…Your author seems to have applied the style to the exploits of his students. Writing Greek poetry on ancient models was a common school exercise…even more common in Britain" (letter on file to Dr. James Sightler from Professor Manwell via Chris Strauber, Reference and Web Services Librarian at Wofford College on July 17, 2008).

In a note after his translation of the Greek portion of Westcott's private letter, Professor Wheeler quips, "In keeping with the drift of your research, I expect you've already seen the

[homosexual] flap about Virginia Ramey Mollenkott of the NIV. If not, I'll try to hunt it back down for you. **Same old same old**" (letter on file).

Inversion and the *Revised Version*

Westcott's reference to the "odour of hempseed," (cannabis, i.e. marijuana) is obviously incriminating. Everyone had left, so the usual smell of marijuana was not there. The McClintock and Strong *Cyclopedia*'s cites the intoxicating use of "Indian hemp" and "the hemp poison (*Cannabis Indica*)," during Westcott's era (vol. 10, p. 214, s.v. Temperance).

Such scandalous activities mandate the protection of "Phylax, the guard," who would warn of any approaching intruder. The use of this post appears even more incriminating, because of Vaughan's membership with the Knights Templar guards, as will be seen later in the chapter.

What did Westcott mean by the use of the term "fairy" in his letter of 1854? The term "homosexual" was not used until 1869 (in a pamphlet published anonymously by Karl-Maria Kertbeny). During the Westcott-Hort-Vaughan era, the terms 'fairy,' 'invert' or 'Uranian' were the terms most widely used to identify a male homosexual. The *Oxford English Dictionary* cites the use of the word "fairy," as referring to "A male homosexual," in the 1800s. Their "small" "body," like Pretor's, brings about the association with 'fairies,' which are merely miniature people, like children. The OED cites the 1895 *American Journal of Psychology*, Volume VII, p. 216, which says regarding the word 'fairy,'

> "This coincides with what is known of the peculiar societies of inverts. Coffee-clatches,

> where the members dress themselves with aprons, etc., and knit, gossip and crochet; balls, where **men adopt the ladies' evening dress**, are well known in Europe. 'The Fairies' of New York are said to be a similar secret organization"
> (*Oxford English Dictionary*, Unabridged, Oxford: Clarendon Press, 1989, vol. 5, p. 676, s.v. fairy).

Vaughan and Westcott's Harrow Boys' School was a training ground for the transvestite activities associated with

"Tophats v. Bonnets" a football match with a difference in 1902
From *An Illustrated History of Harrow School*
By Patrick Lichfield and Richard Shymansky with Jim Golland
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'fairies,' as cited by the OED. This can be graphically seen in the accompanying picture of an official Harrow school activity in which young Harrow boys are dressed and made-up as girls and are partnered affectionately with male classmates. It was one of several such pictures of boys dressed as girls, seen in the

official book about Harrow School, *An Illustrated History of Harrow School* by Patrick Lichfield and Richard Shymansky (The Penguin Group, 1988), used here, by kind permission of Harrow School, Rita Boswell, Archivist. Hare, another student at Harrow writes in his "*Story of My Life*, of "his delight at performing in elaborate **drag shows**..." (Tyerman,p. 272).

Westcott's charge, J.A. Symonds, is even cited by the *Oxford English Dictionary (Unabridged)*, under the word "Uranian," which is defined as a "Homosexual." The OED's citation under "uranism" identifies it as "Homosexuality..." It shows the word used in 1895 in the *Journal of Comparative Neurology* V. 33, which said, "The education of congenital inverts (or uranists, to employ **a word invented by a famous invert**...[see masochism.]" (OED, s.v. Uranian, pp. 328, 329). The "famous invert," whom they cite as first using the word in English, is **the student in Westcott's** Sixth Form at Harrow, J.A. **Symonds**, who took the word from Plato's Greek *Symposium,* as did the German activist Karl Heinrich Ulrich in 1864. The OED defines a "Uranian" as a —

> "Homosexual...(from the reference to Aphrodite in Plato's *Symposium"*)...1893 J.A. **Symonds** in *Spirit Lamp* III. II. 29 Thou standest on this craggy cove, Live image of Uranian Love."

The word uranian comes from the Greek word *uranus*, meaning 'heaven.' The Greek goddess Aphrodite was said to be born of the 'heavens,' *without a woman,* and hence the terms urning or uranian. Under the term "urning," the OED says, "A homosexual" and again cites —

> "1896 J. A. **Symonds** Probl. Mod. Ethics vii. 91 Man, Woman, and Urning – the third being either a male or a female in whom we observe a **real and inborn, not an acquired** or a spurious inversion of appetite" (s.v. urning).

Here we have the product of Westcott as 'babysitter' and Greek professor. His progeny is the first to invent the lie that homosexuality is "inborn, not an acquired" or an "inversion of appetite." Parents had no idea that Westcott was not their child's protector, but the predator pushing a philosophy that ruined Symonds, who never outgrew this early bad influence. The OED cites a 1908 volume which says, "An appreciable influence in developing early Uranism is the fact that the **tutor**...may be a Uranian of pederastic [child molesting] inclinations" (s.v. Uranian). Living under Westcott, a libertine who winked at such perversion, Symonds went on to become one of the first open pro-homosexual advocates. Symonds' book, "A Problem in Modern Ethics," tells its readers that an acceptance of homosexuality will unite "estranged ranks of society." Symonds went on to write a book called *Sexual Inversion* (Schultz, p. 712).

Symonds was also a student of the bachelor, Benjamin Jowett, who was the Victorian popularizer of Plato, the homosexual and his pederast professor, Socrates. All of this is the product of the focus on Greek language and Greek mythology. Dr. James Sightler says,

> "What was happening in 19th century Britain was that many were abandoning the **manly** orthodox doctrine of the 17th and 18th centuries for a higher critical attitude of unbelief in those doctrines. You might look at Benjamin Jowett's

> teaching at Oxford the virtues of Plato's Symposium as an attempt to change the leadership of British society by substituting both higher criticism and Uranianism [Plato's homosexuality] for the old, and true doctrines and attitudes of what life ought to be...Looked at this way Vaughan's appointment to the [RV] committee was similar to and just as offensive as that of G. Vance Smith, [the Unitarian] ...Remember that Annie Besant's mother and Mrs. Vaughan were good friends... [Anne Besant played the piano at Westcott's Harrow sing-a-longs and later became the world leader of the Luciferian movement and editor of *Lucifer* magazine] (letter on file; also see Sightler's *Westcott's New Bibles* and *A Testimony Founded For Ever*).

The Life and Letters of B.F. Westcott includes references to Westcott's work for Vaughan, as observed by Dr. James Sightler in the following (letter on file):

- "[I]n 1852 that, at Dr. Vaughan's invitation, he went to Harrow" (Westcott, p. 272).
- Vaughan gave Westcott the house mastership over the "Sixth Form" (over students like Symonds and Pretor etc.) soon after Westcott came (Westcott, p. 172).
- "He had the most complete confidence in his Head, Dr. Vaughan..." (Westcott, p. 174).
- Westcott took charge of the Sixth Form in the headmaster's (Vaughan) absence. The number of students boarding with Westcott was very small and only ranged from "eight" to "thirty-six." Consequently, one student said, "we were in constant touch with him" (Westcott, p. 195).

- Vaughan was given a presentation copy of a book from Westcott (Westcott, p. 232).
- Vaughan requested a volume of chapel sermons by Westcott be written (Westcott, p. 268).
- In a Greek poem, Westcott mentions the victim Pretor and his predator Vaughan (Westcott, pp. 229-230).
- In 1863, three years after Vaughan's supposed banishment, Westcott writes to Lightfoot, "Dr. Vaughan comes here on Tuesday, and I shall talk the matter over with him – Ever yours, B.F. Westcott" (Westcott, p. 282).

Vaughan, Master of the Temple (1869-1894)

Although Symonds' exposure of the "mischief," going on continually at Harrow, caused "the partial ruin" of Vaughan, this shame was only temporary (Schultz, p. 392). In 1869 Vaughan, the pederast, was brought out of his clerical hideaway and appointed as the Master of the Temple (Temple Church) by Prime Minister Gladstone, who was much more liberal than his predecessor, Prime Minister Palmerston. As the 'Master,' Vaughan became 'Dean' or 'Bishop' of the Temple church. The Title "Master of the Temple" is "Originally the official title of the Grand Master of the Templars" (Albert Mackey, *Encyclopedia of Free Masonry*, New York, London: The Masonic History Company, 1873, 1927 et al., Vol. II, p. 476).

The movie, the *Da Vinci Code*, reveals the occult nature and background of Vaughan's Temple and was filmed on location there. Vaughan's round Temple church was built in 1184 by the evil Order of the Knights Templar. It is used for their initiation ceremonies, which are said to include trampling the cross and committing unmentionable blasphemies. According to King Philip IV of France (1268-1314), the Temples erected by the Knights were used for bizarre rituals of a Satanic nature, such as

black masses. Because of this, at that time its membership was arrested, imprisoned, and burned. Ancient documents from their trials state that they worshipped a cat, a head, or what Satanist Alistair Crowley calls, "Baphomet, the Androgyne," part-man, part-woman and part-goat (Alistair Crowley, *Magick*, Weiser Books, 1997, Book 4; see comments by their current followers, Christopher Knight, and Robert Lomas, *The Second Messiah*, London: Arrow Books Ltd., 1997, pp. 294, 256-257, 182-183). The Temple's original builders, the Knights Templar, were renegade Catholic monks, who, according to admissions by their current chroniclers and followers,

> "denied the Crucifixion...They believed that the Knights possessed an insight which eclipsed orthodox Christianity, an insight that permitted them the certainty that the Church had misinterpreted both the Virgin Birth and the Resurrection" (Laurence Gardner, *Bloodline of the Holy Grail*, NY: Barnes and Noble, 1996, pp. 265, 270).

> "The easiest charge was that of **heresy**, for it was well established that the Knights did not hold to the orthodox view of the Crucifixion...The Templars were accused of a number of assorted practices deemed unsavoury, including **necromancy, homosexuality, abortion, blasphemy, and the black arts**" (Gardner, pp. 270-271).

According to Laurence Gardner, "an internationally known sovereign and chivalric genealogist" and professional historian of the Knights Templar, their ceremonies and occult practices have continued in unbroken succession until today (Gardner, p. i). Gardner's blasphemous book, not only details the continual ungodly practices of the followers of the Knight's Templar to

the present, but he promotes their blasphemous theory that Jesus was merely a man and had children by Mary Magdalene. Freemason Albert Pike wrote of the organization of the Templars saying,

> "Nevertheless it lived under other names and governed by Unknown chiefs, revealing itself only to those in passing through a series of Degrees, had proven themselves worthy to be entrusted with the **dangerous Secret**..." (Albert Pike, *Morals and Dogma*, Richmond, VA: L.H. Jenkins, Inc, 1871, 1923, 1942 et al., p. 821).

What is the "dangerous Secret"? The Templars were accused of practicing child molestation and sodomy according to *Proces des Templiers*, Vol. II, ed. J. Michelet, Paris, 1841, p. 213. Contemporary books echo that "their path to eternal life is the sexual violation of little children" (P.D. Stuart, *Codeword Barbelon*, London: Lux-Verbi Books, 2008, p. 500). No wonder Vaughan was chosen as 'Master'! The *Encyclopedia of Freemasonry,* available during Vaughan's tenure as Master of the Temple has numerous pictures of naked little children, young boys, and men. More naked children and adults are pictured throughout their books; it seems to be their favorite pictorial image (Albert Mackey, *An Encyclopaedia of Freemasonry*, Chicago, New York, London: The Masonic History Company, 1873, 1927 et al., Vol. 1, pp. 74, 188, 284; Vol. II, p. 548; see chapter on Trench).

The seal for the Knights Templar was a homosexual picture of *two* cozy men, riding *one* horse. As a homosexual, Vaughan was the logical selection to oversee this homosexual Temple of doom. Vaughan had offered himself as the scapegoat for the whole herd of pederasts and libertines who trampled over the Church of England. As Master of the Temple, Vaughan was to sit in

Parliament as first baron of the realm. Stillson's *History of Freemasonry* says, "The Master of the Temple in England had a seat in Parliament as baron" (Stillson, pp. 152). *The Victorians*, by A.N. Wilson, describes the "secret life of Vaughan" and also depicts in its later pages the depths to which Victorian society had sunk (W. W. Norton and Company, 2004, pp. 291 et al.).

The most famous member of Vaughan's London Temple, was Cecil Rhodes, a homosexual and the founder of the new world order. Other notorious members are listed on the Temple's current web site. Rhodes had been a freemason since his Oxford days, placing him in Vaughan's era (1869-1894; Schaff-Herzog, vol. 12, p. 157). Rhodes' secret society and its influence eventually reached Harrow. "In the field of education, its influence was chiefly visible at Eton and Harrow and at All Souls College, Oxford" (Carroll Quigley, *The Anglo-American Establishment: From Rhodes to Clivedan*, NY: Books in Focus, 1981, p. 5).

The Templars absconded with many so-called 'relics' from Jerusalem, during their Crusades. These items are still housed in the 'Temple' and are thought to have occult powers. Since its construction by the Templars, Vaughan's London Temple has remained one of the occult community's most important sites for Satanic initiations. The standard reference work, *The Encyclopedia of Religion and Ethics,* describes *only one group* under its article "Satanism," — The Knights Templar and their modern day Freemasonic adherents. The article states that they practice,

> "...foul, cruel, and obscene rites, culminating in the formal abjuration of Christ and His religion, the apparition of the Devil in person to his votaries, and their organized and periodical

> worship of him. Some of these charges were among those brought against the Knights Templars in the year 1307" (James Hastings, ed., NY: Charles Scribener's Sons, 1928, vol. 11, pp. 203-207, s.v. Satanism).

The *Encyclopedia* states further that their practices were made public beginning in 1886 by a series of books by individuals who asserted that they were now "converted" and wished to expose the evil in modern Templar organizations. Books such as *Révélations complètes sur la franc-maçonnerie* (Paris, 1886) and *Mémoires d'une Ex-Palladiste* (1895) describe, as both "grotesque and gruesome," "the initiation of a Mistress-Templar according to the Palladian rite, that is to say, with revolting obscenity." Strangely, one of these authors used the name 'Vaughan' as a pen name; Charles Vaughan was not the author, but since Vaughan (the he-she) *was* the well-known Master of the Temple during the period described in these books, the 'Vaughan' name was perhaps a logical choice for a nom de plume. Vaughan, the 'he-she,' had written a story entitled, *My Pretty Jane*, which was a love story, written from the 'she' viewpoint. "Diana Vaughan," wrote of her love affair with Lucifer, himself (*Encyclopedia of Religion and Ethics*, s.v. Satanism). Naturally, the contents of these books were dismissed by some of the academic community as mere sensational fictions.

The Luciferian aspect of the Templars and their contemporaries is admitted in their own *The History of Freemasonry* which asks, "Is it Lucifer or the Vespers..." (Henry Leonard Stillson, ed., London: George Kenning; Boston: The Fraternity Publishing Company, 1904, p. 101; see also pp. 119, 140, 146, 789, plate after pp. 795, 876, 898). A full page picture of Luciferian Albert Pike crowns the book. Pike said, "Satan created and governs the visible world." "Lucifer, the Light-bearer!...Lucifer, the Son of the Morning! Is it he who bears the Light...Doubt it not!" (*Morals and Dogma of the Ancient and*

Accepted Scottish Rite of Freemasonry, Richmond VA: L.H. Jenkins, Inc., reprint 1948 pp. 321, 567).

Vaughan's Temple, a site of such perceived occult power, would not go unused today in the highly occultic milieu of Harry Potter's England. Still today, the 32° of the Scottish Rite Freemasonry and the highest degree of the York Rite are called the Order of the Knights Templar. Other wicked books, such as *Holy Blood Holy Grail* by Michael Baigent and Richard Leigh, echo the depraved century stepping practices of the Templars. John J. Robinson's book, *Born in Blood: The Lost Secrets of Freemasonry* admits the unbroken connection between today's Freemasons and the ancient Templars. He traces the Templars from the death of Master of the Temple, Jacques de Molay, in 1313 to the Grand Lodge in England in 1717 and beyond. Today's Freemasons name their young boys' group after Templar Grand Master Jacques de Molay, who was executed after confessing his participation in Templar debaucheries. Robinson describes the secrecy of Templar initiations and portrays Vaughan's London Temple.

> "Templar initiations and chapter meetings were conducted in total **secrecy**. Any Templar revealing any proceeding, even to another Templar of lower rank than himself, was subject to punishment, including expulsion from the order. To preserve **secrecy** the meetings were **guarded** by knights who stood outside the door with their swords already drawn. Although there is no documentation, legend has it that several times spies, or perhaps the merely curious, met **death** the moment they were caught...The **circular** Templar church in London, for example, has a stone bench around the entire

> perimeter so that seated knights would all be looking toward the center" (John J. Robinson, *Born in Blood*, New York: M. Evans and Company, 1989, p. 73; also see his book *Proofs of a Conspiracy*).

Freemasonary today, and at the time of Vaughan, mimicked this Templar practice. Robinson admits, "When the Templars processed around their circular churches they had only one way to move: in a circle, just as today's Masons process in their 'circumambulation' of the lodge." Hitler's SS chief Heinrich Himmler had a castle with a circular temple, like Vaughan's Knights Templar building. It was used as a cult center by the SS. A poster of Adolf Hitler, depicted as a Knights Templar, was designed by Albert Speer for the Nazi Party Festival at Nuremberg (Michael Baigent, Richard Leigh, and Henry Lincoln, *The Messianic Legacy*, NY: Henry Holt and Company, 1986, See plates following p. 178; this is a wicked book). *An Encyclopaedia of Freemasonry* says "Circular Temples" "were a representation of the zodiac" (Albert Mackey, Chicago, NY, London: The Masonic History Company, Vol. 1, p. 152).

The Templars were said to be "initiated into the mysteries of the Cabbala." Joining Vaughan on the *Revised Version* Committee was C. Ginsburg, author of a book on the Cabbala, which revived this ungodly belief system for his 19th century contemporaries (Eliphas Levi, *Histoire de la Magie*, Paris: Germer Bailliere, 1856, 1860, p. 273; See chapter on Ginsburg.)

Vaughan's Temple is strange in that the floor is frequently interrupted with effigies of the ancient Knight's Templar *lying prostrate on the floor*, rather than

standing erect, as statues usually do. These Knights are positioned with their legs crossed in an 'x' formation, representing the skull and crossbones insignia of death. *The Second Messiah* explains saying, "This pose was also crucial to Templars as every one of their knights was laid in his tomb with his legs crossed in precisely this manner. The crossed legs form an 'x' shape..." They continue saying,

> "As Freemasons, we are not at all surprised that the Templars had human heads [out of which they were said to drink] because a skull and crossed thigh bones are still used in the Masonic living resurrection ceremony that has Templar origins" (Knight and Lomas, pp. 126, 127, 116).

The *Encyclopedia of Freemasonry,* circulating in Vaughan's day, shows the skull and crossed bones, as well as the Templar checkerboard motif. The *Encyclopaedia* has an article on the 'x' motif, a Masonic and occult symbol, also worn by lexicographer R.C. Trench, author of *Synonyms of the New Testament* (Mackey, Vol. 1, pp. 74, 188; see chapter on Trench; the letter 'x' is discussed elsewhere in this book).

The dead knight is also posed with the occult lion's paw hand sign, seen elsewhere in this book in the portrait of RV member and ASV chairman Philip Schaff and others.

Richardson's Monitor of Freemasonry identifies the current "degree of the Order of the Knights Templar." John Wilkes Booth, the assassin of Abraham Lincoln, was a Mason of the Order of the Knights Templar. The *Encyclopaedia of Freemasonry* details the connection between the original Templars, who founded Vaughan's Temple, and those participating in subsequent generations (pp. 404-416). It cites such references as "Eclectic Review, 1842, p. 189, review of the

History of the Knights Templars, **the Temple Church**, and the Temple by Chas. G. Addison" (p. 414).

According to J.A. Symonds, Charles Dalrymple, a student of Vaughan's and life-long correspondent with B.F. Westcott, knew the details of the Harrow scandal, yet kept quiet. He became, not surprisingly, a Provincial Grand Master of Scottish Rite Freemasonry, serving at the Lodge Loch Fyne No. 754 in New Hailes. See the upcoming chapter by Dennis Palmu for details.

Inversion and the Revised Version

Gladstone, the new Prime Minister of England, not only brought Vaughan out of banishment, he approved the push by liberals to revise the King James Bible. The next year, when the hatchers of the *Revised Version* were looking for proven God-hating heretics to join them in over-ruling the Holy Bible, they asked Vaughan to join them as a member of the translation committee. After nearly ten years of exile in a remote ecclesiastical closet, Vaughan joined Westcott (Vaughan's old compatriot in crime) and Stanley (Vaughan's brother-in-law, former classmate at Rugby, and the Dean of the Cathedral hosting the RV translation meetings) for their Satan-sent assignment. Westcott and Hort now made room for Vaughan on their Bible-attacking warhorse (Schaff-Herzog, vol. 12, p. 157, s.v. Vaughan, Charles John; see also 'Nancy' on p. 284 and Stanley on p. 880 et al.).

The hierarchy in the government, as well as that of the Church of England, was well aware of Vaughan's predilection. The *London Review of Books* titled its article about Vaughan, "What Palmerston Knew" (May 22, 2003, vol. 25, #10). Palmerston was the Prime Minister of Great Britain between 1855 and 1865, during the Vaughan scandal. The article calls Pretor "house

tart" at Harrow (Bradley Wintertonin, "What Palmerston Knew" in *London Review of Books*, Letters, Vol. 25, No. 10, Cover date, May 22, 2003; see also *The History of Harrow School*, p. 258). Vaughan would have been glad to see the more conservative Palmerston leave as Prime Minister. "Vaughan was a liberal by political and personal inclination, although he was careful to disguise the fact. He was probably one of the most politically radical Head Masters in Harrow's history..." (Tyerman, p. 251).

In addition, Grosskurth quotes Symonds as saying that RV spearhead, "Arthur P. Stanley," who was Vaughan's brother-in-law, was among those who knew about Vaughan's pederasty. Oxford University's article about the discovery of Westcott's translation notebooks says that, "Dean, Arthur Stanley, [was] an organizing force behind the Company and its membership." Stanley had even written an article, "School, A Little World," for *The Rugby Magazine* (Issue 2, October 1835). In it he justifies the brutal system of 'fagging,' wherein younger boys serve as slaves to older boys (Grosskurth, p. 112). This appears to be the origin of the English word 'fag' and 'faggot, first cited in 1914 as a name for homosexuals (OED).

"Only after Dr. Symonds' death did Vaughan accept higher preferment, becoming dean of Llandaff in 1879" (Tyerman, p. 278). "Between 1861 and his death in 1897, privately and for no fee he [Vaughan] tutored 461 young ordinands for the priesthood...These pupils were known as Vaughan's 'doves'...It may be significant or coincidental that one of Vaughan's first visitors at Doncaster was William Johnson Cory, the Eton master who became a sort of high priest of intellectual pederasty." Vaughan's 'training' must have been rather weak, as one of his "doves" became one of the "noisiest Roman Catholic converts of our time" (Tyerman, p. 279; G.G. Coulton, *Fourscore Years*, New York: The Macmillan Company, 1944, pp. 141, 142).

Alfred Pretor's "love affair" with Vaughan put him in the position of "head boy of Harrow," according to his official obituary. St. Catherine's College, where Pretor later taught, is a division of Cambridge University, where Westcott taught. His childhood brainwashing seduced him to succumb and keep "to the last an unbroken friendship" with his predators.

> "Alfred Pretor, Died at Wyke, near Weymouth, on January 8, Alfred Pretor, formerly **head boy of Harrow**, scholar of Trinity College, and for thirty-five years fellow of S. Catherine's College. Among the instructors of his youth may be mentioned the names of **C.J. Vaughan, B. F. Westcott**, J.B. Lightfoot, and F.A. Paley, with all of whom **he maintained to the last an unbroken friendship**" (*The Classical Review of 1908*, editor W.H.D. Rouse, London: David Nutt, Volume 22, Number 1, Feb., 1908, p. 26).

Such a continued friendship was not a good influence on Pretor. An autobiography entitled *Fourscore Years*, by G.G. Coulton, a "dove" of Vaughan's and a student at St. Catherine's when Pretor was there, recalls, "Alfred Pretor...had been a favourite pupil of Vaughan at Harrow...But, in my days, Pretor drew his **dividend** practically as **sleeping partner**...But there his rooms stood opposite to Spratt's, with a beautiful many-branched porcelain chandelier always on the inner window-ledge, **advertising to passersby** that the College possessed a man of refined taste who condescended at rare intervals to show his attractive face and select dress at the High Table" (Cambridge: Cambridge University Press, 1944, p. 117-118).

Vaughan's wife "knew of what she called her husband's 'weakness,' but argued that it had not interfered with his

running of the school" (Tyerman, p. 278). The *History of Harrow* says,

> "Vaughan presents a problem. He left instructions on his death that all his papers be destroyed and that no biography be attempted. In life, too, he was the most hidden and elusive of men...Monty Butler remarked on Vaughan's battle to control his sarcastic wit and his lively, often **irreverent** conversation. There was the suspicion of insincerity in his manner, knowing all but feigning innocence, all things to all who mattered...Writing in his first term at Cambridge in 1851, Monty Butler records that 'nearly all of the Harrow men's rooms have Vaughan's picture in them'...Vaughan may have been a dissembler, but on occasion he could be refreshingly **unsanctimonious**. Of his sarcastic vein, little evidence survives. He liked to pour scorn on politicians. Once he insisted that 'he found boys always fair, **masters** sometimes [Westcott, Farrar, et al.??], the parents never; and as for widows, he confessed he had sometimes been tempted to reconsider his objections to sutee.' [the Hindu practice of killing widows by throwing them alive onto the funeral pyre of their dead husband]" (Tyerman, pp. 275, 276).

He so disliked church services that "Vaughan had extracted the school from any formal attendance at the Parish Church." Of Vaughan's 'sermons,' "Every paragraph proclaims Vaughan as no theologian" (Tyerman, p. 276 et al.). Vaughan's remaining *Sermons* include several revealing portions which says,

> "One man, by a plausible manner eludes for many years the discovery of his wickedness; perhaps he dies with it still hidden': or: 'we enable ourselves to do wrong, to gratify our sinful desires to the very uttermost, and yet all the time to do our appointed work, as though we had been upright" (Tyerman, p. 282).

In 1897, the year of his death, he addressed the Triennial Dinner of old Harrovians. He said, "The Harrow of 1845-1859 would not know me now – an old man, full of regrets and sorrows for many things, but most of all for this – that he is laden with a gratitude which he does not deserve." "On his deathbed he persistently asked, "Is there forgiveness?"" In an earlier sermon he had said,

> "I was once as you are now. I lived as you are living. I sinned as you sin. I have suffered for it. Behold me now. Hear my tale of sorrow – how my sin found me out – how it pursued me all my life long – how it brought me to a condition which you cannot envy - how it has aggravated all my difficulties and poisoned all my joys. Hear and Fear" (Tyerman, p. 283).

The History of Harrow summarizes calling, "Vaughan, the stupendous hypocrite" (Tyreman, p. 282).

Westcott's Newly Discovered Notebooks

The recent and surprising discovery of some of the notebooks of B.F. Westcott sheds further light on the closeness of Westcott and Vaughan. In 2007, *The Journal of Theological*

Studies from Oxford University published an article by Alan Cadwallader entitled, "The Politics of Translation of the Revised Version: Evidence from the Newly Discovered Notebooks of Brooke Foss Westcott" (Vol. 58, Number 2, pp. 415-439). Evidently the "irreverent conversation," "sarcastic wit," and "raucous laughter" of their boarding house spilled over to Revised Version committee meetings. In Notebook III is a loose piece of "notepaper, on which is recorded, in Westcott's hand, a number of humorous exchanges mainly involving Vaughan." Evidently, the Bible's admonition to be grave and sober and its warning against foolish talk and jesting are scorned by Westcott (Tyerman, pp. 275, 276; http://its.oxfordjournals.org/cgi/content/full/58/2/415).

The loose inserts left in the Notebooks by Westcott were equally interesting. In Notebook II Westcott had shoved the,

> "ProForma reminder slip of the next meeting, commencing 8 November 1870 which included a printed copy of resolutions to be proposed by the **Master of the Temple (C.F. Vaughan)** seeking to divide the Company in order to make **swifter** the progress."

Evidently Vaughan wanted to rush through the translation, so that he could swing by the nearest elementary school playground, on his way back to the Temple of doom. Vaughan's central role in the *Revised Version* surfaces as "the resolutions to be proposed by the Master of the Temple (C.J. Vaughan)" were given much discussion, then "debated and subsequently withdrawn" "(Minute Book, 8 Nov. 1870 (CUL, Add. MS 6935, fos. 55-69)." "Some streamlining did occur with the appointment of the 'Committee for Marginal References...'" This committee included none other than "Revd. G. Vance Smith," the blasphemous Unitarian, who denied the Trinity and

the deity of Christ. Vaughan's input into the *Revised Version* is demonstrably bad (http://jts.oxfordjournals.org/cgi/content/full/58/2/415).

One peek into the past even finds Westcott staying with Vaughan during the Revision work. Fellow RV translator Edward Bickersteth writes, "Did I tell you that Dr. Vaughan said to me that Westcott was staying with him at the time of Lightfoot's consecration [c. 1879]..." (*The Life of Edward Henry Bickersteth, D.D., Bishop and Poet* by Francis Keyes Aglionby, M.A., London: Longmans, Green and Co., 1907, p. 42).

Hort and Trench's Apostles

The general public may not have been aware of the Harrow scandal, because of pledges of secrecy, such as the one written by F. J. A. Hort for his secret pro-homosexual club, called the Apostles [see next chapter for details]. Hort was on the *Revised Version* committee and his prime role is discussed in *New Age Bible Versions*. Henry Alford of the Apostles was also on the RV Committee. R.C. Trench, author of the sinister *Synonyms of the New Testament*, discussed in another chapter in this book, was one of the early members of this secret group.

In the papers of Roger Eliot Fry, is found one of the questions discussed by the Apostles, "Ought we to be Hermaphrodite"? Webster's II defines an 'hermaphrodite' as "One who has the sex organs and many of the secondary sex characteristics of both male and female." http://janus.lib.cam.ac.uk/db/node.xsp?id=ead%2F0272%2Fpp%2Fref;recurse=1). The standard academic study entitled, *The Cambridge Apostles*, says that "there had always been distinct undercurrents of homosexuality in the Society...[Later] homosexuality became almost a creed" (Richard Deacon, *The Cambridge Apostles*, New York: Farrar, Straus & Giroux, 1985, p. 55). Cambridge University Press's book on

Henry Sidgwick calls Hort's Apostles a "secret society" which went on to "fortifying the gay propensities of the Bloomsbury set" [e.g. Virginia Wolfe] (Schultz, p. 29). One of Hort's Apostles, Richard Monckton Milnes, whom Hort calls one of the Apostles' "best members," had the largest libraries of **pornography** in all of Europe (See the next chapter).

Canadian Scholar Dennis Palmu Contributes Next Chapter

The next chapter, written entirely for this book by Dennis Palmu of the North American Conference on British Studies, details and documents the scandalous behaviors of *Revised Version* committee members C.J. Vaughan, B.F. Westcott, F.J.A. Hort, and his group called the Cambridge Apostles. The details are given so that all will know the unsafe mindset of the men who created the Revised Version of 1881 and coined many of the English words now given as 'definitions' for Bible words in the dictionaries of Strong, Vine, Moulton, Milligan, Brown, Driver, Briggs, and other men. Palmu is one of the world's leading authorities on 19th century British theologians and knowledge communities. He contributed vital information to the Oxford University Press book, *The Organization of Knowledge in Victorian Britain,* a volume containing a compilation of papers by leading 21st century scholars on Victorian Britain (i.e. chapter sixteen, written by W.C. Lubenow, Professor of History at Richard Stockton College of New Jersey and past president of the NACBS, 2005, p. 365). Palmu's own book, *Cutting Edge Lodged in the Groves*, gives never before seen details about the graphics in the 1611 edition of the King James Bible (available from Palmu Publications and A.V. Publications).

Chapter 23

by Dennis Palmu,
Member of the North American Conference on British Studies

Moral Hazard:

The Pederast on Westcott and Hort's English Revised Version Translation Committee

- **The Harrow School scandal**
- **The perpetrator**
- **The penalty**
- **The cover up**
- **The preferments**

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light." (Ephesians 5:11-13)

by Dennis Palmu

Not unlike the destructive potential of the contagion in today's financial derivatives market, the translation committee appointed by the authority of British Parliament in 1870 had an imbedded 'moral hazard' of its own. Although much debate has swirled around the inappropriate inclusion of the Unitarian Vance Smith on this committee to *revise* the Authorized Version of the Holy Bible, no such debate has occurred regarding the brazen appointment of a pederast to the revision committee. How can this be, one should ask, considering that the majority of new bible versions trace their patrimony to the 1881 English Revised Version of the New Testament and to Westcott and Hort's Greek Text which underlies it? The reason lies in a cover up involving three key people on the ERV committee [referred to as the RV committee elsewhere in this book], and others.

The Harrow School scandal

Harrow School was re-endowed from an existing boys' grammar school in the parish of Harrow, England in 1572 by John Lyon under a charter from Elizabeth I. The new schoolhouse opened its doors to the first pupils in 1592, beginning a public school history of successes and failures that are documented in numerous volumes. Harrow's evolution to a place of prominence among English public schools has been described in this way:

> Lacking available capital or a large endowment, Harrow has always depended on numbers to secure its success. As (George) Butler (Head Master 1805-1829) was indicating, the need for

> pupils demanded the constant reforging of a good reputation. (Christopher Tyerman, *A History of Harrow School 1324-1991*, Oxford University Press, 2000, pp. 1-2).

This "good reputation" was in tatters in the first part of the nineteenth century, not only at Harrow but at Rugby, Winchester and other public schools due to both external and internal events.

> Early nineteenth-century Harrow witnessed the school's descent from the second most popular and, for its meagre endowment, easily the most successful public school in England to one facing closure. In 1805 George Butler inherited over 250 pupils and an established reputation. In December 1844 Christopher Wordsworth left just sixty-nine on the roll... (Tyerman, *A History*, p. 167).

The external pressures included an agricultural depression, financial and economic crises and attacks on the public school system's perceived failures in curriculum and discipline. Internal pressures manifested themselves due to deficiencies in religious training and moral standards.

> Isaac Williams, a prominent Tractarian, at Harrow 1817-21, later lamented that there was 'no one in that little opening world to guide me or to speak of Christianity'. (Tyerman, *A History*, p. 169).

> Many of the signs of decay were familiar from other schools. The curriculum was sclerotic, designed to favour the few and ignore the

> many, indifferent to education, open to mechanical cribbing. Discipline in school and by masters was brutal. Amongst boys it was either barbaric or non-existent. Drinking, gambling, smoking, fighting and bullying, as well as a whole range of illicit outdoor pursuits and sadistic initiation rituals, were standard. (Tyerman, *A History,* p. 172).

Due to the public outcry against many of the public schools, Harrow included, a number of improvements were implemented during the tenures of Harrow Head Masters from George Butler through to Christopher Wordsworth. Boarding houses were managed by house masters, and houses were encouraged to develop a sense of identity and pride through competition and sport. Improvements were made in the tutor system, fagging and the role of monitors. The average age of students entering the school was increased to between thirteen and fourteen. Flogging by the Head Master was virtually eliminated, although still brutally administered by masters and monitors.

It was into this environment that Charles John Vaughan, at the young age of twenty-eight, began his duties as Head Master of Harrow School in January 1845. In 1829 Charles Vaughan was sent to Rugby where he studied under the famous Broad Church Head Master Thomas Arnold. He then went to Cambridge where he graduated in 1839 with honours from Trinity College. His family, school, church and university connections proved to be helpful in securing his appointment as Head Master, not the least of which included Arnold's widow and Arthur P. Stanley, whose biography of Thomas Arnold had just been published in 1844. After the moral and disciplinary failures of the past few decades, Harrow's governors looked to

Arnold's star pupil, Charles Vaughan, to restore their sagging fortunes and dilapidated structures.

> Physically, the school was a wreck...The sanitation was appalling...The boys' side of the Head Master's still lay in ruins: the Grove was untenanted...Surrounding a depressed school was a depressed village, the school being the major landowner, employer, and customer. (Tyerman, *A History,* p. 250).

To Vaughan's credit, stability and therefore confidence was soon restored, and enrollment doubled in 1845 and doubled again in 1846. In 1847 enrollment increased to 300. By 1850 Harrow's reputation as a national school had been fully restored, with pupils coming from no less than twenty-six countries. With the increased enrollment came the funds to embark on an ambitious and successful building program, starting with the Head Master's house. Donations came from many wealthy families. Four large new houses were added along with a number of small houses, including the refurbished vicarage in 1846, under the care of a widow named Mrs. Wood. Mrs. Wood's daughter, nicknamed 'Sunshine', was to become the notorious theosophist Annie Besant.

Vaughan, like his mentor Arnold, was a strong disciplinarian who approved of beating with birch canes. This punishment was usually inflicted by monitors (students) but occasionally Vaughan would administer the punishment, and when he did it was severe. With the rapid increase in pupils, Vaughan was able to correspondingly increase the number of assistant masters from six in 1845 to twenty-one by 1859. His 'right-hand man' from 1852-1859 as Head Master's assistant

for the Sixth Form was B. F. Westcott, also a graduate fellow of Trinity College, Cambridge. In the years that followed, Vaughan looked to Trinity College, and especially the secret group known as the Apostles, for other assistant masters. These included F.W. Farrar (Assistant Master 1855-70 and Housemaster of The Park 1869-70) and Edward E. Bowen (Assistant Master 1859-1901 and Housemaster of The Grove 1881-1901). He also encouraged, behind the scenes, the appointment of his successor, a former student of Harrow, fellow of Trinity College and member of the Cambridge Apostles, Henry Montagu Butler. Still another member of the Apostles, George Otto Trevelyan, was a former student at Harrow from 1851-57 who became a Governor of the School. It was during Fenton John Anthony Hort's time at Trinity College as Secretary of the Cambridge Apostles (elected 1851) and keeper of the Ark (the records) that Hort was instrumental in vetting Farrar (elected 1852) and Butler (elected 1853) as Apostles-to-be (known as embryos).

Although most of the group of assistant masters that Vaughan was able to attract to Harrow were men of high academic credentials, their reputation as scholars apparently did not carry over to their abilities as schoolmasters, as Tyerman points out from the many sources he cites on page 263 and 264 of his book. He continues:

> For all the splendid array, as in previous generations, the key to Harrow's academic reputation was the Sixth Form where Vaughan presided, assisted by Westcott who marked the language work (astonishing drudgery for one of the leading theologians of his generation). (Tyerman, *A History*, p. 264).

Of interest, in addition to the aforementioned Harrovians who were elected to the Cambridge Apostles, there were others such as Francis Vaughan Hawkins (elected 1851) and Henry William Watson (elected 1848) who were students of Vaughan and elected during his tenure at Harrow. As we will see, Vaughan's liberal, even radical, Broad Church views together with his guarded moral ambivalence were imparted to the type of boys that would soon be vetted as 'embryos' at Cambridge, to join those engaged in the spirit of 'free inquiry'.

> Vaughan was a liberal by political and personal inclination, although he was careful to disguise the fact. He was probably one of the most politically radical Head Masters in Harrow's history... (Tyerman, *A History*, p.251).

It is important to realize that not only was Vaughan a person of power and influence, he was a person of wealth.

> On a conservative estimate, by the late 1850s Vaughan was earning from tuition and entrance fees, capitation, and boarding charges, between £10,000 and £12,000 gross a year, the equivalent of a modern millionaire...(but) his generosity towards the school was massive. None the less, he may still have made profits of over £5,000 a

> year. Married (in 1850 to his best friend A. P. Stanley's vivacious sister), but without children, he lived at the Head Master's house in some style, his household including a governess, housekeeper, lady's maid, cook, maidservant, six housemaids, a butler, a coachman, and a footman. His eagerness to have the boy's side rebuilt, and later to pay for its extension, is understandable in terms of financial investment. It was no coincidence that of the seventy-three boys he admitted to Harrow in 1845, thirty were assigned to his house.

Westcott, as well as the other Harrow assistant masters, were beneficiaries of this system of largesse.

> What applied to the Head applied to the assistants. By increasing their salaries and offering almost all the chance to take borders, Vaughan attracted his talented staff, the boarding fees being described by Westcott as 'a means for making it possible for a junior Assistant Master to live at Harrow...it is in fact payment for his School services', without which he could not have remained. (Tyerman, *A History*, p. 265).

> Westcott, in a Small House, could charge around £150 per boy; as few as seven in residence producing £1,000 a year gross to go with £750 from salary and pupils...With no capital gains tax and income tax varying in this period between 6 per cent and 2 per cent such men were the Great Moguls of British education. (Tyerman, *A History*, p. 266).

This system of control and rewards instituted by Vaughan ensured that he was independent of the rank and file, and that questions would dare not be asked.

> Westcott noticed in 1852; 'we are so far independent that one master knows little of another'. Oxenham apart, some masters clearly disliked Vaughan, perhaps because of his aloofness, his steely blandness or simply the awful feelings of obligation they all must have felt towards the provider of their riches.
>
> After he left it was said he made enemies and, his old pupil Butler excepted, the masters never talked about him. Perhaps they then knew what before they may have sensed that Vaughan's quiet, rigid façade sheltered hypocrisy of proportions startling even for the most enthusiastic reader of contemporary novels. Middlemist was not alone in leading a double life. (Tyerman, *A History*, pp. 266-267).

As the school year drew to a close prior to summer vacation in 1859, there was nothing to indicate that Vaughan would not continue at Harrow until some well-deserved preferment came his way – a see (Bishopric) perhaps or Master at one of the colleges in Cambridge. Yet to everyone's surprise, Vaughan sent out a letter on September 16th announcing his intention to resign at Christmas.

The surprise turned into bewildered amazement when Vaughan successively declined two preferments, the sees of Rochester and Worcester, and other offers of even more prestigious positions, to become the lowly vicar of Doncaster. Observers of the time put this unusual behaviour down to

Vaughan's acute sense of humility, an attribute which Vaughan conveniently reinforced in a sermon to the faculty and students at Harrow in May 1859, just before his letter of resignation.

> ...he urged the virtues of renunciation, hoping some would be 'contented...to stand aside...to live under reproach and even to die under misconstruction, if a sense of the national interests both make a certain course their obvious duty and debarred them from an immediate explanation of reasons and motives'. (Vaughan, *Memorials*, 362 as cited in Tyerman, *A History*, pp. 278-279).

The truth of the matter, however, centers on hypocrisy not humility. Due to the fact that Vaughan forbade the publication of any biographies of himself, and like many other English authors of his time burned most of his personal papers, the facts surrounding his sudden departure from Harrow remained cloaked in mystery to the outside world for well over one hundred years. The 1899 Dictionary of National Biography entry for Charles John Vaughan, composed by his nephew Charles Edwyn Vaughan, partially disobeyed his uncle's directive but served to confirm the recent accolades (expressed at C. J. Vaughan's funeral in 1897) and prevailing sentiment about the former Head Master of Harrow School.

> At the end of 1859 Vaughan resigned his headmastership of Harrow. A few months later Lord Palmerston, who as chairman of the governing body, had formed the highest opinion of his capacity, offered him the bishopric of Rochester. He accepted without hesitation. A day or two later, probably after a severe struggle

> with his ambition, the acceptance was withdrawn. It is commonly believed that offers of a like sort were renewed more than once, but even to his closest friends he never spoke of them; his determination had been taken once and for all. In the latter part of 1860 he was appointed to the important vicarage of Doncaster, and threw himself heart and soul into the ordinary work of a town parish. (*DNB* vol. 20, page 160, published 1899 as cited in *Life Writing and Victorian Culture*, Ed. David Amigoni, Ashgate Publishing Limited, 2006).

The scandal surrounding Vaughan's departure at Harrow eventually came to light, however, with Phyllis Grosskurth's 1964 publication of the edited memoirs of John Addington Symonds, who was a student at Harrow during Vaughan's last years there. This was followed by her 1984 edition of Symonds' unedited memoirs, which this time included a full account of Symonds' recollections of life at Harrow. Symonds' biographer and literary executor Horatio Forbes Brown, who like Symonds was homosexual, had published a carefully edited (with the assistance of Edmund Gosse) 'biography' of Symonds' life in 1895, excluding all references of Symonds' (and Vaughan's) sexual history. This was due in part to the Oscar Wilde trials and was in keeping with the:

> Victorian codes of literary decorum (which) required a stringent distinction between public and private roles in all those who published their autobiographies…Because Symonds did not comply with autobiographical self-censorship in a way that satisfied the requirements of Victorian society, the task was eventually undertaken by his literary executor, Horatio Forbes Brown…

> (Oliver S. Buckton, *Secret Selves: Confession and Same-Sex Desire in Victorian Autobiography*, The University of North Carolina Press, Chapel Hill and London, 1998, p. 84).

According to Symonds' *Memoirs* he originally admired Vaughan for his adherence to the principles of moral reform first initiated by his mentor Arnold at Rugby. This admiration turned to astonishment, however, when Symonds was given a note by Alfred Pretor, his 'superficially bright and attractive' fellow student in Vaughan's and Westcott's Sixth Form:

> In the month of January 1858 Alfred Pretor wrote me a note in which he informed me that Vaughan had begun a love affair with him. I soon found that the boy was not lying, because he showed me a series of passionate letters written to him by our headmaster. (*The Memoirs of John Addington Symonds*, Ed. Phyllis Grosskurth, Random House, New York, 1984, p. 97).

The revelation of Vaughan's pederasty came at a time when Symonds was struggling with his own impulses and desires, and resulted in a form of vindication in Symonds' mind of his suppressed tendencies regarding sexual behaviour. He was not so empathetic towards his Head Master.

> I was disgusted to find it (pederasty) in a man holding the highest position of responsibility, consecrated by the Church, entrusted with the welfare of six hundred youths – a man who had recently prepared me for confirmation, from whose hands, kneeling by the side of Alfred Pretor, I received the sacrament, and whom I had been accustomed to regard as the pattern of my conduct. (*Memoirs*, p. 97).

Vaughan's 'affections' were apparently not confined to Pretor, as Symonds continues:

> I used to take essays and verses to Vaughan in the study, which was the scene of his clandestine pleasures... I remember once that, while we sat together reading Greek iambics, he began softly to stroke my right leg from the knee to the thigh. (*Memoirs*, pp. 97-98).

In March 1858 Symonds recounts a further 'discovery' upon reading the *Phaedrus* and the *Symposium* from Cary's translation of Plato – the 'true *liber amoris*' in Symonds' words – in the form of the ancient Greeks' acceptance, even elevation, of love between men. This 'love' would euphemistically become known as 'the Higher Sodomy', and was both discussed and practiced to a greater and greater degree amongst the Cambridge Apostles, starting in the 1850s when Hort was the Secretary and keeper of the Ark and its secrets. Some of the practitioners among the Apostles of the mid-1800s are as follows:

William (Johnson) Cory	elected 1844
Roden Noel	elected 1857
Oscar Browning	elected 1858

William Johnson (later Cory) was dismissed from his position as a master at Eton in 1872 due to a scandal similar to Vaughan's. Of interest, we find in Graham's biography of *The Harrow Life of Henry Montagu Butler,* Longmans, Green, and Co., 1920, p. xix, that one of Vaughan's first visitors (in purgatory?) at the vicarage of Doncaster was none other than William Johnson. Johnson, like Vaughan, contributed to Symonds' introduction into Greek 'Platonic' love by means of

his *Ionica*, a book of homoerotic verse, first published anonymously in 1858.

Oscar Browning, tutored by Johnson at Eton, likewise was dismissed as a master at Eton. Unlike his former tutor, however, Browning took no pains to be discreet in his 'student affairs', making his departure inevitable.
The elitist attitude of the Cambridge Apostles was summed up by Charles Merivale, one of their early members (elected 1832) and much later a member of the English Revised Version translation committee.

> Our common bond has been a common intellectual taste, common studies, common literary aspirations, and we have all felt, I suppose, the support of mutual regard and perhaps mutual flattery. We soon grew...into immense self-conceit. We began to think we had a mission to enlighten the world upon things intellectual and spiritual...We lived in constant intercourse with one another, day by day, met over our wine and our tobacco. (*Autobiography and Letters of Charles Merivale, Dean of Ely*, edited by Judith Anne Merivale, Oxford, 1898 as cited by Richard Deacon in *The Cambridge Apostles: A History of Cambridge University's Elite Intellectual Society*, Farrar, Straus & Giroux, New York, 1985).

During Symonds' first term at Balliol College, Oxford, in the autumn of 1858, he became acquainted with a number of powerful churchmen including Edwin Palmer and Arthur P. Stanley. Both men would be appointed in 1870 to the translation team for the English Revised Version of the Bible. Stanley was to become the Dean of Westminster in 1863, and confidant of his long-time friend and the future Prime Minister

Gladstone and of Queen Victoria through his marriage to Lady Augusta Bruce, the Queen's favourite lady-in-waiting. Gladstone was to recommend Palmer as Dean of Westminster in 1872. Charles Vaughan married Stanley's sister Catherine during his Headmastership at Harrow in 1850, and in 1851 became chaplain to the Queen.


John Addington Symonds

Another acquaintance of Symonds at Oxford was his tutor John Conington, Professor of Latin, who in Symonds' words 'sympathized with romantic attachments for boys'. Conington gave Symonds a copy of *Ionica*, which prompted Symonds to contact the author, who duly responded with 'a long epistle on paederastia in modern times, defending it and laying down the principle that affection between people of the same sex is no less natural and rational than the ordinary passionate relations'. It was in a relaxed discussion of *Ionica* with Conington during the summer term of 1859 that Symonds was prompted to divulge the love affair and letters between Vaughan and Alfred Pretor, which he found out about the year before. Conington recommended that Symonds go at once to Clifton, and show his father Pretor's incriminating letter along with his own diaries from Harrow. Buckton, in *Secret Selves*, postulates that 'in turning on Vaughan, then, he (Symonds) can both purify himself of illicit desire and keep his latest suitor, Conington, at a safe distance…Making Vaughan the sacrifice to his own self-loathing…, Symonds displaces his unmanageable desires onto

someone else, whose punishment might enable him to resolve his own sexual crisis' (pp. 88-89).

The outcome of Symonds' revelations to his father had the following result, according to Symonds:

> My father wrote to Vaughan, intimating that he possessed proofs of his correspondence with Alfred Pretor. He promised not to make a public exposure, provided Vaughan resign the headmastership of Harrow immediately and sought no further advancement in the Church. Otherwise the facts would have to be divulged. On the receipt of my father's ultimatum, Vaughan came down to Clifton where he inspected Pretor's letter. He accepted the terms dictated to him. Mrs. Vaughan followed after a few days and flung herself at my father's knees. 'Would Dr. Symonds not withhold the execution of his sentence? Her husband was subject to this weakness, but it had not interfered with his usefulness in the direction of the school at Harrow.' (*Memoirs*, p. 112).

Dr. Symonds was touched by the pathetic sight of Vaughan's wife and A. P. Stanley's sister 'prostrate on the ground before him' but was resolved to follow through with his ultimatum.

> (H)e was supported by Conington, and also by the friends whom Vaughan employed in the transaction – his brother-in-law Arthur P. Stanley and Hugh Pearson, afterwards Canon of Windsor. (*Memoirs*, p. 112).

Vaughan then sent out his letter of resignation, and in Symonds' words 'no one knew the reason of his sudden abdication except Conington, my father, myself, and a few undergraduates at Cambridge and Oxford, of whom I shall have to speak' (*Memoirs*, p. 112). In addition to the victim, Alfred Pretor, and the aforementioned Hugh Pearson, others 'in the know' regarding the reason for Vaughan's resignation were Charles Dalrymple and Robert Jamieson, Symonds' close friends at Harrow. Although the latter two did not approve of Symonds' disclosure, 'Pretor was in the habit of confiding the story with incredible levity and imprudence to anyone he thought it would impress' *(Memoirs*, p. 113).

Tyerman, in A *History of Harrow School*, informs us that '(f)or some years after 1859 there was much high-class clerical gossip about Vaughan's reasons (for resignation), the *nolo episcopari* stance from a man of known ambition fuelling incredulity and speculation.

In Symonds' *Memoirs* (pp. 114-115) we read:

> Hugh Pearson, with whom I became intimately befriended, told me a singular anecdote which illustrates the delicacy of the situation. The Bishop of Oxford, Samuel Wilberforce, came to him one day at Sonning on the Thames and said, 'I am certain that Vaughan had some grave reason for leaving Harrow and refusing two mitres. An ugly story must lie behind. You had better make a friend of me. If I discover the truth I shall be an enemy.'

> Pearson replied, 'Even if I knew something, it would be my duty to withhold it. But you have no right to suppose that I do.'
>
> 'Very well,' said the Bishop, 'I shall find out. And I have warned you.'
>
> Some while afterwards he came again, and told Pearson that he had learned the whole secret.
> 'How and where?' asked Pearson.
>
> 'At a dinner party from a lady next to whom I was sitting,' answered the Bishop.
> 'And what have you done?'
>
> 'Oh, I've told the Archbishop of Canterbury and the Prime Minister."

Grosskurth informs the reader in her References section of Symonds' *Memoirs* that in 1859, the Archbishop of Canterbury was John Bird Sumner and that in June 1859, Lord Palmerston succeeded Lord Derby as Prime Minister.

All of the above being said, it remains an open question as to how many more knew of the facts surrounding Vaughan's resignation, and further, how many more influential politicians and High Church officials knew of Vaughan's pederastic behaviour by 1870 (the year Convocation was revived by Parliament in order to appoint a preliminary revision committee including Vaughan) and were prepared to accept his behaviour as a 'natural and rational' form of love, or at the very least tolerate it.

One final example 'of the closed society of the Victorian establishment (in) covering up the scandal not just from public gaze but from those inside the charmed circle' (Tyerman, *A History*, p. 280):

> Preaching in Llandaff Cathedral on 24 October 1897, a few days after Vaughan's death, on the text 'He served his generation', (Henry Montagu) Butler goes almost as far as he could in lifting the veil on Vaughan's secret and his character. For Butler, it is uncharacteristically acute and poignant: he must have known. (Tyerman, *A History*, p. 281).

Nature had meant him for an ambitious man…But along with this current of a natural ambition there was another, a supernatural current of quite exceptional devoutness, a dread of himself, a profound prostration before God in Christ, an overwhelming sense of the danger of personal sin, and of being led by the tempter to a pinnacle and a pitfall. It is I believe in the recognition of these two sweeping currents of temperament and of the pathetic struggle carried on between them, that we shall best see the beauty of his life, the secret of his influence, the key, it may be, to some unexplained decisions at some critical moments.

From H. M. Butler, *'He Served His Generation': A sermon Preached at Llandaff Cathedral on 24 October 1897* (n.p. 1897), p. 12 as cited in Tyerman, A History, pp. 281-282.

We find another poignant reflection, this time by John Addington Symonds, on the effect the ideas of the Broad Church leaders had on an impressionable youth, in Symonds' *Memoirs*:

Some of his (Symonds father's) most intimate friends had been, and others still were, thinkers of the Broad Church School – John Sterling, the Rev. Frederic Myers of Keswick, F. D. Maurice, Francis Newman and

Professor Jowett. Their ideas filtered through my father's conversation into my head, together with the criticism of his own clear logic. The conversation of the three last whom I have mentioned, and also of the subtle thinker, Sydney Dobell, familiarized me with lines of speculation antagonistic to any narrow interpretations of Christian dogma. The creeds which cling so firmly to many minds hung loose on me. As they dropped off and melted away, they did so without appreciable suffering or keen regret. I felt, indeed, the difficulty and the danger of living in the world without a fixed belief in God, Christ, the scheme of redemption, the immortality of souls assigned to reward or punishment. I sympathized much with Arthur Clough. But I soon perceived that it would be impossible for me to rest in that halting place with men like my father, Maurice, Jowett, Stanley, had constructed for themselves, and fitted up according to the particular tone and bias of their several dispositions. I understood and respected their position, especially my father's.

Still I felt that their qualified adherence to Christianity and the Scriptures had something illogical in it, which might be explained and excused by the circumstances of their emergence out of rigid orthodoxy into liberalism. I was starting from the point which they had reached; and I should be compelled to go further. (pp. 243-244).

One might want to reflect on Symonds' words as to the downward road ahead when one starts with 'speculation antagonistic to any narrow interpretations of Christian dogma' ('a fixed belief in God, Christ, the scheme of redemption, the immortality of souls assigned to reward or punishment'), then slides into a 'qualified adherence to Christianity and the Scriptures' ('liberalism'), and is compelled (due to the

'illogical' position of a qualified belief in God, Christ and the Scriptures) to 'go further'.

Arthur Penrhyn Stanley

When Gladstone became Prime Minister of England in December 1868, the stage was set for him to encourage Convocation, the clerical body he was instrumental in reviving as Chancellor of the Exchequer in 1853, to formally embark on Bible revision (a long-time goal of the Tractarians, of which Gladstone was one). A. P. Stanley, Gladstone's long-time friend and confidant, had been appointed in 1863 by the Crown to the deanery of Westminster. Within weeks he married Lady Augusta Bruce, sister of Lord Elgin, and favourite lady-in-waiting to Queen Victoria. In February 1860, a major controversy erupted upon the publication of *Essays and Reviews*, a volume to which two of his closest friends, Benjamin Jowett and Frederick Temple, had contributed. Due to his recent appointment, Stanley was cautious and selective in his support of *Essays and Reviews* but ensured that he had sufficient support in writing behind the scenes from allies (and soon-to-be fellow members of the ERV translation committee) such as B. F. Westcott, J. B. Lightfoot and (his brother-in-law) Charles Vaughan.

Stanley recounts with great relief the delivery of the final judgment of the Privy Council to Parliament on February 8, 1864 on the trials of Dr. (Rowland) Williams and Mr. (Henry Bristow) Wilson, two other contributors to *Essays and Reviews*:

> 'I saw at once, from the absence of the two Archbishops and the fallen countenance of Phillimore, that we were safe. But I had not

also known as "Nancy" (see p. 283)

> expected anything so clean and clear, still less that the Archbishops would have concurred in the acquittal on the score of Eternal Punishment, and (what I myself should have considered far the most questionable part of the statements, in a *legal* view) Justification.
>
> That the Church of England does not hold – (1) Verbal Inspiration, (2) Imputed Righteousness, (3) Eternity of Torment, is now, I trust, fixed for ever. I hope that all will now go smoothly, and that the Bible may be really read without those terrible nightmares. Thank God!' (Rowland E. Prothero, *Life and Correspondence of Arthur Penrhyn Stanley*, Charles Scribner's Sons, New York, 1894, vol. 2, chap. xvi, pp. 43-44).

Stanley, as Dean of Westminster, was in a unique position of power and influence in addition to having the ear of Prime Minister Gladstone and Queen Victoria. As Dr. James Sightler points out in *A Testimony Founded For Ever: The King James Bible Defended in Faith and History…*

> Westminster Abbey is a national monument, also called the Collegiate Church of St. Peter in Westminster, and the most famous church in England…The Dean was not only pastor of a congregation of notables, able to will their pews to descendants, but also curator of a national museum. The present cathedral was built in 1245 across from the houses of Parliament, and its Jerusalem chamber, where revision took place, is the official reception room for the Dean, who was the host to the revision committee. Tradition has it that St. Peter consecrated the first

> Dean of Westminster, so that the office carried a tremendous influence generally and a remarkable degree of freedom from interference by other ecclesiastical persons. Westminster Abbey is one of two Royal Peculiar institutions in England, the second being St. George's Chapel. Therefore the Dean of Westminster was responsible to the Crown rather than to the Archbishop of Canterbury and enjoyed a certain degree of freedom from constraint with respect to the Convocation of Canterbury. (pp. 191-192).

Dean Stanley, in this influential position, would ensure that the ten-year 'wilderness experience' of his brother-in-law Charles Vaughan would finally end in 1869 with his appointment by Gladstone as Master of the Temple, a church for young men studying at the law school, a venue that was certain to please Vaughan. As a further proof of Vaughan's full reinstatement amongst the ecclesiastical elite, he was named to the company of revisers in 1870, followed by a further preferment as Dean of Llandaff in 1879.

Brooke Foss Westcott

Westcott's complicity in the Vaughan scandal was in his acquiescence to what was occurring under his watch. He was obviously very familiar with the personalities of the boys in the Sixth Form (which included Alfred Pretor) in 1854, as shown in his letter to Frederic Wickenden (one of his private pupils at Cambridge) at Christmas break.

HARROW, 7th *December* (1854).

> My, dear Frederic – Harrow is dissolved – the school, I mean, and not the hill, which holds out still against the rain most valiantly. Gould the noisy and Marshall the unready are gone. Sandars the interrogative and Burdon the demonstrative are gone. Meek the cold-handed is gone. Pretor the clear-headed is gone. I too the much-scheming am going. (*Life and Letters of Brooke Foss Westcott* by Arthur Westcott, MacMillan and Company, London, 1903, vol. 1, pp. 229-230).

This letter continued with a 'Homeric fragment' containing phrases which he likened to images of Harrow – 'the Headmaster on last morning', 'the wasp jersey of our house' as well as the aforementioned boys.

It is interesting to note that Westcott's son and biographer included few pieces of correspondence from the time of Vaughan's letter of resignation on September 16th to Vaughan's departure in December 1859. The only mention of Vaughan's departure was made by Westcott's son in referring to a letter of Westcott's, but the letter in question was not included in the biography. Westcott did respond to a letter from none other than Charles Dalrymple on 28th January 1860, but his letter

dealt only with his observations and feelings regarding the new Head Master's performance in the first days of his tenure. Dalrymple was one of Symonds' classmates and close friends in Vaughan's and Westcott's Sixth Form, and 'in the know' regarding the true reason for Vaughan's resignation. It would be interesting to see Dalrymple's initial letter to Westcott!

As has already been shown, there was a close affinity between Harrow School and Trinity College, Cambridge, and particularly with the Cambridge Apostles. This affinity extended to Westcott as well.

> He (B. F. Westcott) had the most complete confidence in his Head, Dr. Vaughan, and found congenial friends among his colleagues on the staff. The Harrow masters at this time were indeed a distinguished body. My father's most intimate Harrow friends were probably the Rev. F. Rendall, also an old Birmingham boy; the Rev. F. W. Farrar, the present Dean of Canterbury; and the Rev. H. W. Watson (Rector of Berkswell, Coventry and well-known mathematician and physicist, as per the footnote). (*Life and Letters of Brooke Foss Westcott*, vol. 1, p. 174).

This means that two out of three of Westcott's 'most intimate Harrow friends' were 'graduate' members (known as 'angels') of the Cambridge Apostles. Frederick W. Farrar, as mentioned previously, was elected to the Apostles in 1852. Henry William Watson was elected in 1848. We will recall that one of Westcott's former tutorial students at Cambridge (the man who was soon to become his closest friend and confidant

for the rest of his life) was Fenton John Anthony Hort, elected to the Apostles in 1851. Hort was also tutored in classics in his freshman's year (1846) at Trinity College, Cambridge by none other than Westcott's third 'intimate friend' at Harrow, the Rev. F. Rendall. Rendall 'reported' on Hort's 'clearness of thought and refinement of taste'.

One further point about Harrow that deserves mention is the incongruity between B. F. Westcott's (meagre) account of school life and the (detailed) account of his pupil John Addington Symonds. Westcott married on 23rd December 1852, the year he began his duties with composition for, and occasional teaching of, the Sixth Form under Vaughan. Westcott and his wife lived in a residence at Harrow known as 'The Butts'. Symonds was a pupil at Harrow and resident at Grove Hill house from 1854 until 1858. His sixth form master during the 1857-58 school year was C. J. Vaughan, assisted by B. F. Westcott. His housemaster each year was Rev. Frederic Rendall (known to his pupils as 'Monkey').

Two illustrations from Symonds' *Memoirs* on school life and dormitory life are noteworthy.

> The sixth form were competing for a scholarship given by the headmaster. Henry Yates Thompson (elected as an Apostle in 1860) was head (student) of the school. Alfred Pretor and I sat as junior members on the bench of monitors. As luck would have it, I came out far away first in the examinations, and Pretor

> second…Thompson was naturally mortified. But instead of stomaching the disappointment, he lost his temper. Rushing from the sixth-form room, after the lists had been read out (in the presence of the Examiner, Vaughan and Westcott), he seized Pretor and myself by the collar of our coats and half hurled, half kicked us down the steep steps which lead from Great School to the gravel yard below…before the eyes of a whole crowd of boys, senior and junior…Picking myself out of the mud, I said to Pretor, 'We shall go at once to Vaughan, and ask for redress'… Vaughan of course acceded to my demand. That afternoon Thompson read out an apology before the whole sixth. That happened in November 1857. *(Memoirs*, pp. 87-88).

> One thing at Harrow very soon arrested my attention. It was the moral state of the school. Every boy of good looks had a female name, and was recognized either as a public prostitute or as some bigger fellow's b---h. B---h was the word in common usage to indicate a boy who yielded his person to a lover. The talk in the dormitories and studies was incredibly obscene. Here and there one could not avoid seeing acts of…the sports of naked boys in bed together.
> (*Memoirs*, p. 94).

Contrast Symonds' images of Harrow life with examples from Westcott in his *Life and Letters*:

Letter from the Hon. A. Gordon (future Lord Stanmore) to Mr. Benson (Edward White Benson, future Archbishop of Canterbury and Westcott's friend from Cambridge days)…

Just before we left London (in July 1852) I went to spend a day with Westcott. We had a delightful long walk and talk, in the course of which we discussed all sorts of things. I was amused to see how Harrow had changed him. He says he has given up all theories of education after having tried his own for a fortnight! He seems heart and soul devoted to Harrow, which he pronounces the best school in the world!

Letter sent 11th September 1852 from B. F. Westcott to J. B. Lightfoot, his former tutorial student at Cambridge, soon-to-be close friend, and future fellow member of the ERV revision committee.

…My feelings with regard to Harrow remain still unchanged. I do not fancy that any school offers so good a field for training. I can enter into the system heartily, and with the most perfect confidence in our head. Vaughan is almost too kind, and yet withal clear and very decided in his views.

Letter sent 3rd January 1859 from B. F. Westcott to J. B. Lightfoot…

He (Hort) spoke very kindly and frankly of my supposed chances (of a Professorship) at Cambridge. I see clearly the difficulties there, and, with its many heavy drawbacks, I see the advantages of Harrow.

The dearth of correspondence from Harrow in Westcott's *Life and Letters* from 1852 (his arrival at Harrow) through to 1859 (Vaughan's departure from Harrow) is quite obvious. Westcott's son Arthur has filled this section of the biography mainly with his father's August 1854 trip to France, 1856

Easter holiday 'geologizing' trip in England, 1856 summer holiday trip to Germany, and a series of 'testimonial' letters from 'old Harrow boys' of their experiences, from decades back, with Westcott.

In addition to the disparity between Symonds' and Westcott's views of life at Harrow, Westcott's few innocuous recorded comments during his time under Vaughan just don't line up with Tyerman's thoroughly documented history of Harrow School during this period.

While acknowledging and documenting the undoubted benefits that life at Harrow brought to both faculty and students, it is unfortunate that many chose to turn a blind eye to the serious problems that plagued not only Harrow, but other public schools of that period.

It is sad and telling that Westcott wrote to F. J. A. Hort on 12th October 1853 from Harrow that he was 'most keenly' (concerned with) 'the disgrace of circulating what I feel to be falsified copies of Holy Scripture (the Authorized Version), and am most anxious to provide something to replace them'. This 'keen' concern obviously did not extend to the moral and religious disgrace of certain events of Harrow School life, which were to include the Vaughan scandal.

Fenton John Anthony Hort

Fenton Hort's long, close relationship with Westcott began in January 1850 when Westcott was Hort's classical 'coach' while he was an undergraduate at Trinity College, Cambridge.

With F. D. Maurice's encouragement Hort, in June 1851, agreed to join the secretive, exclusive club of students at Cambridge

nicknamed the 'Apostles'. This name came from the fact that, at any one time, there were approximately twelve undergraduate and graduate members that met every Saturday evening in one of the members dorms in 'free and open discussion and debate' on a wide range of topics. Angels (Apostles who had moved up to join the 'Phenomenal world of politics, the civil service, the law, and letters') and Apostles met together at the annual dinner in London, but many also kept in touch during the course of the year, either personally or through correspondence. The Apostles were actually founded as the *Cambridge Conversazione Society* in 1820 by George Tomlinson, but soon transformed into its more secretive, elitist structure when F. D. Maurice and John Sterling became members in 1823 and 1825 respectively.

> Guided by the idea of the liberal man, the Apostles were free and independent but never alone or isolated. Comradeship led them to ideas of earnest duty and obligation. The Apostles were anti-authoritarian and skeptical. They taught themselves that knowledge was always fallible and limited, always subject to questioning. The Apostles' characteristic features – their secrecy, their distinction between

> the Real (their world) and the Phenomenal (the outside world), their methods of recruitment, the papers on the hearth-rug, the annual dinner – were all designed to produce an environment where skepticism was possible. As a consequence, the Apostles were intellectually vulnerable. Since only some of them could rely on wealth or birth or privilege, the Apostles had to rely on friendship. (W. C. Lubenow, *The Cambridge Apostles 1820-1914*, Cambridge University Press, 1998, p. 29).

This 'skepticism' and belief that 'knowledge was always fallible and limited, always subject to questioning' would bring Hort quickly into agreement with Westcott's objective to replace what he felt to be 'falsified copies of Holy Scripture' (the Authorized Version) with 'something' (the 1881 Revised Version of the New Testament based on their own Greek Text).

This new belief system based on skepticism was imbibed by Charles Gore, one of Westcott's protégés at Cambridge, and expressed throughout Gore's book *The Reconstruction of Belief,* Charles Scribner's Sons, New York, 1921. The following example should suffice.

> I think we shall probably agree with Huxley (T. H. Huxley, euphemistically known as 'Darwin's bulldog') that the foundations of things are always mysterious and the doctrine of the Trinity not more mysterious than the ultimate principles of physics and biology. To feel that a belief is rational we must feel – not that we could demonstrate it *a priori* – but that it is grounded in experience and that it interprets experience. It was a true saying of Dr. Hort, who was certainly

> one of the greatest men of the last generation, that the evidence for the truth of the Christian revelation is shown, not so much in any light which it receives, as in the light it gives. What commends the doctrine of the Trinity is the light it throws on some otherwise dark problems. (p. 545).

John Sterling, in recollecting his time with the Apostles, had this to say:

> To my education in that Society I feel I owe every power I possess, and the rescuing myself from a ridiculous state of prejudice and prepossessions with which I came armed to Cambridge. From the 'Apostles' I, at least, learned to think as a free man.' (Letter dated 11 November, 1834, in the Houghton MSS as cited in Richard Deacon, *The Cambridge Apostles,* p.19).

This intellectual freedom so valued by the Apostles led them into a state of ambivalence regarding many scriptural and social taboos.

> (Arthur) Hallam wrote an essay on 'Platonic Love' for the Society in 1829, though this was said to have been curiously disguised as an appreciation of Cicero and his friendship for Atticus. He was in some respects very much the brilliant, but mixed up kid of his generation, flirting with atheism while wishing for a stronger faith, and excusing his latent homosexual tendencies by saying that only through human

> relationships could one understand the love of God. (Deacon, *The Cambridge Apostles*, p. 18).

Richard Monckton Milnes (later Lord Houghton) was another early influential member of the Cambridge Apostles (elected 1829).

> Monckton Milnes entered parliament for Pontefract as an anti-utilitarian, and immediately attached himself to Sir Robert Peel…Based upon loyalty and what he considered to be his gifts in matters of foreign policy, Monckton Milnes expected a junior office when Peel formed his governments in 1841 and 1846. In his rather austere way Peel admired Monckton Milnes' literary abilities but distrusted the somewhat *louche** circles in which he moved. Peel did not think a man of letters could be a man of affairs. (Lubenow, *The Cambridge Apostles*, p. 153).
>
> * disreputable, indecent, dubious, shady, immoral

Milnes was bitterly disappointed by Peel's rejection and joined the Liberal Party, but faring no better there, soon retired from active politics.

Milnes used his political and social connections, as well as his influence as a man of letters, to cultivate an ever-widening circle of friends and acquaintances who he invited to breakfast and dinner parties at his Fryston Hall estate in Yorkshire or his London residence in Brook Street.

Part of Milnes' attraction lay in what has been termed 'a collection of erotica perhaps surpassed only by that of his friend (Henry Spencer) Ashbee'. This collection is now housed in the British Library. He also…

> shared with (William) Thackeray, with (Richard) Burton, with (Algernon) Swinburne, the specially English interest in flagellation'...The story of Lord Houghton's genially pointing out the choicest corner of the erotic library to his guests before setting out with Lady Houghton for Ferry Fryston church on Sunday morning has an authentic ring about it. There was the same casual, beneficent atmosphere about the two actions of Monckton Milnes for which he has chiefly been condemned – his introduction of Swinburne to Burton in the summer of 1861 and to the writings of the Marquis de Sade the year after. (James Pope-Hennessy, *Monckton Milnes: Vol. 2, The Flight of Youth 1851-1885*, Farrar, Straus & Cudahy, New York, 1951, pp. 133-134).

Milnes was rumoured to be engaged in smuggling his books into England from Paris and Amsterdam, sometimes in diplomatic pouches, after the Obscene Publications Act of 1857 drove the trade underground.

After the annual Apostles dinner in London in 1852, Monckton Milnes hosted Fenton Hort at one of his breakfast meetings. Hort was obviously favourably impressed with the 'Angel' Milnes because, in a letter to his friend the Rev. Gerald Blunt, he lamented the fact that Monckton Milnes was not present at the annual dinner in June of the following year.

> Next morning I got to early service (eight) at Lincoln's Inn, waited for Maurice, and went to breakfast with him. He was in excellent spirits, and I had a very delightful talk on many subjects, which I prolonged by walking with him to

> Somerset House...At last we got to dinner (the 'Apostles'), but it was a rather dull affair, our numbers being small, and our best members wanting. Maurice had to preach at the opening of the church of some High Church friend; Thompson was at Ely, being made a canon of *(ie.* being 'bored,' as somebody explained it); Stephen was ill; Monckton Milnes was at the Queen's state ball; and Trench, Alford, Blakesley, and others were away on different accounts. (*Life and Letters of Fenton J. A. Hort by his son Arthur Fenton Hort*, MacMillan and Co., London, 1896, vol. 1, p. 254).

The supposedly 'latent' variety of homosexuality practiced by Arthur Hallam gave way at times to the overt, lecherous variety practiced by Arthur Buller (elected to the Apostles in 1828).

> Buller, who later became a barrister, then a judge in Calcutta and ultimately a Member of Parliament with a knighthood, was a notorious lecher in this period as well as being a practical joker of an original turn. His lechery in his Cambridge days was of a homosexual nature... (Deacon, *The Cambridge Apostles*, p.11).

> From the 1830s onwards there had always been distinct undercurrents of homosexuality in the Society, though... these were for the most part sublimated and platonic rather than physical. But from the turn of the century the sublimated turned into the consummated and homosexuality became almost a creed.

> Indeed, another factor in the clamour for secrecy in the late 1850s may well have been a feeling among a number of members that they were in danger of exposing the freedom of their thoughts on sexual matters to a wider public. By this time the aggressive homosexuality of William Johnson had become a byword outside the Society, and some felt that this called for a closing of the ranks.
>
> Johnson, who had come to King's (College, Cambridge) from Eton, became a Fellow in 1845, and for more than a quarter of a century functioned at the same time as both a Fellow at King's and a master at Eton. From these vantage points he was one of the first Apostles to encourage the recruitment of homosexual favourites.
>
> (Deacon, *The Cambridge Apostles*, p. 55).

We recall here that Johnson was one of Charles Vaughan's first visitors at the vicarage of Doncaster, subsequent to his resignation from Harrow in 1859.

We also recall the close affinity between Harrow School and Trinity College, Cambridge, and particularly with the Apostles, and that Vaughan's successor was Henry Montagu Butler, former student at Harrow, graduate of Trinity College, Cambridge and member of the Apostles. Butler was elected to the Apostles in 1853, two years after Hort, and under Hort's intimidating presence and control. It is virtually inconceivable that Hort would not have immediately known the reason for Vaughan's resignation from the Headmaster's position at

Harrow, as both Butler and Westcott had to know, and would have told their intimate friend.

Thus, A. P. Stanley's recently reinstated brother-in-law would join him, Ellicott, Westcott, Hort, and the many members of the Cambridge Apostles** and others on the Revision Committee to accomplish what they had collectively craved for so long – replace the Authorized Version of the Holy Bible and the Greek Text which supported the New Testament with 'something' new. The secret of Vaughan's pederasty had been successfully contained to members of 'knowledge groups' such as the Apostles, the Eranus (founded by Westcott and Hort, which included J. B. Lightfoot and Robertson Smith, two other Revision Committee members) and the Metaphysical Society (so named by one of its founding members, Dean A. P. Stanley, which included Connop Thirlwall, chairman of the Old Testament Revision Committee, 'Apostle' and chairman of the New Testament Revision Committee, Henry Alford, and Prime Minister W. E. Gladstone).

** Henry Alford, Benjamin Hall Kennedy, Richard Chenevix Trench, Charles Merivale, Joseph Blakesley.

Following are some additional excerpts from Richard Deacon's *The Cambridge Apostles* to show just how powerful and intimidating Hort was. This same presence would have carried over, to a large degree, into the Revision Committee. Could it be said that Hort was 'Westcott's bulldog'?

> Yet the man who seems to have exercised an unusual degree of control over the Society at this time was Fenton John Anthony Hort, elected in 1851. He was somewhat doubtful about joining the Apostles when it was first mentioned to him – a doubt which subsequently he found to be

wholly reprehensible in a later member. Hort was the self-appointed guardian of the Apostolic principles, the devout watch-dog of the Society, but he was regarded with awe as one of the outstanding undergraduates of his time. (p. 34)

He (Hort) quickly established himself as a key member of the Society and became its secretary in 1855. A diligent student of the Society's records, it was partly at his instigation that Tennyson was made honorary member the following year. (p. 34)

It would seem, however, that it was Hort who did much to change all this (the lack of a binding requirement for secrecy) and that his influence in the Society was formidable. Hort may have had a sense of humour of a kind, but he was easily outraged for no apparent reason. Nevertheless, what Hort propounded became in effect Society law, and indeed the Hort influence still remains at Cambridge today... (pp. 35-36)

In 1855, an incident occurred which for some extraordinary reason seems to have aroused the wrath of the Apostles and of Hort in particular. Henry John Roby, the son of a Tamworth solicitor, who had been educated at Bridgnorth Grammar School, from which he won a scholarship to St. John's College, was elected to the Society in February of that year. Shortly afterwards, having been asked to attend meetings in the usual way, he resigned from the Society

with the excuse that he really did not have the time for such things. (p. 36)

Whatever the facts may be, the incident reflects no credit on Hort. For it was Hort who was the principal instigator of the ritualistic cursing of Roby and it was this sanctimonious theologian who devised the actual curse and its wording. (p. 37)

It was from the time of the expulsion of Roby following his resignation that an air of mystery began to envelop the Society, and so it has remained ever since...The so-called ceremony of the curse on Roby has been kept up with the election of each new member. The curse has been read to him, and he has been bound to secrecy. (p. 37)

Michael Straight, who was enrolled a member of the Society in 1936, tells of his first meeting in Maynard Keynes' (elected 1903) room at King's:

'I held up my right hand and repeated a fearful oath, praying that my soul would writhe in unendurable pain for the rest of eternity if I so much as breathed a word about the Society to anyone who was not a member. It seemed a bit harsh, but Sheppard, who carried a cushion with him wherever he went, patted me with his free hand and told me not to be alarmed.

'"You see," he explained, "our oath was written at a time when it was thought to be most

> unlikely that a member of the society would speak to anyone who was not *Apostolic*." I asked Sheppard how he would define the term *Apostolic*. He beamed at me in his childish way. "One must be *very* brilliant and extremely nice!" he said.' (p. 38)

It is ironic that Hort, an early disciple of F. D. Maurice, would be the author in 1855 of the Apostles' ceremonial curse of 'unendurable pain for all eternity' for breaking the oath of secrecy. Two years earlier Maurice had been expelled from his position as Professor of Theology at King's College, London for expressing his disbelief in, and thus heretical position on, eternal punishment. Hort, at age 21 while an undergraduate at Cambridge, had written a very lengthy letter to Maurice agonizing over the doctrine of eternal punishment. Hort received Maurice's lengthy reply a week later, which soon led Hort to the same position.

And thus we have come full circle - from the moral hazard of a pederast on the Revision Committee (protected in part by the Cambridge Apostles' oath of secrecy) to the moral hazard of a broken financial system based on the failed theories of the aforementioned Apostle, John Maynard Keynes, another practitioner of the 'Higher Sodomy'.

And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. (Matt. 3:10)


Alfred Pretor
By kind permission of Cambridge Antiquarian Society
Cats. Coll. Camb.
Date 1901.
Alfred Pretor
Late "Judy"

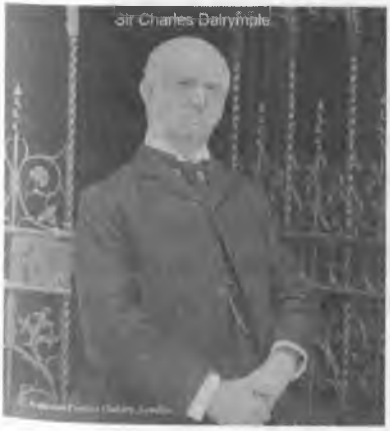
Postscript

Alfred Pretor, MA, fellow of St. Catherines College, Cambridge for thirty-five years, became a classical Greek scholar. He edited and translated a number of works including *The Anabasis of Xenophon*, *The Letters of Cicero to Atticus* and *The Satirarum of Persius*.

The Classical Review of 1908, volume 22, page 26, published in London by David Nutt, edited by W. H. D. Rouse contains a notice of the death of Alfred Pretor which says in part 'Among the instructors of his youth may be mentioned the names of C. J. Vaughan, B. F. Westcott, J. B. Lightfoot, and F. A. Paley, with all of whom he maintained to the last an unbroken friendship'. ***

If this comment is to be taken at face value, it would appear that Pretor came to some understanding with Vaughan regarding their Harrow 'love affair'.

*** I am grateful to Dr. James Sightler for bringing this information to my attention.



Charles Dalrymple, in 1887, became Sir Charles Dalrymple, 1st Baronet of New Hailes in the County of Midlothian, Scotland, and was sworn a member of the Privy Council in 1905. He was born Charles Fergusson, the second son of Sir Charles Dalrymple Ferguson, but assumed the surname of Dalrymple.

He held a seat in parliament almost continuously from 1868 until 1906 as a Scottish Conservative.

The exchange of letters between Dalrymple and Westcott began soon after Dalrymple's departure from Harrow and continued, along with visits, until Westcott's death. No reason for Vaughan's departure from Harrow is ever mentioned in the correspondence with Dalrymple included in Westcott's biography.

Other correspondence between Westcott and Dalrymple is in the manuscript collections at the National Library of Scotland.

As it turns out, Dalrymple, like the members of the Revision Committee who were also members of the secretive Cambridge 'Apostles', was an 'adept' himself when it came to oaths of secrecy.

We find that as Provincial Grand Master of Scottish Rite Freemasonry he consecrated Lodge Loch Fyne No. 754 in New Hailes on August 9, 1888.

In addition to Westcott, Dalrymple (Pretor's close friend at Harrow) was a life long intimate friend of Cambridge Apostle Henry Montagu Butler, who successively served as Harrow School Head Master and Master of Trinity College, Cambridge.

Although Butler was Vaughan's favourite pupil and life long friend, he apparently wasn't the recipient of inappropriate expressions of intimacy from Vaughan, unlike Pretor, Symonds and Edward Latham, Vaughan's monitor from 1845-52. Tyerman, in *A History of Harrow School,* p. 280, describes a number of letters extant from Vaughan to Latham which, even allowing for the expressions of the day, show his infatuation with yet another Harrow student.

Part IV

Hebrew
Old Testament Lexicons

- **Gesenius**
- **Brown, Driver, & Briggs and all Hebrew Lexicons**

Unto them were committed the oracles of God (Rom. 3:2). Unto whom? They were committed unto the Jews, not the Germans or unbelieving American heretics. God gave the Old Testament in Hebrew, the language he chose for Abraham and his descendents. The wonders of this language, the pictorial elements in its letters (just like Chinese), and its impact on other languages (such as English) have generated much deserving study. However - The Old Testament *in Hebrew*, is a book *of* the Jews and *for* the Jews. Its Old Testament contains its own built-in dictionary, just as the New Testament does (whether in Greek, English, or any language). The context defines all words.

The English Holy Bible's Old Testament is for those who speak English, just as the Spanish Holy Bible's Old Testament is for those who speak Spanish. God speaks in Holy Bibles, not in man-made dictionaries. Bibles are called "the word of God," that is, they are his words, not man's. On the other hand, man's words make up lexicons. Who would think that God would have 'inspired' (yet conflicting) lexicons, written by unbelievers, and not have inspired Holy Bibles for believers?

Many are pursuing a study of Hebrew in hopes of understanding the Old Testament better. However there are no Hebrew-English lexicons that give word meanings that are either 'holy,' as a Bible is, or even in any sense accurate. Even those who are 'messianic' Jews have no other source to access the Hebrew Old Testament than the lexicons of unsaved liberals. Today's native-speaking Hebrews speak *modern* Hebrew, not ancient Hebrew, therefore they have no magical key to understanding biblical Hebrew. Those who speak English need to study the Old Testament *in English*. Why would God give them an error-filled Bible that needed the interpretation of unsaved liberals?

Chapter 24

Gesenius' Old Testament Hebrew Lexicon

Hebrew Lexicons & 'Higher Criticism'

James Strong cites Wilhelm Gesenius (Germany, 1786-1842) as *the* source for the Hebrew lexicon in the back of his *Strong's Concordance*. Davidson's *The Analytical Hebrew and Chaldee Lexicon* says, "Gesenius has been chiefly relied on for definitions" (Benjamin Davidson, Peabody, Mass.: Hendrickson Publishers, p. 7). Gesenius is THE foundation of ALL Hebrew study. The standard *Hebrew-English Lexicon of the Old Testament* is based on the German lexicon of Gesenius. It was translated and edited by Francis Brown, S.R. Driver and Charles A. Briggs (Oxford: Clarendon Press, 1907). These four men are among the *Founders of Old Testament* ***Criticism*** and paramount among the "Old Testament **critics**" (*Founders of Old Testament Criticism* by T.K. Cheyne, London: Methuen & Co., 1893, p. v). According to the Bible, the only 'critic' is the word of God! The only time the Greek word for 'critic' appears in the Bible it says that the word of God is a discerner (*kritikos*) of the thoughts and intents of the heart.)

When you hear someone say, "That Hebrew word really means..." know that they are citing a reference work that is based wholly on *definitions* from Gesenius, Brown, Driver, and Briggs. The liberal boasts, "[N]o subsequent Hebrew grammars or dictionaries can fail to be indebted to them, as has been sufficiently shown, from a lexicographical point of view, in the preface..." to all lexicons (Cheyne, p. 61). Each generation of lexicons gets progressively worse, "constantly widening their range," as they admit (Cheyne, p. 236). "...[E]very ten years has shown an increase of this spirit," of Bible criticism (Cheyne, p. 234).

History of Bible Criticism

The serpent, under the tree of knowledge, was the first critic of God's word. He said, "Yea, hath God said...?" (Gen. 3). After God gave his word, unbelieving Jews tried to add marginal notes and commentary that would question the text. Then they switched the text and the margin. They questioned

the vowel points and created different words using different vowels. (Many new version changes are based on these ancient corruptions.)

Modern criticism (or 'higher criticism') of the Old Testament is a denial that God gave and preserved the words of the Old Testament. Deism (a denial of the inspiration of the Bible, the Trinity, etc.) "prepared the way for a reconstruction of theology from the very depths of the heart's beliefs..." (Cheyne, p. 1). Criticism of the Old Testament began with Roman Catholic priest Richard Simon (Cheyne, p. vii.). In the 1700s, Simon's heretical beliefs about the Bible were brought forward by a second Catholic priest, Father Alexander Geddes. "[His] liberal views...brought Geddes into suspicion of heterodoxy...He was suspended from his ecclesiastical functions..." (Cheyne, pp. 3-6, 11). These Catholics were followed by many cynical scholars who were characterized by heresy and a "love of the East....Mohammedan history" (Cheyne, p. 14).

The 'higher critics' write about the "grave historical problem of the origin of our religion" (Cheyne, p. 372). (Unbelievers have always had *problems* 'believing.')

Higher critical views can be summarized as follows:

1.) Critics believe that the Bible is not the words of God, but a book of "folk-tale," "popular legend," "primitive spiritual forces," "mythology," and "Biblical myths," some of which were adapted from neighboring pagan nations (Cheyne, pp. 368, 87, 10, 36, 8).
2.) Critics teach that many, if not most of the 'heroes' of the Bible, such as David, Jonah, etc. never really existed.
3.) Critics state that the miracles of the Bible are not historical facts and that many of the stories in the Bible

are not historical facts. The higher critic's "treatment of the miracles has shocked some religious minds" (Cheyne, p. 109). "[S]upernaturalism was untenable, and the canons of critical exegesis are independent of theological dogma," noted one critic (Cheyne, p. 189).

4.) Critics pretend that the books of the Bible were not authored by the men whose names are ascribed to them, nor were they written at the times previously believed. (See *The Founders of Old Testament Criticism* for a detailed listing; i.e. p. 7). They assume the Pentateuch was written by anonymous authors identified by their division letters J, E, P, and D. They think each author of the Pentateuch "may have drawn the whole or a part of his cosmogony and general history, both before and after the deluge, from the archives of Egypt...collected from such documents as he could find..." (Cheyne, p. 8). The idea that Moses did not write the Pentateuch originated with the heretic Spinoza and was brought into the 'church' by Hobbes (Cheyne, p. 11).

5.) Critics and lexicon authors think that the languages and word-meanings of the pagans are the 'key' to understanding the words in the Bible. Therefore the study of the languages of the Canaanites, the Hindu Sanskrit, the Muslim, and the "the Qur'an" (Koran) are the door to understanding the Bible (Cheyne, pp. 79, 86, 122).

6.) Those who believe the Bible is the word of God are called "narrow-minded," "old-fashioned readers" and "weak brethren" by the Higher Critics (Cheyne, pp. 356, 42, 249).

7.) On one hand, these unbelievers have a low view of the Bible; but one higher critic (Cheyne) calls the ideas of an occult "theosophist – too high a view" ('Theosophy' is the term coined by Luciferian Madame Blavatsky, editor of the blasphemous magazine entitled, *Lucifer*

(Cheyne, p. 81). The critics "Yea, hath God said" viewpoint may be prompted by their low serpentine viewpoint.

8.) When "he had mastered Hegel's system [of relativism and subjectivism] (1770-1831), the Old Testament began to appear to him in a new light," observed Cheyne, regarding one of the Higher Critics (Cheyne, pp. 133, 137).

9.) "[T]oleration" for "polygamists" characterized one higher critic, as did heresy trials, for most of them. One such "scholar was charged with serious offences against sound doctrine with regard to the Scriptures" (Cheyne, pp. 198, 215, 216).

The cynical Higher Critics believed "Biblical criticism was a great reforming agency for theology and for the Church" (Cheyne, p. 182). The goal of these cynics was "the recovery of the true meaning of the Bible" (Cheyne, p. 71). They mocked the "uncritical form of traditional theology," calling it "that unfortunate error of conservative theologians" (Cheyne, p. 233).

The rhythm God placed within the Bibles proved its miraculous nature. Happily, the "metrical 'discoveries'... recognized at every hand...brought about a 'complete turn of the tide against the views of the higher critics'" (Cheyne, p. 232; See *In Awe of Thy Word* also).

The Hebrew Lexicon

The standard *A Hebrew-English Lexicon of the Old Testament* by Brown, Driver and Briggs (often called, BDB, or GBDB) is used for virtually all Old Testament Hebrew study by many naïve Christians. It began as Gesenius's Hebrew-German Lexicon, which soon was translated into a Hebrew-Latin Lexicon. The Latin edition was translated into English by Edward Robinson (*A Hebrew and English Lexicon of the Old*

Testament...From the Latin of William Gesenius, 1836), and finished and thoroughly edited anew in English by Brown, Driver and Briggs (1907). How is moving from Hebrew, through German, then through Latin, and finally into English (all through unbelievers) getting closer to the 'original' meaning? (None of these lexicons would knowingly be used by Holocaust-sensitive Jews who would wisely steer clear of a German interpretation of what the Hebrew Bible supposedly 'really' said. Unfortunately few Messianic or modern Jews are aware of these facts).

Many of the following direct quotes come from the Columbia University book, *The Influence of Gesenius on Hebrew Lexicography*, by Edward Frederick Miller (Columbia University Press, 1927, reprinted NY: AMS Press Inc., 1966). This secular but objective analysis exposes Gesenius' bias *against* Christianity and the Holy Bible. Even Driver confesses that "...Gesenius, in the early years of this century, inaugurated a new epoch in the study of Hebrew" (Driver, *Introduction to the Literature of the Old Testament*, p. vii). His was *not* the pure Hebrew text of the KJV translators. He availed himself of all of the variant readings to the Hebrew text supplied by unbelieving Jews. His new definitions and grammar were taken, not from Hebrew, but from the conjecture about usages in the surrounding pagan nations.

Wilhelm Gesenius Early Years

Proud college professors have always been able to enter a hard heart with their critical key. Young Gesenius' heart fit their mold. Gesenius was influenced by a professor into belief in "subjective rationalism" (i.e. a man's own ideas, without spiritual revelation from God).

> "Cheyne, no doubt correctly, considered it unfortunate that Gesenius should come into contact with Henk" (Miller, p. 12).
>
> He said, "This was the more unfortunate because **Gesenius' nature was a less devout** one than his teacher's, and the young student instinctively fastened on the colder and more negative side of rationalistic thought" (Cheyne, p. 54).

"In 1809 he [Gesenius] accepted a position in the **Roman Catholic** gymnasium (school)..." (*The New Schaff Herzog Encyclopedia*, NY: Funk and Wagnalls Co.,Vol. IV, 1909, p. 477).

Others Document Gesenius' Unbelief

- One English editor wanted to challenge Gesenius for every statement "in which doubt is cast upon Scripture inspiration, or in which the New and Old Testament are spoken of as discrepant, or in which mistakes and ignorance are charged upon the 'Holy men of God who wrote as they were moved by the Holy Ghost'" (Miller, p. 97). This English editor cited Gesenius' blasphemous and supposed Hebrew 'meaning' for the prophetic verses about Jesus Christ and the virgin birth (i.e. Isa. 7:14) (Miller, pp. 97, 98).
- Of his *Commentary on Isaiah*, Cheyne said, "Its Biblical theology, it is true, cannot receive high praise" (Cheyne, p. 62).
- "His commentary [on Isaiah] lacks the religious fervor and piety..." (Miller, p. 17).
- "[P]ositions taken by Gesenius as to the origin of this book [Isaiah] and its prophetic character can not be accepted by conservative Biblical scholars...denying the authenticity of the Isaiah 40-66 [Jesus Christ]..." (Miller, pp. 17, 18).
- "We are not in agreement with Gesenius in his liberal theological views..." (Miller, pp. 17, 18).

- "[H]is creed, perhaps, so far as he had any, approached most nearly to a pure deism [the belief that there is a God, but he has not revealed himself through Jesus Christ and the Bible]" (Miller, p. 19).
- "He was indifferent toward theological dogma. He pursued the study and illustration of the Old Testament not as an inspired book, but as an ancient book of graphic history and sublime poetry" (Miller, p. 19).
- Gesenius was called "dangerous" by Christians (Cheyne, p. 56). "While at Halle, charges were preferred against Gesenius and his colleague, Wegscheider, for speaking lightly of the miracles of the Bible in their class-rooms. The fact that Gesenius did this is well founded. The result was that Otto von Gerlach and Ernst Hengstenberg, of the orthodox party, published an article: *Der Rationalismus auf der Universitaet Halle*, 1830, in the *Evangelische Kirchenzeitung*, in which they aimed at the deposition of the two teachers from office" (Miller, p. 19).

Gesenius: Destroying Students Today

Lexicon authors Gesenius, Brown, Driver and Briggs were chief among those who gave cynical students what they wanted to hear. (Aren't most young people looking for an excuse to deny the Bible's authority?) What "students of that generation craved was, not a mere revived orthodoxy, but a theology which could adjust itself to a more rational and **critical** view of the Bible" (Cheyne, p. 58).

Higher Critics say that they want "to cultivate the critical spirit in young students..." (Cheyne, p. 338). "That he was disrespectful to orthodox explanations of Old Testament problems, and that he indulged in mirth-provoking sallies in his lectures on Church history, is certain," reports Cheyne. One fellow higher critic said, "The peals of laughter with which his

rationalistic sallies were greeted were therefore no proof that Gesenius was injuring the faith of his students, or hurting their religious feelings. Exceptions of course there may have been. Harless appears to have been one of those who were painfully shocked by Gesenius; Krummacher was another; and the American student Hodge…was a third…In fact, the theological and philosophical superficiality of the lively little man…was only too obvious" (Cheyne, pp. 57, 58).

"That lightness of tone which had the appearance of frivolity in a Church history lecture" would make students conclude, with other higher critics that "**Gesenius was not too devout**" (Cheyne, p. 59).

Gesenius' Work Critiqued by Leading Hebraists:

- The world's other leading Hebrew lexicographer, at the time, Heinrich Ewald, said of Gesenius' works, "[H]is grammar is still altogether **unscientific**, useless, superficial, unsatisfactory, and **misleading**…" (Miller, p. 20). (Ewald was a Bible critic also.) (Later editions of *Gesenius' Hebrew Grammar* access the corrupt notes in "R. Kittel's *Biblia Hebraica,*" as well as false etymologies (Oxford University Press, 1980 reprint, pp. v, 2-5).)
- Another reviewer, Johann "Faesi also found many instances in which Gesenius did not approach the correct fundamental meaning of the root" (Miller, p. 42). "The work, as Faesi shows, abounded in all kinds of mistakes in citations, quotations, and references" (Miller, p. 43).
- Regarding the 'L' sound, Gesenius was found to "give to the Hebrew what it is not known to possess" in some cases (Miller, p. 48).

Gesenius' Lexicon's Corrupt Sources — especially Arabic!

- Drawing ideas from pagan nations, "Gesenius warns against the exclusive use of the Hebrew of the Old Testament for meanings of words. Stock and Gousset had tried to explain Hebrew from its manifestations in the Old Testament only…," which is *the* correct and historical method (Miller, p. 23).
- Gesenius thought that "The Alexandrian Version often gives a meaning to a Hebrew word which has been lost in later Hebrew, but is still found in the **Arabic**" (Miller, p. 23). Gesenius also referred to the Syriac Version and Jerome's Latin (Miller, p. 24). He subscribed to the idea that there were cognate languages, from nations such as Syria, Babylon, and the Samaritans. These languages included, among others, Canaanitic, Chaldaic, Aramaic, Sabaean, and **Arabic**. Bible students will take note that these were THE pagans whose 'ways' and means were forbidden to the Hebrews. Therefore their usages of certain words cannot be applied to the *Holy* Bible (Miller, p. 26). Gesenius used these "dialects" "to determine and illustrate the meanings" of words (Miller, p. 27). Should we ask a pagan what 'love' means?
- Gesenius believed that "A lexicographer must also study…**myth**ology, all must be taken into account in Hebrew word-study"; the Bible warns against consulting "cunningly devised fables" (Miller, p. 28).
- "Some of Gesenius' primary meanings were not the result of a careful comparison of the Hebrew, but were taken over directly from the cognate tongues…he simply took over an **Arabic** meaning and tried to develop the Hebrew meaning from it…Some of his primary **meanings** are, of course, little more than **guesses**…" (Miller, p. 50).
- "The fact that Gesenius' Lexicon was in German," then translated into Latin and later into English allows a further

distortion of the meanings (Miller, pp. 52, 95, 97). "Caspari also called attention to the fact that the German equivalent for Hebrew words were often not so exact as they should be" (Miller, p. 88).

- Gesenius' Lexicon was later edited by others. "Dietrich quite often went too far in the use of the **Arabic**, and took from it some very uncertain primary meanings for the Hebrew" (Miller, p. 60).
- ""Hebrew lexicography," said Delitzsch, "has been made the slave of the **Arabic**"" (Miller, p. 91).
- Gesenius is known for his "**correction** of the [Hebrew] **text**" (read 'corruption') (Cheyne, p.63- 64).
- Dietrich and Gesenius often had "two opposing views," showing that 'meaning' is not scientific (Miller, p. 61).

Gesenius' Later Editions *Worsen*

Various editors have altered the original Gesenius lexicon. "The Biblical theology of this lexicon was strongly influenced by the **unsound theories** of these men" Edward Frederick Miller, *The Influence of Gesenius on Hebrew Lexicography*, NY: AMS Press, 1966, p. 81).

- Later editors, Muehlau and Volck further "disagreed" (Miller, p. 62). Some words were given "a new fundamental meaning" (Miller, p. 66). Scholars "severely criticized" subsequent editions in "scathing terms" (Miller, p. 68). *The American Journal of Philology* "did not fail to state the demerits of the lexicon" (1883, 343 ff). The lexicon "made no distinction between doubtful and ascertained cases, even listing words that do not exist at all." "The result of this wrong method was that many words received a primary **meaning that was utterly false**...Fanciful etymologies were given with great assurance" (Miller, p. 70). Siegfried noted where it was "overwhelmed by this mass of speculation...", "The editors gave to a root a primary meaning, and then developed

almost any meaning they pleased from it." "By developing the meanings in this haphazard fashion" later editors corrupted it even further (Miller, p. 71).

- The editions sound like the Muslim ***Koran***, not the Holy Bible. "The editors continued to overstress the **Arabic** by giving to Hebrew roots untenable primary meanings" (Miller, p. 73).
- "Much of the old untenable material was therefore retained together with the new explanation from the Assyrian" (Miller, p. 74). Even Delitzsch said the new editors "hindered sound etymology by their unscientific method...hasty and haphazard fashion...[T]hey had inherited many wrong primaries and developed meanings from Gesenius and Dietrich." "Although the lexicon left the hands of Muehlau and Volck in a most imperfect state, its popularity did not wane disastrously" (Miller, p. 76).
- Frants Buhl edited the next six editions. He "dropped many of the primary meanings that are found in the preceding edition" (Miller, p. 79). "He introduced the critical views of scholars on the text. He called attention to many of the words of the Masoretic text whose soundness had been questioned..." (Miller, p. 80). "Not only were the true meanings clouded by the use of synonyms, but in Gen. Ed 16 [Gesenius Edition 16] **wrong meanings** were often added to correct ones...Some of these inexact and **wrong meanings were due to a careless use of the German**..." (Miller, pp. 90-91). "Quite naturally a wrong primary meaning upset all of the developed meaning" (Miller, p. 91).
- "The suggestion had been offered to include words that had been arrived at by conjecture [guessing], in the Lexicon. But the editor felt that this should not be done in the lexicon proper. The difficulty in selecting those words which should be included and those which should be excluded would be

too great" (Miller, p. 85). "The list of words arrived at by conjecture, given at the end of the lexicon, was almost doubled in this edition" (Miller, p. 86).

- Delitzsch observed that "many roots were given in the lexicon which cannot actually be proved to exist in the Hebrew" (Miller, p. 89).
- When W. Max Müller (Mr. New Age) put his thoughts in the 15th edition, the serpent slipped in even further (see chapter 8 for details; Miller, p. 77).

Gesenius' Corrupt Hebrew Text

- Gesenius believed that sometimes, "The lexicographer must decide the correct reading of a corruption in the [Hebrew] text..." (Miller, pp. 27-28).
- Gesenius believed that the Hebrew text itself was only carefully transcribed "at a later period only" (Miller, p. 28).
- Faesi showed that Gesenius "...did not give...all the variants of the ketib and the keri" [differences in Hebrew editions wherein the margin and the text were variously switched] (Miller, p. 42). Such omissions give his reader the false impression that the KJV is in error.

The following chapter, about Gesenius' subsequent English editors, Brown, Driver, and Briggs, exposes the heretical hands into which his already deviant lexicon fell. His unbelieving German words waxed even worse, when molded by these English-speaking heretics.

Hebrew Lexicon by Member of the Corrupt Westcott-Hort *Revised Version* Committee of 1881:

BROWN, DRIVER, BRIGGS
Hebrew-English Lexicon

The Faculty at the time of the Briggs trials: l. to r: Thomas S. Hastings, Francis Brown, Philip Schaff, Charles A. Briggs, W. G. T. Shedd, Marvin R. Vincent, George L. Prentiss.

Chapter 25

Brown, Driver, and Briggs

Hebrew-English Lexicon Based Upon Gesenius

Charles A. Briggs in 1886.

SUMMARY
Brown, Driver, & Briggs *Hebrew-English Lexicon*

- Francis Brown, S.R. Driver, and Charles Augustus Briggs edited the Robinson-Gesenius Lexicon for the English reader. It is called, *A Hebrew and English Lexicon of the Old Testament* or the BDB or GBDB (London: Oxford University Press, 1907).
- It is the lexicon behind ALL Hebrew Bible study, lexicons, software, and new versions (Vine, NIV etc).
- When you hear, "That word in Hebrew means…", the meaning comes from Brown, Driver, and Briggs, or a volume that is based upon it.
- All three men were higher critics and denied the inspiration of the Bible.
- S.R. Driver was a member of the 1881 Westcott and Hort *Revised Version* Committee.
- Briggs delivered a speech entitled, "How May We Become More Truly Catholic?". Mark Massa says, "Rome, Briggs assured his listeners, "can teach us many things we ought to learn"" (Massa, *Charles*, p. 132).
- Harvard University has published the Jesuit exposé revealing that Briggs and Driver were a part of a "Plot" in connection with the Pope.

Charles Augustus Briggs

The Battle for the Bible warns,

> "Briggs labors were to produce results for **evil** that exceeded his wildest expectations" (Harold Lindsell, Grand Rapids, MI: Zondervan, 1976, p. 186).

The NIV editor, Kenneth Barker, cites the Brown, Driver, and Briggs *Hebrew-English Lexicon* as one of the "works referred to" to support his NIV. When this lexicon is used to find 'so-called 'definitions' of Bible words, one merely unearths the words from the old RV and today's NIV. Lexicographer Frederick Danker says of the Brown, Driver, and Briggs *Hebrew-English Lexicon*, "BDB" "relies too much on word meanings of the RV," which sprung from the dark heart of child molester C.J. Vaughan and other RV committee libertines (Kenneth Barker, *The Accuracy of the NIV*, Grand Rapids, MI: Baker Books, 1996, pp. 7, 22, 93, 112 et al.; Frederick W. Danker, *Multipurpose Tools for Bible Study*, Minneapolis: Fortress Press, 1993, p. 106).

As one of the *Founders of Old Testament* ***Criticism***, Briggs did "promote the cause of international Bible-**criticism**" (T.K. Cheyne, *Founders of Old Testament Criticism*, London: Methuen & Co., 1893, p. 229). "[T]he English Gesenius by Brown, Driver, and Briggs" received criticism from Delitzsch who said, "many roots were given in the lexicon which cannot actually be proved to exist in the Hebrew" (Edward Frederick Miller, *The Influence of Gesenius on Hebrew Lexicography*, Columbia University Press, 1927, reprinted NY: AMS Press Inc., 1966, p. 89). "Not only were true meanings clouded," but "wrong meanings were often added to correct ones." "[T]he entire root, as well as a hundred others, were dealt with in a wrong manner...Quite naturally a wrong primary meaning upset all the developed meanings" (Miller, pp. 90, 91, 100, etc.). The Jesuit priest, Mark Massa S.J., boasts that the Brown, Driver, and Briggs "lexicon represents Briggs's biblical **critical** abilities..." (Mark Stephen Massa,

S.J., *Charles Augustus Briggs and the Crisis of Historical Criticism*, Minneapolis: Fortress Press, 1990, p. 126).

Muslim *Koran* or Holy Bible

Should we trust the English Holy Bible or the Muslim Arabic **Koran**? Brown, Driver, and Briggs opt for the Koran. "The editors were influenced by the Arabic in the determination of primary meanings and their developments..." Delitzsch said they had become a "**slave of the Arabic**" and he noted places where "the Arabic had been wrongly applied" (Miller, pp. 100, 91).

Briggs Says Christ Was "Not Informed"

The Holy Bible states that David penned the Psalms; Jesus Christ said that David penned the Psalms. Briggs believes that both are wrong. According to Briggs, David did not write the Psalms ascribed to him. When confronted with verses where the Bible explicitly states, "And Jesus answered...For David himself said by the Holy Ghost..." (Mark 12:36), Briggs responded saying Jesus was wrong and did not have access to today's Higher Criticisms. Briggs says,

> "There was no reason why Jesus as a teacher should have come to any other opinion on this subject than his contemporaries held...He was doubtless not informed as to matters of criticism which did not confront him in his day. We cannot, therefore, regard this single statement of Jesus as decisive of the authorship of Ps. 110...With the rise of the Higher Criticism, the traditional opinion as to the Davidic authorship of the Psalter was questioned, and soon abandoned by all critics" (Charles A. Briggs, *The International Critical Commentary, The Book of Psalms*, NY: Scribners Sons, 1914, pp. lv., lvi, lvii).

Imagine someone this theologically mixed-up contributing, as he states, "**my** work on the **theological terms** of the new edition of Robinson's Gesenius' *Hebrew Lexicon*, BDB" (Briggs, *Critical Commentary: Psalms,* p. vii). The BDB Lexicon's preface states that "Professor Briggs" prepared the articles on "terms important to Old Testament Religion, Theology, and Psychology, and words related to these" (*A Hebrew and English Lexicon of the Old Testament*, Francis Brown, S.R. Driver, and Charles A. Briggs, London: Oxford University Press, 1907, p. ix). As this chapter will document, Charles Briggs was *less* qualified to write on theology than a Sunday school child, far less to be *the* final authority for Bible believers.

In 1889 Briggs wrote, *Whither? A Theological Question for the Times*. "In it he went hammer and tongs against biblical inerrancy." In it he castigated Evangelist D.L. Moody, calling him and his followers "crude in their theology." Briggs said "There can be no doubt that recent criticisms have considerably weakened the evidence from miracles and predictive prophecy." Echoing the motto of Luciferian, Madame Blavatsky ("There is no religion higher than truth"), he said "Truth is the most precious possession." Conversely, the Bible says, "Thy word is truth" (John 17:17) (Lindsell, pp. 186, 187; Charles Augustus Briggs, *Whither? A Theological Question for the Times*, New York: Scribner's, 1889, pp. 3, 279). Briggs's definition of 'truth' is exposed in the following pages.

Briggs's Corrupt Hebrew Text Omits "the Son"

Briggs preferred a Hebrew text that was "not so slavish in its adherence to the Masoretic text" (*Critical Commentary: Psalms,* p. viii). He said, "...I have made a complete lexicon of the Psalter, based on a **revised** Hebrew text..." (Briggs, *Critical Commentary: Psalms*, p. vii). He added in reference to currently printed Bibles, "I have not hesitated to forsake them in order to conform to that original which I have determined by the principles of textual criticism" (Briggs, *Critical Commentary: Psalms,* p. viii).

An example of 'his' ideas about the Hebrew text and its translation can be seen in Psalm 2:12. Here he would omit the Son of God completely. The King James Bible says, "Kiss the Son…"; Briggs says, "Kiss sincerely…" (Briggs, *Critical Commentary: Psalms*, p. 17). His *Critical Commentary* states that in the KJB reading, ""kiss the son," the Messiah, cannot be justified by usage or context, and is based on a misinterpretation due to Syriac and Aramaic influence" (Briggs, *Critical Commentary: Psalms*, p. 17).

Briggs's Bridge to pre-Nazi Germany

How did such heretical views about Christ come to bruise the soul of this once peach-faced young man, who at one time professed to be a Christian? Massa shows that Briggs lost his youthful faith in the Bible, when "he spent the year **"cramming his theological belly" with Greek."** The corrupt lexicons of that day and today always diminish their reader's view of the Holy Bible. (The slight of hand, wherein "biblical languages" are switched for the vernacular private interpretation seen in lexicons, deceived Briggs, as it has many others.)

Briggs later studied for a doctorate at the University of Berlin, working with A.E. Dorner, the professor of Higher **Criticism**. Carrying a "letter of introduction from Philip Schaff," Briggs went to Germany to study under the higher critics. In Germany, "…Briggs simply switched methodological allegiance to the new critical way…" There he received what he called "a new divine light." He said, "here is the center of my studies and my thought: to study the **human** nature of Jesus…" (Massa, *Charles*, pp. 28, 36, 37, 39, 42).

Briggs's contemporary promoter, Jesuit Mark Massa, says that "his later commitment to the ecumenical cause was far more decisively shaped by his studies in Germany." When he returned home from Germany, Briggs said, "What the Church

needs today is the strong meat of Calvinist, Augustinian" doctrine. Even Strong's encyclopedia says, "Calvin professes to be only a *borrower* from St. Augustine" a Catholic. "Jesuits were dispatched with all haste to serve, in the garb of Puritans, the cause of Rome" (McClintock and Strong, vol. 2, p. 42; vol. 4, p. 761). The Jesuits put on the robes of Calvinists, as Augustine's theology squeezed into 'Protestant' circles. "From the first, Briggs made no secret of his disdain for the millenarian cause..." Briggs wrote "attacking" the Biblical teaching that Christ will reign on the earth for one-thousand years (Massa, *Charles*, pp. 43, 48). In Briggs's mind, the Augustinian Catholics and the Augustinian Calvinists will join ranks in Augustine's *City of God*, to bring in their *own* kingdom, without Christ.

"But most decisive in shaping Brigg's mature ecumenical thinking was his introduction in Berlin to the historico-critical world view" (Massa, *Charles*, p. 113). "[A]s a result of his studies in Germany, he was already moving away from biblical orthodoxy" (Lindsell, p. 185). The anti-Semitic distain for the Old Testament, which flourished under Hitler, was seeded and taught in the seminaries of Germany when Briggs was there. (See *Theologians Under Hitler* by Robert Erickson and *New Age Bible Versions* by Gail Riplinger). Imagine traveling to Germany to study the Old Testament under Germans who hated both the Old Testament and the Hebrew people! These schools had an ulterior motive — to discredit the holy book of the Jewish people and divorce it from its God-inspired moorings.

Free the Masons

Philip Schaff, chairman of the American branch of the Westcott and Hort *Revised Version* committee and chairman of the *American Standard Version* committee, saw in Briggs a fellow ecumenist. Mark Massa, describes Schaff and Briggs as the "most" important proponents of the "incorporation" of

"Protestants" into "the Church **Catholic**" (Massa, *Charles*, pp. 44, 112; see *New Age Bible Versions*, chapter on Philip Schaff).

Chapters twenty-two and twenty three, on C.J. Vaughan, Temple Master, child molester, and RV committee member with Philip Schaff, attests to the involvement of Freemasons in changing the Bible. The Freemasons in London hosted and worked toward an ecumenical "alliance" of all religions, of which Briggs and Schaff were members.

> "Since its founding in August 1846, at London's **Freemason**'s Hall...Briggs had been impressed and encouraged at the 1873 alliance meeting in New York, and in August 1879, as a delegate to the Seventh General Conference in Basel, he wrote to his Union colleague and fellow delegate, Philip Schaff, that the need for the unified and certain voice of the alliance had never been more urgent than at that moment..." (Massa, *Charles*, p. 49).

Briggs Infiltrates Seminary

The Charles A. Briggs Heresy Trial, by Carl E. Hatch, states that Berlin "turned the New Yorker into a fiery apostle of German theology...He caustically remarked that...his mission in life was to return to America and modernize theological studies in his own country. This he would attempt to do by disseminating German critical methods through American seminaries" (Carl E. Hatch, *The Charles A. Briggs Heresy Trial*, New York: Exposition Press, 1969, p. 23; Lindsell, p. 187). "...Schaff pushed for Briggs's appointment to the faculty" at the Unitarian led Union Theological Seminary. "Schaff approached Briggs in 1872 to translate and edit Karl Moll's *Commentary on the Psalms*..." (Massa, *Charles*, p. 44).

As a professor at Union Seminary in New York City, Briggs used his podium to declare war on the Bible. When Briggs lectured, "the positive response he got from the students indicated that he and others like him had been successful in imposing their views on the students" (Lindsell, p. 190). Harold Lindsell in his book, *The Battle for the Bible* said, "Briggs' labors were to produce results for evil that exceeded his wildest expectations" (Lindsell, p. 186).

Briggs said at the end of his life, "I have lived to see a large proportion of American scholars adopt essentially the views which I represent (Briggs, *Critical Commentary: Psalms*, p. viii). Sadly, no doubt, most media preachers, local pastors, and seminaries use Briggs' Hebrew Lexicon today. His unbelieving views about the Old Testament saturate his Lexicon. If teachers do not use the lexicon itself, they use a commentary or Hebrew reference book that cites his Lexicon. His corrupt lexicon saturates *all* Old Testament Hebrew study. The fact that all Hebrew lexicons and commentaries follow BDB entirely can be seen in their prefatory material. All cite Brown, Driver, and Briggs as their foundation and their constant and only reference.

Massa states, "Briggs argued in "The Theological Crisis" that he had sought to elucidate a religious and cultural crisis that was essentially neither biblical nor creedal, but far more troubling. This crisis involved the recognition that traditional religious ways of conceiving the universe were no longer viable, and that an entirely new theological world view was called for" (Massa, *Charles*, p. 91). Briggs's "call to arms," said, "We are at the beginning of a theological reformation that can no more be resisted than the flood of a great river. It is one of those movements that are long in preparing, but suddenly burst forth with irresistible might" (Massa, *Charles*, p. 82).

Briggs said Bible "Criticism is at work with knife and fire...and the springtime of a new age is about to come upon us" (as cited in Massa, *Charles*, p. 89).

Briggs - New Age Parliament of Religion: A Call Like 9/11

On September 11, a deathblow hit America's soul with the convening of the 1893 New Age World Parliament of Religions. The Luciferian led parliament was joined by Philip Schaff and Charles Briggs on the podium (*Neely's History of the Parliament of Religions*, Walter K. Houghton, ed., Chicago: F.T. Neely, 3rd edition, 1893, p. 22; the titles of the speeches given by Luciferians were the only ones in all CAPS in the printed program! See *New Age Bible Versions* for details).

It was here that Briggs gave one of his heretical speeches. The official history of the Parliament described its leaders: "...arm in arm, were President Bonney and [RC] Cardinal Gibbons..." They joined other Catholic, Buddhist and Hindu leadership. "In the center of the company, and seated in the huge chair of curiously wrought iron, was His Eminence James (Cardinal) Gibbons, magnificent in his robes of red...the high priest of the state religion of Japan was arrayed in flowing robes...Buddhist monks were attired in garments of white and yellow; an orange turban and robe made the [Hindu] Brahman conspicuous" (Neely's, p. 34).

These men, along with Briggs, joined Hindu Swami Vivekananda, Unitarians, such as Jenkin Lloyd Jones, Universalists, such as A.J. Canfield, Swedenborgian [Luciferian] L.P. Mercer, Theosophist [Luciferian] Annie Besant [editor of *Lucifer* magazine, who played the piano for B.F. Westcott at his Harrow boys' school sing-a-longs, under the direction of child molester and RV translator, C.J. Vaughan] and many others in what they called "the wondrously friendly Babel of our day" (Neely's, pp. 22-26, 36). Its goal was "The grounds for fraternal union in the religions of different people." "[G]reat

themes to be considered in this congress [include] ...Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism...evolution...and many other themes of absorbing interest." "[W]e seek in this congress to unite all religion..." (Neely's, pp. 38, 39, 40).

The Parliament's welcoming address exalted "Professor Max Müller of Oxford, who has been a friend of our movement and has sent a contribution to this parliament..." (Neely's, p. 42). Max Müller was a major contributor to the Brown, Driver and Briggs Lexicon (BDB), and was "added to the staff" for the 14th and 15th editions of the BDB Hebrew Lexicon. "The content and text of the lexicon underwent considerable change" under the evil eye of this new age syncretist, W. Max Müller (Miller, pp. 84, 78, 86; see chapters on Liddell and Dodgson for more information on Müller).

Briggs's Blasphemous Speech

I own the 1,000 page book which gives *all* of the speeches given at this new age Parliament of Religions. (More details about the Parliament are given in *New Age Bible Versions* in chapter 33.) Briggs's speech includes the following jabs at the Holy Bible,

> "We are obliged to admit that there are scientific errors in the Bible...Why should they be kept from misstatements, misconceptions, and errors in such respects?...There are historical mistakes in the Bible, mistakes of chronology and geography, discrepancies, and inconsistencies which can not be removed by any proper method of interpretation...There is no evidence that the writers of the scriptures received any of their history by revelation from

God. There is no evidence that the Divine Spirit corrected these narratives."

"Higher criticism recognizes faults of grammar, of rhetoric, and logic in the Hebrew and Greek scriptures…Higher criticism shows that most of the books were composed by unknown authors; that they passed through the hands of a considerable number of unknown editors. In this process of editing, arranging, subtraction, and reconstruction, extending through so many centuries, what evidence have we that these unknown editors were kept from error in all their work?"…"

"God did not speak Himself in the Bible except a few words recorded here and there…Did the human minds and pens always deliver the inerrant word?…How can an imperfect word, an imperfect sentence express the divine **truth**?...They received them by intuition, and framed them in imagination and fancy…Did the human mind receive it fully without any fault or shadow of error? Did the human mind add anything to it or color it? …How can we be sure of this when we see the same doctrine in such a variety of forms, all partial and all inadequate?"

"The religion of the Old Testament is a religion which includes some things hard to reconcile in an inerrant revelation….How could the true God prescribe such puerilities?...We cannot defend the morals of the Old Testament at all points…It does not harm the Christian to see the many imperfections, crudities, and errors of

> the more elementary instructions of the Old Testament..." (Neely's, pp. 292-297).

Briggs Denies Bible Inspiration

Belief in the inspiration of the scriptures is "positively dangerous," according to Briggs. Those who believe in inspiration, he charges, must not disturb the critics. Briggs said that if one can "find any comfort in verbal inspiration and the inerrancy of the Scriptures, we have no desire to disturb him, provided he holds these errors as private opinions and does not seek to impose them upon others..." (Briggs, *Whither*, p. 90). Briggs thought that any "inspiration" extended only to the Bible's *spirit*, "not to its external words and meanings" (Massa, *Charles*, p. 63). Today, students and church members, who believe that *their Holy Bible* is inspired, are likewise charged to keep such 'ignorant' and "dangerous" ideas "private."

Briggs said to his students in chapel the year before his Hebrew Lexicon was released to the public,

> "The Bible...has no magical value in it, and there is no halo enclosing it...It will not guard a home from fire half as well as holy water. The Bible, as a book, is paper, print, and binding – nothing more...**There is nothing divine in the text**..." (Hatch, p. 33).

Briggs said the Bible should not become an "idol" (Massa, *Charles*, pp. 633; see *Which Bible Is God's Word* by Gail Riplinger for an answer to this charge.). *Who* is echoing Briggs's words today?

He said further,

> "I shall venture to affirm that there are **errors in the Scriptures** that no one has been able to

> explain away; and even the idea and theory that they were not in the original texts is sheer assumption! If such errors destroy the authority of the Bible, it is already destroyed for historians. Men cannot shut their eyes to **truth** and fact. The Bible itself nowhere makes the claim that it is inerrant. Nor do the creeds of the Church sanction such a theory. Indeed, **the theory that the Bible is inerrant is the ghost of modern evangelicalism to frighten children**" (Hatch, p. 33).

Briggs's chapel speech to students denied that Moses, David, Ezra, Jeremiah, Solomon, and Isaiah were God's penmen. Briggs chided;

> "Moses and David were not more inspired than Confucius and Sakya Muni…Traditionalists are crying out that it ["Higher Criticism"] is destroying the Bible, because it is exposing their fallacies and follies…It may be regarded as the certain result of the science of Higher Criticism that Moses did not write the Pentateuch or Job; Ezra did not write Chronicles, Ezra or Nehemiah; Jeremiah did not write the Kings or Lamentations; David did not write the Psalter…Solomon did not write the Song of Songs or Ecclesiastes, and only a portion of the Proverbs; Isaiah did not write half of the book that bears his name. The great mass of the Old Testament was written by authors whose names or connection with their writings are lost in oblivion" (Hatch, pp. 34, 35).

Briggs ended his Chapel message charging,

> "We have undermined the breastworks of Traditionalism; **let us blow them to atoms**. We have forged our way through obstructions; **let us remove them now from the face of the earth…Criticism is at work everywhere with knife and fire!** Let us cut down everything…the spring time of a new age is about to come upon us" (Hatch, pp. 34, 35 et. al).

The students had been well brainwashed and they gave him a great ovation. Briggs said, "the war had begun." Today, with the Brown, Driver, and Briggs *Hebrew English Lexicon* in every pastor's office, it is clear that Briggs has won (Lindsell, p. 190).

The inaugural address given by Briggs at his induction to his new professorship at Union Seminary was his call to arms. "[I]mmediately after Briggs's inaugural address, liberal ministers and professors organized a secret fraternity called Chi Alpha. The sole purpose of this intellectual club was to 'convert young, orthodox ministers' newly arrived in the area to liberal theology." The New York *Sun* observed that "an ever increasing number of young orthodox ministers are becoming infected…" Bible Criticism is responsible for "capturing all but a few bastions of fundamentalist resistance…" This was written in 1969. **The 'fundamentalist resistance' now uses the Brown Driver, and Briggs Hebrew Lexicon.** "If the foundations be destroyed, what can the righteous do" (Hatch, p. 32; Lindsell, pp. 188, 189, 190, 194, 195). Even the babes in the pews now naively want to know 'what the Hebrew says,' [really, 'what Briggs said'].

Briggs's Heresy Trials

It was not long before Briggs was tried and convicted of heresy by his own liberal denomination. The Presbyterian church tried Briggs for heresy and "refused his appointment at

the seminary" (Lindsell, p. 192). "The committee found Briggs's inaugural address to be **theologically unsound** on a number of crucial points." "In its meeting in 1893 in Washington D.C., the General Assembly excommunicated Briggs from the church...Six years later Briggs was ordained a priest in the Protestant Episcopal Church" (Lindsell, pp. 194-195).

The encyclopedia, written by Schaff himself, concurs saying, "In 1892 he was tried for heresy by the Presbytery of New York...[t]he following year he was suspended by the General Assembly. In 1899 he was ordained to the priesthood by the Protestant Episcopal Church" (*The Schaff-Herzog Encyclopedia*, vol, II, pp. 270, 271). "[H]e became known as a vigorous exponent of Higher Criticism of the OT..." (See s.v. *Oxford Dictionary of the Christian Church*, 2nd ed.). "Conservative Presbyterians objected to his scholarly work in Old Testament criticism;" (see his citation in *Dictionary of American Religious Biography*, Henry Warner Bowden, Westport, CT: Greenwood Press, 1977).

At first, "The "legal casuistry" utilized by Briggs to get his obviously heterodox positions dismissed by the presbytery had convinced both Birch and Shedd that a vast conspiracy to subvert the life and belief of their church was being waged under the crafty hands of Briggs himself" (Massa, *Charles*, p. 100).

However, the board of directors of Union Seminary defied this verdict and continued his professorship. Briggs was again tried by the New York Presbytery for heresy. He refused to attend the hearings.

The ***Dictionary of Heresy Trials in American History*** is written with the collaboration of historians from the Universities of Princeton, Stanford, Columbia, and Duke, as well as the University of Chicago, the University of Maryland, the University of California, the University of Pennsylvania,

and other highly respected universities. Charles Augustus Briggs is paramount among the mere fifty 'heretics' whose beliefs shocked their contemporaries enough to bring them to trial and thereby merit inclusion in this hall of shame. The following excerpts from that book recount the secular record of Briggs's trial for heresy:

> "The man most closely associated with the critical method of biblical study was Charles Augustus Briggs" (*Dictionary of Heresy Trials in America*, George H. Shriver, ed., Westport, CT: Greenwood Press, 1997, p. 46).
>
> "Briggs in the second article [for the *Presbyterian Review*] dismissed both the doctrine of verbal inspiration and the notion of original autographs. Instead, he acknowledged the presence of errors and inconsistencies in the biblical text" (p. 47).
>
> "During the 1880s Briggs had gained recognition for both his support of biblical criticism and his views favoring the revision [of the Confession of Faith] movement. This had increasingly aroused the suspicion of the conservative faction of the Presbyterian Church" (p. 48).
>
> "He [Briggs] then posed six **barriers** that had restricted the **human** approach to the Scriptures. These included superstition, **verbal inspiration, authenticity of the Scriptures, inerrancy**, violation of the laws of nature (required for all miracles), and minute prediction…" (p. 48).
>
> "A seven-member committee…specified three areas in which the inaugural [Briggs's speech] ran counter to the Confession of Faith. These were (1) equating the Bible, the church, and the reason as coordinate [equal] fountains of divine authority; (2) rejecting the inerrancy of the original autographs of Holy Scripture; and (3) holding that progressive sanctification **after death** was both biblical and church doctrine" (p. 49).
>
> "On 5 October 1892 the New York Presbytery's Committee charged with preparing the case against Briggs returned **two charges of heresy:** (1) with teaching doctrines that conflict irreconcilably with and are contrary to the cardinal doctrines taught in the Holy

Scriptures...that the Scriptures of the Old and New Testaments are the only infallible rule of faith and practice; with teaching a doctrine of the character, state, and sanctification of believers after death, which irreconcilably conflicts with and is contrary with the Holy Scriptures..." (p. 50).

"On November 9, the Presbytery of New York assembled to consider the logistics of the forthcoming trial and to receive the amended charges and specifications of the prosecuting committee. The two original charges were now expanded to eight:

1.) With teaching that Reason is the fountain of divine authority which may and does savingly enlighten men, even such men as reject the Scriptures as the authoritative proclamation of the will of God and reject also the way of salvation through the mediation and sacrifice of the Son of God as revealed therein....
2.) With teaching that the Church is a fountain of divine authority which, apart from the Holy Scripture, may and does savingly enlighten men....
3.) With teaching that errors have existed in the original text of the Holy Scripture, as it came from its authors....
4.) With teaching that many of the Old Testament predictions have been reversed by history, and that the great body of Messianic prediction has not been and cannot be fulfilled....
5.) With teaching that Moses is not the author of the Pentateuch....
6.) With teaching that Isaiah is not the author of half of the book that bears his name....
7.) With teaching that the processes of redemption extend to the world to come in the case of many who die in sin....
8.) With teaching that Sanctification is not complete at death...." (pp. 51-52).

"The trial began on November 28, with Briggs's evaluation of the amended charges before the court."

> "He [Briggs] insisted, "You cannot exact of me that I shall say there are no errors in Holy Scripture…"
>
> **"The chairman of the prosecution committee had argued in his opening statement regarding Scripture: "God is the arranger of its clauses, the chooser of its terms, and the speller of its words so that the text in its letters, words, or clauses is just as divine as the thought"** (p. 52).
>
> "Briggs contended that the church had never held that Moses was the author of the Pentateuch" (p. 53).
>
> "Briggs held that at death the souls of believers entered the middle state in which each soul was made perfect in holiness over a period of time through progressive sanctification" (p. 53).
>
> "When this committee interviewed Briggs, he refused to retract any of his views…"

In the end Briggs lost the case, which concluded,

> " this General Assembly finds that Charles A. Briggs has uttered, taught and propagated views, doctrines and teachings as set forth in the said charges contrary to the essential doctrine of Holy Scripture and the Standards, and in violation of his ordination vow….wherefore this General Assembly does hereby **suspend** Charles A. Briggs, the said Appellee, from the office of minister in the Presbyterian Church in the United States of America, until such time as he shall give satisfactory evidence of repentance to the General Assembly of the violation by him of the said ordination vow" (as cited in Massa, *Charles*, p. 109).
>
> "The Assembly also adopted a report pertaining to Union Seminary that deplored Union's action in retaining Briggs

> on the faculty after the Assembly had disapproved his appointment..." (p. 56).

His case was "one of the most important in the history of the church, by reason of its great and dangerous errors" (Massa, *Charles*, p. 99).

> "Everyone on the committee appointed by the presbytery had agreed that basic evangelical values had been assaulted by Briggs's inaugural address, assaulted so violently that the word "heresy" seemed the only one strong enough to designate the views that caused such disquiet. McIlvaine likewise reported that it was Briggs's statements about Scripture and its authority that were particularly offensive to everyone on the committee" (Massa, *Charles*, p. 93).

Briggs's uncle, Marvin Briggs, told his nephew,

> "Let the mocking be all done by the chief priests and scribes of the Washington Assembly. They will stone you if they can;
>
> **But their children will build your sepulcher**
> (Briggs's Transcript, IX, 3, #4821, 20 May 1893; Shriver, p. 56).

His uncle was right. Today men have forgotten his *heresies* and search his *Hebrew-English Lexicon,* only to unearth Briggs's century-old heresies.

The *Dictionary of Heresy Trials* concludes their discourse on Briggs by saying, "He was received into the priesthood of the Episcopal Church in 1899...The heresy trial had done more in two years to spread Briggs's views on higher criticism than he could have accomplished in a lifetime. Undoubtedly, much

of the **ecumenical** concern that has remained the hallmark of Union Seminary can be traced to his influence" (Shriver, pp. 56-57).

The Briggs-Catholic "Plot" Revealed by a Jesuit in the *Harvard Theological Review*

Jesuit priest Mark S. Massa, S.J., writing for the *Harvard Theological Review*, exposes Briggs's "Plot" in conjunction with the Pope. The 1988 article was entitled, "*Mediating Modernism": Charles Briggs, Catholic Modernism and an Ecumenical* ***"Plot."*** The Jesuit theologian and the *Harvard Theological Review* called it a "Plot." Briggs incited great alarm among true Christians at that time. Massa reveals,

> "These fears, however, were built on far more solid foundations, for **Briggs was indeed involved in the kind of conspiracy with members of the Roman church** that appeared to justify the darkest fears of his and his methods' detractors (Massa, *Charles*, p. 135).

The Jesuit began his revealing article telling readers of the famous "Briggs Case," as an event for marking that cultural moment when American mainline Protestants, mostly kicking and screaming, began to confront officially the higher criticism of the Bible." The Jesuit called the "heresy trial"..."the most notorious event in 19th century American church history..." He added,

> "This vote was of some historical moment, as it adumbrated the range of issues between Protestant "fundamentalists" and "modernists" over biblical interpretation that would define much of American religious history in the decades ahead...the older "two-story"*

> evangelical world view that underlay so much of American culture confronted the ...developmental model of reality advanced by historical criticism."

Briggs, with his criticism of the Bible, battled the "fundamentalists" and "evangelical" Christians. Today *BDB Hebrew Lexicon* users are unaware of Briggs's reputation. However, his trial was "featured on the front page of almost every American newspaper of the day" (Mark S. Massa, S.J., ""Mediating Modernism": Charles Briggs, Catholic Modernism and an Ecumenical **"Plot,""** *Harvard Theological Review,* 81:4, 1988, pp. 413-414, 414 n3 (*Briggs held to a humanistic "evolutionary understanding of revelation" rather that a "two-story model," that is, revelation from God to man via the Bible).

The *Harvard Review* article tells the story behind Briggs's "attraction to the ecumenical cause" and reveals, "Briggs's efforts in the ecumenical cause, where he took part in one of the stranger episodes in Protestant-Catholic relations in our century." "Briggs believed that he had discovered incontrovertible scientific proof for the ideal of one holy church..." (Massa, "Mediating," pp. 414, 415). The *Harvard Theological Review* tells the story:

> "Briggs sought an introduction to the circle of this Catholic critical movement when he **arrived in Rome** on academic sabbatical from Union Seminary in the fall of 1901. He immediately called on Denis O'Connell, an American Catholic prelate with considerable political contacts as well as distinct progressive leanings...Through O'Connell Briggs met, on 19 November 1901, the "lay bishop of the Catholic modernists" the Baron Friedrich von Hügel...credited with engineering the entire Catholic modernist movement...[I]f his critical

> program proved to be too dangerous for overt campaigning, then other, less overt methods had to be brought into play to ensure its eventual victory within the Church. And it was precisely here that the baron's famous American visitor would eventually prove to be of special value…Briggs was euphoric after the meeting: here was the bridge for reuniting Protestant and Catholic Christians into one body, a bridge resting firmly on the sure supports of historical criticism…" (Massa, "Mediating," pp. 418-419).

> "Briggs returned to America from Rome renewed in his commitment to church union based on historical criticism, and immediately penned an essay entitled "*Catholic – The Name and the Thing*"…Briggs announced to an undoubtedly horrified liberal Protestant readership that there could be no doubt that…

> "The Roman Catholic Church of our day is the heir by unbroken descent to the Roman catholic church of the second century…"" (Massa, "Mediating," p. 419; Massa, *Charles*, p. 130).

Briggs desired "breaking down all denominational lines" and a "recatholization" (Massa, "Mediating," p. 419).

> "The response – perhaps "outcry" is a better word – that greeted Briggs's article showed how much anti-Catholic fear lurked just below the surface of even so liberal a readership as that of the University of Chicago's *American Journal.* But Briggs's firm belief in the modernist cause itself as the likeliest bridge for reuniting Christ's

> divided flock remained undiminished, and provided the motivating force for an ecumenical campaign that was just beginning" (Massa, "Mediating," p. 419).

Wealthy Catholic, Baron Von Hügel, "supported and sponsored the modernist movement." Therefore it was no surprise that Briggs got a new "endowed" position and was "granted a year's leave of absence from Union Seminary to prepare for his new position, a year that found him in Europe, in the thick of the theological maelstrom exercising the Roman Church" (Massa, "Mediating," pp. 418, 419, 420). "[W]ord of the leave found Briggs already in Rome. For Briggs had displayed a deepening interest in a movement gathering strength within the Roman church at the turn of the century, a movement of modernist scholars committed to the same critical agenda as their liberal Protestant brethren. Thus began, in the fall of 1901, one of the more interesting episodes in the history of Protestant-Catholic relations." Briggs recognized "the ecumenical possibilities of such a movement." (Massa, *Charles*, pp. 126-127, 128). The *Harvard Theological Review* continues discussing "his long-held belief that Catholic and Protestant modernists represented various divisions of the same army…" (Massa, "Mediating," p. 420).

Briggs and the Pope

Briggs's zeal for Catholicism was –

> "…fueled by a personal audience with Pope Pius X, an interview that had been arranged by Roman theologian Giovanni Genocchi. Genocchi was a Catholic biblical scholar of decidedly progressive sentiments with whom Briggs had carried on a regular correspondence since his first visit to Rome three years before, a Roman

> "insider" who would become Briggs's informant on Vatican intrigue in the troubled days ahead. The papal interview as Briggs reported it to his daughter, was a "delightful" one in which he and the pontiff talked "in a most friendly way and in the frankest manner about…Reunion, etc..." "Christians "outside the walls" would be forced to reevaluate their "schismatic" stance toward the Chair of Peter" (Massa, pp. 420, 421; also see **"Dr. Briggs Sees Pope,"** ***New York Times*****, 13 May 1905**).

> "Within a month of the papal interview, Briggs published an article for the *London Expositor*…Loisy [a Catholic priest and professor], Briggs argued, had quite correctly observed that **there was not sufficient historical evidence to prove definitively that Jesus had taught his own divinity**, that he had risen physically from the dead…Loisy based these conclusions, Briggs announced, on critical scholarship above reproach" (Massa, "Mediating," p. 420).

Massa says, **"The coming Christianity would be built equally by Protestant and Catholic scholars using critical methods."** (Massa, *Charles*, pp. 129, 133). He closes saying, **"Briggs promised that the application of critical methods to the most important institutional question before mainline Protestants – ecumenicism – would bring about the dissolution of the boundaries separating Protestants and Catholics"** (Massa, *Charles*, p. 134).

The *Harvard Theological Review* article, written by a Jesuit priest, titles its next section, **"A MODERNIST PLOT."** The plot thickens–

> "...[O]n 28 August, von Hügel had penned the first of several dozen long letters to Charles Briggs (marked **"strictly confidential"** across the top) in which he announced that Briggs stood "in quite an exceptional position to help; indeed, there is something of a duty on you to do in the affair whatever you can."

Baron von Hügel wrote to Briggs–

> "...[I]f we can get, say by October 1-15, some three or four solid and emphatic non-Roman Catholic denunciations [of those supporting the Mosaic authorship of the Pentateuch]...kept scrupulously respectful to Rome...this will, my friend, save us all from the misfortune of having such impossibilities solemnly tied upon our anyhow much-burdened backs."

> "Briggs responded from Italy on 4 September, offering both his wholehearted support and the letter requested by von Hügel;"

> "He reported that Briggs's letter would "suit"..."but there was one material change that had to be made:" "I feel that this letter ought to appear as an inquiry from you to me – you are amazed and indignant, etc., at this impossible decision [calling the Pentateuch "genuinely Mosaic"], and you, a life-long student and leading authority on the very subject; and though not a Roman Catholic, yet a man full of respect for and sympathy with Rome at her best, wants to know from me, a Roman Catholic Old Testament scholar and friend, what on earth the

> thing means. **But it must not look in any way as if I began the discussion**; it is you who do so.
>
> It is most important that this should **appear** non-prompted…" [emphasis mine]
>
> "Briggs letter (after careful editing by von Hügel) opened the work as a query about the recent decree" (Massa, "Mediating," pp. 422, 423, 424).

The *Harvard Theological Review* article concluded that, "This rather amazing" letter "demands something of a revision" in the thinking of those who "generally overlook this remarkable sub rosa exchange" and deny any "plan" and "plot" between Catholic and Protestant leadership (Massa, "Mediating," p. 424).

> "…Briggs wrote to von Hügel reporting on a **secret** Paris meeting held with the French Protestant theologian Auguste Sabatier "and a number of liberal Catholics," where Briggs and Sabatier "became like brothers." Briggs announced that the consensus of all of those present was that Briggs should attempt to marshal support for the European modernists from the heretofore silent American scholarly world. Briggs himself (as one of the foremost liberal American scholars) was to issue the call and arouse the slumbering American Academic community. On his return to America, however, Briggs found only one collaborator in his plan: fellow ecumenical theorist Newman Smyth, who devoted several sections of *Passing Protestantism and Coming Catholicism* to Briggs's American "campaign"" (Massa, "Mediating," p. 426).

Briggs invited New York priest, "James Driscoll, a progressive Catholic theologian…to speak at Union Seminary…" (Massa, "Mediating," p. 426).

> "Briggs gradually realized that if there were to be an American outcry on behalf of the European Catholic Progressives, it would have to come from Protestant scholars. He therefore published "The Great Obstacle in the Way of a Reunion of Christendom" as a call to battle to American evangelicals. He argued that since the movement for church unity represented the most important theological movement of their age, **the primary concern of all Christians should be reunion with the "Mother of Churches""** (Massa, "Mediating," p. 426).

> "But Briggs strove to vindicate the true nature of the papacy in the eyes of fellow Protestants…A "platform of reconciliation" had to be pressed by Protestants, especially by Protestant scholars, Briggs announced, a platform that would constitute an ineluctable attraction to Rome, as it would promise the return of Protestant Christians to papal jurisdiction" (Massa, "Mediating," p. 427).

> "In June 1909 Briggs published what was, perhaps, his most cogent article on the battle then exercising conservatives and liberals of several communions. "Modernism Mediating the Coming Catholicism" in the *North American Review* represented more an extended reflection on the ideological battle in which he found

himself than a call to arms. Borrowing much of his argument from friend and fellow ecumenist Newman Smyth, whose *Passing Protestantism and Coming Catholicism* had just been published, Briggs noted that…" (Massa, "Mediating," pp. 427, 428).

> "…the Protestant scholastics and the Roman Curia see eye to eye in this fight. Progressive Protestants and Catholic modernists are linked up in the same ranks. It is no longer a battle between Protestants and Catholics…" (Charles Briggs, "Modernism Mediating the Coming Catholicism," *North Amercan Review* 187 (1908) 877-889, 879-880.)

Harvard Theological Review's article summarizes saying,

> "The involvement of Charles Briggs, an American Protestant modernist, in the European Catholic modernist affair offers the student of the twentieth-century religious history further data in the well-mined territory of the history of theological liberalism…Perhaps even more surprising for us – habituated as we are to thinking in "pre-" and "post-Vatican II" terms – is the amount of "ecumenical" discussion engaged in by Catholic scholars in the early years of the century: Briggs at Union and Driscoll at Dunwoodie Seminary…engaged in friendly (albeit quiet) theological discussions quite oblivious to denominational lines…The Briggs-von Hügel cooperation likewise raises questions about the juices that fueled the early

> ecumenical impulse in our century. For Briggs at least (one of the earliest ecumenical theorists, whose magnum opus, *Church Unity*, was among the first scholarly ecumenical works published in America) the modernist cause was central to the unitive impulse: Catholic and Protestant modernist scholars, working with the same critical principles and dedicated to similar critical ideals, appeared to embody the best hope for reuniting the divided churches of Christendom" (Massa, "Mediating," p. 429).

In 1904 Briggs delivered a speech entitled, "How May We Become More Truly Catholic?" The Jesuit, Mark Massa concludes, "Rome, Briggs assured his listeners, "can teach us many things we ought to learn"" (Massa, *Charles*, p. 132).

A Jesuit's History of Criticism & Briggs

The *Harvard Theological Review's* article, by Jesuit, Mark Massa S.J., was merely an addendum to Massa's lengthy Dissertation on Briggs, entitled *Charles Augustus Briggs and the Crisis of Historical Criticism.* This Catholic priest is enamored with Briggs, because of Briggs's promotion of Catholicism and his criticism of the Bible. Briggs said in his speech before the Church Unity Society, "the unity of the Christian Church is vastly more important than questions of theology." In 1895 Briggs was one of the ten founding members and the most sought after speaker for the "league for **Catholic** Unity," a movement whose intention was to "incorporate all American Christians – Protestant, Catholic, and Orthodox…" (Massa, *Charles*, pp. 117, 121, 122). Protestantism is based on the Bible and if the Bible can be diminished or destroyed, the authority of the Catholic church can be promoted. That is

precisely what a lexicon, such as the one by Brown, Driver, and Briggs, does.

Massa begins the Dissertation's Preface thanking friends for "...rounds of beer...while this work was being written" (Massa, *Charles*, p. xi). Massa gives a history of efforts to diminish the Bible and states that, "Briggs played a central role in the theological and ecclesiastical battles that led to the fragmentation of the American Protestant "establishment" into modernist and fundamentalism camps." Massa admits that the "critical study of the Bible" began with "Johann Semler," who did not believe what critics called the "rubbish of biblical fables and miracle stories" (Massa, *Charles*, pp. 1, 9). He "became a believer in alchemy." Consequently, "Semler's investigations into the character of the Old and New Test. texts likewise contributed to overturn the traditional idea of the inspiration of the Scriptures" (McClintock and Strong, vol. 9, p. 522). Massa cites Benjamin Jowett, Greek professor and friend of Liddell, as adding fuel to the Bible-burning fire, by insisting "that biblical scholars must ascertain what the authors of scriptural narratives **actually meant** to convey to their readers" (emphasis mine, Massa, *Charles*, p. 10). Massa admits, "This threat to the Bible is generally presented as having received most dramatic expression in Briggs's own 1891 inaugural address at Union Seminary..." (Massa, *Charles*, p. 21).

Jesuitical Writing

Massa says that Briggs swamped "conservatives" with a "mass of erudite and arcane details," so that they could not "reflect on the radical implications" of what Briggs said. His "brilliant rhetorical strategy" resulted in "confusion among his conservative opponents" and "masked the profound intellectual dichotomies" between Bible believers and Bible critics. This Jesuit calls Briggs "skillful and politically astute" (Massa, *Charles*, pp.

56, 62, 64). The *Presbyterian Journal* asserted that Briggs used "an immense fog bank" to "undermine the foundations of Christianity itself" (Massa, *Charles*, p. 101). Massa revealed that Briggs's book, like all good 'Jesuitical' writings, ""contained enough truth to make its errors dangerous" among the masses who read it." Massa calls Briggs's speech "the perfect propaganda tool…Briggs, and the critical methods that he championed, they averred, had launched a frontal assault on the foundation of Protestant culture – the Bible itself" (Massa, *Charles*, pp. 80, 90).

Massa admits that 'scholars' "incorporate varying amounts of criticism into their interpretations of Scripture, interpretations generally **confined to seminary classrooms**" (Massa, *Charles*, p. 74). This behind-closed-doors barrage continues in too many of today's Bible schools. Parent and student, beware; halt, Dr. Dalton Find-Fault, before yet another generation of preachers is ruined.

Reaction to Briggs

Massa admits that Briggs's views were "a frontal attack on America's "biblical civilization." Briggs received "sharp criticism from conservatives" and was charged with "conspiracy" (Massa, *Charles*, pp. 69, 67, 69). So extreme was Briggs that the *New York Times*, in its June 7, 1891 issue, reported that the "Briggs Case" involved "the source of a new type of religion, if not of a new type of church." The New York *Sun* warned of Briggs's "heresy's spreading" and the "laity being infected." It joined the *Catholic News* in asserting that Briggs was about to return to the "Mother of Churches." The *Independent* said Briggs will "spread more darkness than light." Two newspapers published Briggs's critical comments. "[T]he conservative response to both had been deeply critical and disapproving." Even the secular paper, *Mail and Express,* "published a bitter

editorial attack on both Union Seminary and Briggs as violators of their ordination oaths" (Massa, *Charles*, pp. 90, 82, 85, 96, 131). Massa admits that the "new Theology" met head on with "conservative lines of thought that opposed it (the latter being unified somewhat later and eventually labeled "fundamentalism...")" One must ask, 'Why are good fundamentalists using Briggs's lexicon and its unbelieving secular definitions?' (Massa, *Charles*, p. 47).

Briggs, Ladies, and Jesuits

When you read Briggs's *Lexicon*, you are reading Briggs *and his daughter*, "Emilie Grace Briggs, B.D., who has laboured with me on the Hebrew Lexicon..." They also worked together on *The International Critical Commentary: A Critical and Exegetical Commentary on the Book of Psalms* (Charles Augustus Briggs and Emilie Grace Briggs, Vol. 1, New York: Charles Scribner's Sons, 1914, p. ix). In their *Critical Commentary* on the book of Psalms, C.A. Briggs (and his daughter) said, "The commentary will show that Roman Catholic Commentators have rendered valuable service which has been too often neglected by modern Protestants;" (Briggs, *Critical Commentary: Psalms*, pp. vii-viii).

His other book, *The History of the Study of Theology,* is a *Who's Who* of Catholic Jesuits, monks, and Cardinals (Vol. 2, London: Duckworth & Co., 1916). It is not surprising that Massa, a Jesuit, would view Briggs in a friendly light. In Briggs's *History of the Study of Theology* he speaks glowingly of the Jesuits saying,

> "The chief aim of the order was missions to the heathen and **to heretics**. The methods were: pastoral care, preaching, and religious education...The colleges which they established, wherever they could get a foothold, became the

> chief seats of theological education for two centuries" (Briggs, *History*, p. 135).

Briggs said,

> "The founders of the **Jesuit** Order in their *Ratio Studiorum* combined the old learning with the new in more harmonious proportions and in better adjustments than did Melanchthon, Calvin, Ximenes or Eck [most were Protestant Reformers]...The **Jesuits** also united the theoretical and the practical in theology as these had never been united before; and while for two centuries, they trained the best scholars of Europe, they also trained the best preachers, pastors, teachers and missionaries...It is not surprising that such discipline in scholarship and in its practical use make them the most adroit and able scholars of Europe...It may be interesting here to note the rules of **Cardinal** Allen for the Seminary at Douai, in which priests were trained for the English mission. These rules of the year 1580 make the study of the Bible of fundamental importance, and **require Greek and Hebrew that the students may understand the Scriptures in the original texts**" (Briggs, *History*, pp. 136, 137, 140).

The Catholic hierarchy is always looking for a way to move the authority away *from* the Holy Bible onto something else, be it a priest, a vision, or a Greek or Hebrew language professor. Briggs's book on the *History of Theology* promotes this trail of misdirection toward language study in Greek and Hebrew. He cites all of the Catholic monks and pedants who

have recommended such study throughout history. He writes of Roger Bacon (1214-1294), a Catholic and Franciscan monk who said,

> "It is impossible to obtain a perfect knowledge of the Scriptures without knowing Hebrew and Greek…" (Briggs, *History*, p. 58).

Briggs adds,

> "Bacon himself wrote Hebrew and Greek grammars. His *Epistola de laude Scripturae sacrae* emphasizes the study of the Sacred Writings in the original languages. Bacon was suspected of **magical arts and heresy**, and was imprisoned in a monastery for ten years, but was temporarily released by Clement IV…" (Briggs, *History*, p. 58).

Interestingly, *the* 'father' of critical Old Testament study was Father Richard Simon (1712), a Catholic priest, whom Briggs includes in his group of "eminent theologians" (Briggs, *History*, pp. 146, 149). Simon believed, "Biblical criticism was the most effective weapon to be employed against Protestantism…" "It was by Semler's influence that the critical works of Richard Simon were translated into German" (McClintock and Strong, vol. 4, pp. 630, 632). Simon says… like 'father,' like son. Why is the church playing 'Simon Says' with the Bible? Jesus said, "Ye are of your father the devil and the lusts of your father ye will do…he abode not in the truth …thy word is truth…"

Francis Brown (of Brown, Driver, and Briggs *Hebrew-English Lexicon*)

T.K. Cheyne, well-known Bible critic, observes that the Brown, Driver, and Briggs Hebrew Lexicon promotes the "criticism" of the Bible. It defines words based on pagan usages:

> "Above all, the Hebrew Lexicon, of which he is the principal editor, will, when completed, ensure a sound basis for Old Testament **criticism** for many a long day..." (Cheyne, p. 244).

Brown was also a faculty member at Union Theological Seminary. "Union seminary was already deeply infiltrated by liberalism..." His ultra-liberalism catapulted him into leadership, as the seventh president of this bastion of unbelief.

When his friend Briggs was charged with heresy, Brown said, "Now we will become more militant in our efforts to promote Higher Criticism and stand by Briggs" (Hatch, p. 75; Lindsell, pp. 191, 192). ("Philip Schaff, Professor of Church History at Union, was a close friend of Briggs. He was also a theological liberal." He too saw Briggs's speech as a "manifesto of war" against those who still believed the Bible; Hatch, p. 46; Lindsell, p. 191).

An "early adhesion to the **critical** point of view" characterizes Brown (Cheyne, p. 243). This American was "more completely at home in the 'higher criticism'" than his counterparts at Cambridge (Cheyne, p. 243).

Francis Brown, biblical scholar, Union's seventh president.

1849 - 1916

From *A History of Union Theological Seminary in New York*

By Robert T. Handy

S.R. Driver (1846-1914)
(of the Brown, Driver, Briggs *Hebrew-English Lexicon*)

Driver, like Briggs and Brown, was a higher critic of the Bible. He was a fellow Bible reviser with Westcott and Hort on the Revised Version Committee. Scholars observe the following about Driver's critical views of the Bible.

- Samuel Rolles Driver "did much to foster the spread of the critical view of the OT [Old Testament] in Britain," notes the *The Oxford Dictionary of the Christian Church* (2nd ed.).

- He was a member of the Old Testament Revision Company 1876-84, spearheaded by Westcott and Hort (*Schaff-Herzog*, p. 6, vol. 4). Along with fellow RV committee member, James Strong (*Strong's Concordance*) and occult Cabalist C. Ginsburg, Driver's word choices (and lexical definitions) weakened the Old Testament, word by word.

- Bible critic, T.K. Cheyne said of S.R. Driver, "He came to this subject theologically and critically uncommitted, and the result is that, in the main, he supports criticism with the full weight of his name and position" (Cheyne, p. 252). Driver's works "will appear to many not to give hints enough concerning the religious value of the records criticized [the Old Testament]" (Cheyne, p. 254).

- The *Harvard Theological Review* calls Driver's books an "apprenticeship in textual criticism" of the Bible. It calls him a "critic" of the Bible numerous times, and said that

"conservatives" saw his work as a "compromise," which "seemed to threaten the strongholds of religion" (G.A. Cooke, "Driver and Wellhausen," Vol. IX, July, 1916, Number 3, pp. 250, 251, 252, 253).

- "Thus a distinguished Oxford colleague, Dr. Cheyne, expressed himself dissatisfied; the author [Driver] did not take sufficiently high ground" in his view of the Bible (Cooke, p. 252).

Samuel Rolles Driver
1846-1914

Courtesy of Palmu Publications

Driver Denies Inspiration

Driver said, "On the authorship of the books of the OT., as on the completion of the Canon of the OT,...the Jews possess no *tradition* worthy of real credence or regard, but only vague and uncertain reminiscences, intermingled often with idle speculations" (Driver, *Introduction to the Literature of the Old Testament,* Edinburgh: T. & T. Clark, 9th ed. Revised, Introduction, p. i). Driver charges,

> "No part of the Bible, nor even the Bible as a whole is a logically articulated system of theology...None of the historians of the Bible claim supernatural enlightenment for the *materials* of their narrative: it is reasonable, therefore, to conclude that these were derived by them from such human sources as were at the disposal of each particular writer..." (Driver, *Introduction*, Preface to the eighth edition, pp. ix, x).

Driver's Critical View vs. the Traditional View

"[T]he critical study of the Old Testament" is Driver's theme, in opposition to "writers who seek to maintain the traditional view of the structure of the Old Testament" (stated in the preface of Driver's book, *Introduction to the Literature of the Old Testament,* Edinburgh: T.&T. Clark, 9th ed. Revised,. Preface, p. iv). Of his views which are critical of the Bible, Driver states, "...they are opposed in the present instance by some theologians, only because they are supposed to conflict with the requirements of the Christian faith...The price at which alone the traditional view can be maintained is too high...But the phenomena which the traditional view fails to explain are too numerous for such a solution to be admissible..." (Driver, *Introduction*, Preface, pp. viii).

Driver Charges Jesus with Not Being "scientific"

Jesus himself saw the Old Testament as *the* word of God and recognized those men, such as David and Moses, who penned God's words. Driver charges Jesus with ignorance. He says, "In no single instance, so far as we are aware, did He anticipate the results of scientific inquiry or historical research" (Driver, *Introduction*, Preface, p. xii).

"[H]is forcible paper on the criticism of the historical books" of the Bible made his views clear to all (Cheyne, p. 249). "[H]e has no scruple in holding that the psalm in Jonah ii was not the work of Jonah" (Cheyne, p. 309). The story of Jonah, Driver asserts, "...is not strictly historical" (Cheyne, p. 314). Jesus himself, on the other hand, spoke of Jonah (Luke 11:32).

"The majority of the 'Davidic' psalms," Driver charges, "are thus certainly not David's; is it possible to determine whether any are his?" he quips. "[T]hough it may be ancient, it can hardly have been composed by David," Driver asserts (Cheyne, pp. 327, 332). Driver says of the Psalms, "The titles are suspicious...Thus of the 73 ascribed to David, the majority, at least, cannot be his...[T]he majority of the "Davidic" Psalms are thus certainly not David's..." (Driver, *Introduction*, pp. 374, 378). "Four of these books [the Psalms] are closed by a doxology, which Dr. Driver explains by the custom of Oriental authors and transcribers to close their works with a pious formula" (Cheyne, p. 323).

In Driver's book *Introduction*, "he made known his complete acceptance of Wellhausen's scheme" (Cooke, p. 256). (Wellhausen believed that the Old Testament was not only *not* the word of God, but that it was not even penned by the men who said they wrote it from the mouth of God (i.e. Moses, etc.).) In Driver's mind, Moses did *not* receive the book of Genesis from the mouth of God, but it was put together, "by the

compiler of pre-existing materials"... "it is composed of distinct documents or sources, which have been welded together by a later compiler or redactor..." (Driver, *Introduction*, p. 8). Jesus Christ charged those who did not believe Moses saying, "For had ye believed Moses, ye would have believed me: for he wrote of me" (John 5:46). Moses wrote the first five books of the Bible, including Genesis. God said, "Thy word is true from the beginning:" (Ps. 119:160); this includes Genesis. Driver denied that Isaiah authored the book of Isaiah (Driver, *Introduction*, pp. 236, 219, 210, 206). Driver continues divorcing the scriptures from their divine authorship and credibility on every page of his *Introduction*. Of Lamentations, Driver states that "the poems be not the work of Jeremiah..." (Cheyne, p. 356).

Ian I. Taylor's book, *In the Minds of Men: Darwin and the New World Order*, says Driver's writings, **"more than any other work served to liberalize theological students.** The evolutionary ideas of Wellhausen were thus carried across the English Channel and into British pulpits by the efforts of Professor S.R. Driver" (2nd ed., Toronto: TFE Publishing, 1987, pp. 383-396, footnote 31). In Driver's day, Bible defenders such as Sir Robert Anderson wrote *The Bible and Modern Criticism* to expose the heresies of Driver and his fellow Bible critics (London: Hodder and Stoughton, 1903, pp. 1-141, especially, 41, 44, 50, 131 footnote, 133, 134, 136 footnote, 141 et al).

Driver & the Catholic "Plot"

The *Harvard Theological Review* reported that Driver was asked to participate in the "Plot" with Briggs to bring Protestants to the Pope by means of Bible criticism. "On 25 August 1906 [Catholic] Baron von Hügel wrote to the noted Anglican biblical scholar, S.R. Driver..." seeking his participation in the Catholic-Protestant "Plot" (Massa, "Mediating," p. 422). In Driver's book, *Introduction to the Literature of the Old*

Testament, he wrote, "In America, a daily increasing number of the leading theological Professors avow their adhesion to the **critical** cause. In the Roman Catholic Church, the Abbé Loisy, and, in this country, Baron von Hügel...Other learned and thoughtful Roman Catholic theologians, of whom it may suffice to name here the eminent Dominican scholar Pete Lagrange, and Prof. Salvatore Minocchi, teach openly **critical** conclusions..." (Driver, *Introduction*, p. xvi).

Driver's Corrupt Hebrew Text

The fox is in the hen house again. Driver was responsible for the Hebrew text and the corruption of its notes in "*Deuteronomy* and *Joshua*, in R. Kittel's *Biblia Hebraica* (Leipzig, 1905)." Driver's criticism therefore laid a weak foundation for the 1937 *Biblia Hebraica Kittel* (BHK) and the current *Biblia Hebraica Stuttgartensia* (BHS) (Schaff-Herzog, p. 6, vol. 4). (Rudolf Kittel was seduced by higher criticism (Cooke, pp. 255, 256). The Kittel family's liberalism, mysticism, anti-Semitism, and pivotal involvement in the Holocaust are exposed in *New Age Bible Versions* and *Theologians Under Hitler*).

The *Harvard Theological Review* states that Driver's books promote the corruptions and "changes which the Hebrew text has undergone," as well as "the use of the Versions," in place of the pure Hebrew Masoretic text (Cooke, p. 250).

Who put Driver in the driver's seat, steering Bible words off track and carrying them swiftly downhill?

Conclusion

All books about the Old Testament, which discuss the 'Hebrew' and its so-called 'meaning,' are using either the Brown, Driver, and Briggs *Hebrew-English Lexicon* or one of

the many works which are based entirely upon it. Hebrew word study has become virtually impossible, outside of the King James Bible. Brown, Driver, and Briggs permeate *everything*, even work done in very conservative circles. When asked what he used to create his definitions, even Donald Waite, Jr., editor of the definitions in the *Defined King James Bible,* said, "I am relatively certain that this would have included *Thayer's Greek Lexicon of the NT* and *Brown, Driver, Briggs Hebrew-English Lexicon of the OT* (Letter to Edward Carrington, 8/19/08 on file). KJB critics consequently observe that the definitions in the DKJB sometimes mirror those in the new versions (http://www.a-voice.org/discern/dkib.htm). An entire generation has been hoodwinked by BDB; this is a mistake the upcoming generations cannot afford to carry on.

Chapter 26

Summary & Update on Hebrew Lexicons

Step 1:

"Menahem ben Saruk, in the beginning of the 11.C. compiled the first complete Hebrew lexicon" (Miller, p. 25).

Step 2:

The early English Bibles, including the King James Bible, were not subject to the influence of pagan meanings in lexicons. "From the time of Reuchlin, 1454-1511, when the study of Hebrew lexicography began in earnest among Christian scholars, till a short time after Joh. Buxtorf, Jr., died 1664, the most important Hebrew lexicons were based on Rabbinic tradition...The use of other dialects for comparison and etymology, though attempted, was **not approved of in this period**..." (Miller, p. 30). (Reuchlin studied Hebrew for the wrong reasons. He was prompted by his interest in the wicked occult Jewish Kabbala and its strange application to Catholic, not Christian theology; see upcoming chapter on Reuchlin.) Prior to the KJB, "Förster, in his *Dict. Hebr. Nov.* (Basel 1557), sought to determine the meaning of the words from the **comparison of the different passages of Scripture** in which they occur, and of allied words, words having two consonants in common, or two consonants of the same organ" (McClintock and Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, Harper and Brothers, 1867-1887, vol. 4, p. 139). Before the KJB of 1611, word meanings were determined by "comparing spiritual things with spiritual," within the Holy Bible itself. In 1612, *after* the KJB of 1611, Schindler introduced the new idea of comparing the Hebrew language to that of the "dialects" of the neighboring heathen (McClintock and Strong, vol. 4, p. 139). Conservatives, such as Jacques Gousset, revolted against such attempted changes and prepared the "*Commentarii Ling. Heb.* (Amst. 1702), in which he follows strictly the method of deducing the meanings of the Hebrew words from the Hebrew itself, rejecting all aid from rabbins,

versions, or dialects" (McClintock and Strong, vol. 4, p. 139). His struggle was unnecessary as God had already solidified his own English 'meanings' of Hebrew words, directly in the English Holy Bible.

Step 3:

In the 1700s was introduced "the almost exclusive use of the Arabic [Koran, et al.] for the illustration of Hebrew grammar and lexicography" (McClintock and Strong, vol. 4, pp. 139, 140). Gesenius and his followers, Brown, Driver and Briggs, have followed this dangerous path in their Hebrew lexicons. "Gesenius was the pioneer of a new era of Hebrew philology...he divorced Hebrew linguistics from dogmatic theology..." (Schaff-Herzog, p. 477). "Very often he dropped the primary meaning which had been proposed by the leaders of the Dutch School and their followers in Germany." "Gesenius altered the meanings of some of the more rare Hebrew words." (Miller, pp. 32-33). Gesenius continually changed his mind in subsequent editions (see Miller). James Strong identifies Gesenius as *his* source of the dangerous Hebrew Old Testament definitions seen in the Hebrew Lexicon in the back of his *Strong's Concordance*.

Step 4

Gesenius' Lexicon began in German, was then translated into Latin and was edited through numerous editions by many, many men after Gesenius' death. Robinson translated one of these editions into English. This was later thoroughly re-edited and put into English by Bible critics, Brown, Driver and Briggs. When someone says, "...that Hebrew word *means* ..." he is unknowingly reading the English word in the corrupt RV of 1881, every time he consults the BDB or *any* Hebrew reference book. Even Bible critic Frederick Danker warns that

the Brown, Driver, and Briggs Hebrew Lexicon, "relies too much on word meanings of the RV" (Danker, *Bible Tools*, p. 106). RV translator and pederast, Charles Vaughan, is still seducing God's children.

Step 5

The Gesenius, Brown, Driver, and Briggs Lexicon has been put into numerous 'Reader's Digest' easy-reading editions. To BDB some add a dash of dust from the Qumran caves (Dead Sea trash), and a pinch of Ugaritic (via Gordon's *Ugaritic Manual* and Young's *Concordance of Ugaritic* (aka *Ugaritic Textbook*), both from Rome's Pontifical Biblical Institute. They also add an ounce of Arabic (Koran?!, via occultist and 1881 Revised Version O.T. translator, William Wright's *Grammar of the Arabic Language*) and a touch of Aramaic and Akkadian (Babylonian!), from Caplice's *Introduction to Akkadian,* again from Rome's Pontifical Biblical Institute.

Put all of this together and you have created the first monstrosity, called the *Theological Wordbook of the Old Testament*, edited by NIV committee members, R. Laird Harris, Gleason Archer, and Bruce K. Waltke. Why play Hebrew and 'cognate' games with the Pontiff? Just get an NIV and see Harris, Archer and Waltke's lexical heresy close up. The heresies of these men are detailed in the book *New Age Bible Versions*.

The Theological Dictionary of the Old Testament, edited by G. Johannes Botterweck and Helmer Ringgren (various volumes translated by Willis, Bromiley, and Green) is another lexicon-type series in which "Rabbinic material is slighted" in favor of secular "traditions" (Danker, Multi-Purpose Tools For Bible Study, MN: Fortress Press, 1993, p. 98).

Analytical Key to the Old Testament, by John Owens, chimes BDB.

Jay Green's *Hebrew Interlinear Old Testament* does a 'cut and paste' edition of BDB above the Hebrew text (see his preface). How sad that the naïve think the English above the Hebrew is actually *the* 'literal' translation of *the* Hebrew, rather than what it is – 'the RV and GBDB' with a little Maurice Robinson mixed in (He says that *he*, not Green, really did Green's O.T.).

A Reader's Hebrew-English Lexicon of the Old Testament by Armstrong, Bushy, and Carr will give you BDB also.

Step 6

Why get a Hebrew Lexicon anyway? One can simply get an RV, ASV, or NIV and read *the lexicon's* English word in the modern version. Oh...Never mind...I forgot...the purpose of referring to the 'Hebrew' is to make someone, who hasn't been shown any insight from the Lord in the English Bible, at least *look* or *feel* 'smart.'

Step 7

Remember, that there are no pure, good Hebrew reference works. All have been influenced in their so-called 'meanings' by the corrupt Hebrew text, corrupt foreign versions, faulty textual criticism, so-called cognate language meanings, and finally unbelieving, secular minds and anti-Semitic roots. Our English Holy Bible, the King James, gives God's *English* equivalents– suited perfectly to each context.

Conclusions about Gesenius' and Other Lexicons

Gesenius' Lexicon "is not the finished product which reviewers in general regarded it to be" (Miller, p. 93). Therefore, the foundation of all of today's Hebrew study is faulty.

Part V

Hebrew Old Testament Texts

- Hebrew Old Testament Critical Texts

- Hebrew Massoretic Old Testament Non-Authoritative Texts

Chapter 27

Hebrew Old Testament Critical Texts

- **Manuscripts**
- **Modern Hebrew Critical Editions**
- **Jewish Hebrew Bibles**
- **Online & Software Editions**
- **Dead Sea Scrolls**
- **Corruptions in O.T. Versions**

Edited by

- **Ben Asher**

Biblia Hebraica Kittel **(BHK)**
- **Rudolph Kittel**
- **Paul Kahle**

Biblia Hebraica Stuttgartensia **(BHS)**
- **K. Elliger and W. Rudolf** (German Bible Society)

Other Publishers
- **Baer, Delitzsch, Ginsburg, Snaith et al.**

Various Israeli Publishers
- **Mordechai Breuer/Cohen**

Summary: *Current* Critical Old Testaments

Hebrew Manuscripts

- Ben Asher Manuscripts: Leningrad & Aleppo, Cairo, et al..

Hebrew Printed Editions

- Baer, Delitzsch, et al.
- *Biblia Hebraica* (BHK): Rudolf Kittel & Paul Kahle
- *Biblia Hebraica Stuttgartensia* (BHS)
- *Biblia Hebraica Quinta*
- British & Foreign Bible Society: Snaith
- All Hebrew Bibles currently printed in Israel: (all taken from the Aleppo or Leningrad codices)

Corrupt Old Testament English Editions

- Dead Sea Scroll Bible: Abegg, Flint & Ulrich
- Jewish Publication Society 1999
- Jewish Publication Society 1917, 1955 (in Messianic verses)
- Jerusalem Bible (Harold Fisch, Israel)
- Judaica Press's Complete Tanach, Mikraot Gedolot, ArtScroll Tanach (Mesorah Publications) Living Torah and Nach (Kaplan), The Bible Unauthorized and The Jewish Bible for Family Reading (1957 Gaer), Kehot Publication Society
- Various editors: Lesser, Friedlander, Everett Fox, Chaim Miller, Robert Alter, Manachem Kasher
- Old and New Testaments: NIV, NKJV, TNIV, RV, RSV, NRSV, ASV, NASB, Holman CSB, ESV, New Living Translation, The Message, New Century Version, Net Bible, New Jerusalem Bible, New American Bible et al..

This list is representative, not all inclusive, and is continued in the next chapter, which includes much better but slightly corrupted one-man Hebrew editions.

Corruptions of the Hebrew Old Testament

The apostle Paul said,

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

As a Pharisee, Paul knew of various corrupters of his Hebrew scriptures. He knew of the Essene sect that lived by the Dead Sea, whose sometimes tainted scriptures are now being used to tamper with the Old Testament text in new versions. Paul knew the "difference between the holy and profane" (Ezek. 22:26). Modern liberal editors do not know the difference, nor can they tell us.

Old Testament study and translation has been ill-affected by six or more corrupters:

1. Corrupt **Manuscripts**
2. Corrupt marginal **notes**, which have crept into the text or which are followed instead of the pure text; pure readings in the text which have been discarded and moved into the margin in certain manuscripts.
3. Corrupt **Printed Editions** (German, British & Jewish)
4. Corrupt **vowel** points in either text or margin
5. Corruptions in Old Testament **versions** in other languages
6. Currently available Hebrew **Lexicons** (Hebrew-German, Hebrew-Latin, and Hebrew-English) *all* of which were created by liberals based on pagan sources and corrupt texts. (See chapters on Gesenius, Brown, Driver, and Briggs et al.).

The serious errors brought into new versions by reliance on marginal readings, corrupt versions of the Hebrew text, or

conjectural emendations (guesses) exceed any errors which have crept into the actual Hebrew text.

Corrupt Manuscripts

The Hebrew Old Testament has been subject to far fewer corruptions than the Greek New Testament. Old Testament Messianic verses which speak of our Saviour *have been* corrupted in Hebrew editions written *after Christ*.

Corruption of Hebrew manuscripts does not fall into a neatly defined history like the corruption of Greek New Testament manuscripts. Scanlon observes,

> "[T]hough there is usually uniformity in the manuscripts of the Masoretic tradition, there are a few textual disagreements among the Masoretic manuscripts. Benjamin Kennicott and J.B. de Rossi, both working in the latter part of the eighteenth century, published extensive examples of these textual variants" (Harold Scanlon, *The Dead Sea Scrolls and Modern Translations of the Old Testament*, Wheaton, Ill.: Tyndale House Publishers, 1993, p. 124).

There are thought by some to be two different textual traditions, one Western (Palestine) and one Eastern (Babylon), but all Hebrew manuscripts do not clearly break down into two disparate types. Some say that "the *textus receptus*" "follows the Western recension." Also distinguished are not only the Occidental and the Oriental, but the differences between the Ben-Asher and Ben Naphtali traditions. Two of the older corrupt Ben Asher manuscripts are the Leningrad MS and the Aleppo MS. These contain corruptions which are followed by new versions and are cited favorably in Ginsburg's notes in his edition of the better Ben Chayim Rabbinic Bible (Christian D.

Ginsburg, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*, London: Trinitarian Bible Society, 1897, pp. 217, 438, 385; See Scanlon, pp. 36-37 for an overview of current critical theories.).

Leningrad Codex (*Codex Leningradensis*) is dated A.D. 1008 and was copied in Cairo, Egypt from a manuscript written by Aaron ben Moses ben Asher. It contains many alterations and erasures. Moshe Goshen-Gottstein believes that it originally was *not* a corrupt ben Asher-type text and was heavily changed. It does contain the Hebrew vowel points and cantillation signs. It is now in the Russian National Library at St. Petersburg, accessed as "Firkovich B 19 A."

Aleppo Codex (Aleppo, Syria) was edited by ben Asher himself in the 10th century. The Jews tend to rely on this manuscript because it is decades older than the Leningrad MS. It is also revered by them because their rabbi and scholar Maimonides (A.D. 1135-1204) is said to have used it. He said, "The codex which we used in these works is the codex known in Egypt, which includes 24 books, which was in Jerusalem." The Aleppo Codex is incomplete, with nearly all of the first five books missing since 1947. The codex was smuggled into Israel in 1958 and entrusted to the Ben-Zvi Institute and the Hebrew University of Jerusalem. It is kept in the Shrine of the Book at the Israel Museum. A few of the missing pages have shown up, one in 1982 and another in 2007. The Jews at Aleppo may *not* be the best source for pure Jewish manuscripts. "[T]he Jewesses of Aleppo adopt a costume resembling that of their Mohammedan sisters – a long black cloak enveloping them from head to foot..." The library of Aleppo also "contains a cabalistic [occultic] work...written in Cochin in 1497" (see Maimonides, *Hilkhot Sefer Torah* in his *Mishneh Torah*; www. JewishEncyclopedia.com, s.v. Aleppo).

Approach #1: There are editors and publishers who produce printed corrupt Hebrew editions which *strictly follow* one or both of these two corrupt ben Asher texts. These include Paul Kahle, Norman H. Snaith (British & Foreign Bible Society), and Hebrew University editions.

Corrupt Margins & Methods

Approach #2: Then there are editors and publishers who create corrupt printed Hebrew editions by *beginning* with one or both of these corrupt Hebrew texts (ben Asher). They *then change them* based on the marginal Massorah notes and so-called 'rules' of Hebrew grammar. A hybrid Hebrew text is thereby *created.*

Historically, many Hebrew Bibles have been accompanied by marginal notes, which give variant readings. They are called the Massorah or the *Keri* (also spelled Qere); it means 'read.' The text itself is called the *Kethiv* (also spelled Ketiv, Kethib); it means 'written.'

In some manuscripts the reading in the margin is the reading **in the text** of other manuscripts. Critics, who say that 'the KJV took a reading from a marginal note in the Hebrew Bible,' are unaware of the fact that the reading is ***in*** the text in many manuscripts, not in the margin. Words pop from text to margin and back again like popping popcorn in some manuscripts. In the Hebrew edition that the KJB translators followed, the reading was in the text, not the margin. It may be in the margin in some other manuscripts and editions. Ginsburg admits,

> "...the different Schools of Massorites were not agreed among themselves in the critical canons which they respectively followed. Hence that

> which is exhibited as *Keri* in the margin in a MS. proceeding from one School is no Keri in the MSS. which emanated from another School and *vice versa*" (Ginsburg, *Introduction*, p. 185).

An example of this occurs in 1 Kings 22:48 (verse 49 in Hebrew). Although some texts have "made" in the margin and "ten" in the text, others have "made" in the text, which is what the KJB followed. Critics assume the KJB is following the margin and is in error. Such critics do not know the history of one-man Hebrew editions, nor the varieties which exist in Hebrew manuscripts. Their currently printed one-man Hebrew edition is not the "Originall" to which the KJB translators referred.

New versions adopt dubious marginal readings and apply a little linguistic pseudo-science to justify the corruption in their versions. Note just two examples:

1. In Isaiah 9:3 the text of the traditional Hebrew Bible (e.g. Bomberg), the King James Bible, and even the Qumran Isaiah Scroll (1QIs^{a}) say,

   "Thou hast multiplied the nation, and **not** increased the joy…"

   The NKJV, NIV, TNIV, NASB, HCSB, and ESV turn the Bible upside down and follow the *margin* of the Hebrew Bible. They *omit* the "not" and say,

   "You have multiplied the nation And increased its joy…"

Textual critics pretend that this is a *homophony* (same sound) wherein LW ("in him") is pronounced *lō*, just as L' ("not"). This is just one example of how critics use pseudo-linguistic

science to uproot the actual written text of the Hebrew Bible (Gleason Archer, *A Survey of Old Testament Introduction*, Chicago: Moody Press, 1994, p. 61).

2. In Isaiah 49:5 the traditional Hebrew Bible (e.g. Bomberg) and the King James Bible say,

   "...Though Israel be **not** gathered..."

   The NKJV, NIV, TNIV, NASB, HCSB, and ESV follow the *margin* of some Hebrew Bibles and *omit* the "not" saying,

   "So that Israel is gathered ..."

Hebraist Norman Snaith explains Approach 1 and Approach 2 saying, "Throughout all these details it can be seen that we have two principles at work: either follow what are believed to be the best manuscripts [actually the corrupt Leningrad or Aleppo MSS] with support from the masorah...or follow the masorah and the rules of the grammarians with occasional support from the manuscripts...": (Orlinsky, Harry, ed., *The Library of Biblical Studies, Jacob Ben Chajim Ibn Adonijah's Introduction to the Rabbinic Bible, Hebrew and English; with Explanatory Notes*, by Christian D. Ginsburg, LL.D. and the *Massoreth Ha-Massoreth of Elias Levita, In Hebrew, with An English Translation and Critical and Explanatory Notes* by Christian D. Ginsburg, LL.D., "Prolegomenon" by Norman H. Snaith, New York: KTAV Publishing House, Inc., 1968, Prolegomenon, p. XXXI; see also p. XXXVI).

A sample examination of 1 Samuel reveals that new versions use a scrambled approach. They all begin with the corrupt Hebrew text and then make changes to it. The following shows the number of times some new versions depart from their own stated corrupt Hebrew text (See Scanlon, p. 26).

Revised Standard Version: about 60
New Revised Standard Version: about 110
New English Bible: 160
New American Bible (Catholic): 230

New Version editors think nothing of changing the text as it appears in the Massoretic Hebrew Bible. The statement in the preface of the *New English Bible* says, "The Hebrew text as thus handed down is full of errors of every kind..." (Scanlon, p. 31). For example, in 1 Sam. 1:24 the King James Bible follows all standard Hebrew texts saying, "three bullocks," while the NIV, NRSV, and most other versions change it to "a three-year old bull," based on the Dead Sea Scrolls, the LXX and the Syriac.

In Isaiah 38:16, the KJB joins all Hebrew Bibles, including the Isaiah scroll from the Dead Sea, in using the word "Lord." The NKJV gives no manuscript evidence (as none exists) for its rendering "LORD." James Price, the NKJV Old Testament editor, is sinking in the sea of his personal opinion, in the battle using a rattle instead of a paddle (Scanlon, p. 34).

(The manuscripts from the Dead Sea Scrolls are discussed near the end of this chapter and in *The Language of the King James Bible* by this author.)

Corrupt Printed Editions

J.H. Michaelis (Halle, Germany, 1720) was one of the first to create a hyper-critical Hebrew Bible. Other critics include Norzi, Lonzano, Jablonski, Wickes, and Heidenheim. Seligmann **Baer** (A.D. 1825-1897) followed the notes and grammar 'rules' over the text and added lists of various readings at the end. He was joined in the production of his "revised Masoretic text" (1869) by "Old Testament critic" and reviser of the Luther translation, Franz **Delitzsch** (1813-1890) (Orlinsky/Snaith, "Prolegomenon," pp. XXVII, XXII, XXIII et al.; www.JewishEncyclopedia.com, s.v. Delitzsch, Franz; Baer, Seligman).

Biblia Hebraica (BHK): Rudolf Kittel & Paul E. Kahle

***Biblia Hebraica* (BHK)** was edited by Rudolf (also spelled Rudolph) **Kittel** (A.D. 1853-1929), the father of Gerhard Kittel, infamous anti-Semitic propaganda high-priest for Adolf Hitler. Rudolf's anti-Semitic influence sowed the seed which planted his son Gerhard in prison for war crimes in the deaths of thousands of Jews. Rudolf studied at the liberal Tübingen University in Germany and became Professor of Old Testament at Breslau and Leipzig. Here he wrote *critical* commentaries on the Old Testament. Yale University Press's book, *Theologians Under Hitler* said, "[T]he elder Kittel's feet were firmly planted in nineteenth century **liberal** academia..." (Robert Erickson, New Haven: Yale University Press, 1985, pp. 45, 46).

In 1909 and 1913 Rudolf Kittel published editions of the Old Testament, *Biblia Hebraica* (BHK), which contained the text of ben Chayim, 1524. These two editions are called BH1 and BH2 or generally BHK. To the text Kittel added his own footnotes which were *highly critical* of the text. His notes faulted the traditional Hebrew Bible and suggested replacing it with corruptions from the Samaritan Pentateuch, the Septuagint, the Vulgate and the Peshitta. His notes introduced many 'conjectural emendations,' a high-sounding term that simply means 'changes based on guesses.'

In 1929 a dramatic change took place. The Foreword to Kittel's third edition (BH3) notes that the Hebrew text is now a "completely new form of the Masoretic text." He says, "in place of the text of ben Chayyim" he has used "the text of ben Asher." He adds, "...the time has now come to go behind the hitherto accepted form of the Masoretic text, that offered by ben Chayyim." He writes, "I prepared the accompanying text after repeated collations with MS. L [Leningrad] and frequent

consultations of C [the MS. of the Prophets from the Karaites in Cairo]. Professor Kahle then went over the whole text once more with the aid of the photograph of L." Kittel had met Kahle in 1906 and they began working together in 1926. After the 1917 communist revolution, Moscow continued their persecution of the Jews by promoting this corrupt Hebrew manuscript. Kittel boasted of —

> "The loan of manuscript B 19A (hereafter referred to as L) by the Leningrad Public Library to the Old Testament Seminar of the University of Leipzig – a loan magnanimously approved by the **People's Commission for Enlightenment in Moscow**..." (Kittel, *Foreword*, see below).

Kittel admits his notes for his third edition were also completely revised. (So much for those scholars who thought these contained the holy grail.) He admits, "...the critical apparatus given at the end of each page is not calculated to be merely a revision of the old apparatus; it is an entirely new work" (Kittel, *Foreword*, see below). This third edition also reproduced exactly the marginal notes of the Leningrad Codex. Kittel's notes and suggested alterations remain imbedded in the minds of Old Testament critics and today influence many new version readings.

Kittel's third edition was published in installments beginning in 1929, the year of his death. Paul Kahle (A.D. 1875-1964), also a proponent of the Leningrad Codex, saw Kittel's third edition through all of the installments until it appeared in one volume in 1937. In 1937 Kahle joined editors Alt and Eissfeldt who said, "The principles laid down by Rudolf Kittel for the carrying out of the task were not altered." The

1937 third edition is called BHK "Kittel, *Biblia Hebraica*, third edition" (*Biblia Hebraica*, Rudolf Kittel, ed., Stuttgart: Wurttembergische Bibelanstalt, 1971 printing, Foreword, pp. XXVI, XXVII, XXVIII, XXIX, XXXVII; all refer to editions after 1937 as Kittel's editions [e.g. William Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, Grand Rapids, MI: Eerdmans, 1971, p. vii, "Biblia Hebraica (third edition, 1937) edited by Rudolf Kittel"; the NASB preface, *Revised English Bible* preface, *Good News Bible*, and Scanlon, pp. 31, 33, et al.].)

In 1935 the Leningrad codex was lent to the University of Leipzig, Germany where Kahle had access to it for two years to further proofread its transcription for the *Biblia Hebraica*. Kahle had studied Semitic philology in Cairo, Egypt. He became professor of Eastern Studies in Bonn University in Germany. He was fired for heresy (quite a feat since this was a *very liberal* university) and in 1939 fled to Oxford, the heretic's nesting ground, well-feathered for Bible vultures for decades by Dean Henry Liddell (See chapter on the Liddell-Scott *Greek-English Lexicon*). After the war Kahle returned to work in Germany. In the 1951 seventh edition Kahle, Alt, and Eissfeldt added "the variant readings of the complete Isaiah manuscript" from the Dead Sea scrolls (See also Kahle's *The Cairo Geniza*, pp. 113 for 'his' story.)

Biblia Hebraica Stuttgartensia (BHS)

Biblia Hebraica Stuttgartensia is a Latin term meaning 'Stuttgart Hebrew Bible' (Germany). It is currently published by the *Deutsche Bibelgesellschaft* (German Bible Society). (Pop quiz: Why is Germany not a good place to get a Jewish Bible?) Answer: It is a revision of the third edition of *Biblia Hebraica* and was printed in installments between 1968 and 1976, with a one-volume edition appearing in 1977. The editors were K. Elliger and W. Rudolf. The text is generally a reproduction of the Leningrad Codex, which means the books are in a different order from most Hebrew Bibles (i.e. Job comes after Psalms

and before Proverbs et al.). It does not follow the Leningrad codex in that Chronicles has been moved to the end as it is in most Hebrew Bibles. Although both BH3 and BHS claim to be representative of the Leningrad Codex, there are differences, such as those in 2 Sam. 11:1, 2 Kings 20:14, and Isa. 3:24. The footnotes of BHS have been completely revised. Although they are based on those in the Leningrad MS, they have been grossly edited, and are rife with Kittel's and others' suggested changes to the already corrupt Hebrew text. The notes suggest changes based on the Samaritan Pentateuch, the Septuagint, the Vulgate, the Peshitta, and the Dead Sea Scrolls.

HOTTP

The Hebrew Old Testament Text Project is sponsored by the liberal United Bible Societies. This Hebrew edition is intended as an aid to translators. The text follows the critical Hebrew texts with dashes of personal opinion here and there, about which even critical scholars disagree. Its variants bring even liberals to accuse its editors of believing "error, so long as we have it on paper, is better than truth that is not on paper" (Scanlon, pp. 17, 20, 23).

Biblia Hebraica Quinta

Biblia Hebraica Quinta (Fifth Hebrew Bible) is currently being created by German 'scholars,' who are busy carving away at the BHS. This text will follow the Leningrad Codex with emendations from the sometimes dry as dust Dead Sea Scrolls. Isn't it comforting to know that after thousands of years, the critics still have not come upon a pure Hebrew Bible? When BHQ is released, readings in today's BHS, which are clutched as if they were the holy grail, will fade away like a 50 year old science textbook. They will be replaced by yet another attempt

by 'scholars' to discover what God has already placed so lovingly right in your lap, "the word of God which liveth…" the King James Bible and other vernacular Bibles.

> *"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off...Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it"* (Deut. 30:11-14).

The British and Foreign Bible Society

The British and Foreign Bible Society is a non-Trinitarian, ecumenical organization, with heavy Roman Catholic input. (The Trinitarian Bible Society broke away from them in 1831 because of their rejection of the Trinity and their use of apocryphal Catholic books.)

1. The B&FBS's slightly corrupt 1866 Letteris edition of the Hebrew will be discussed in the next chapter. It is used for Jay. P. Green's tainted Hebrew-English Interlinear.
2. C.D. Ginsburg, who will be discussed in great detail in the next chapter, worked with the British and Foreign Bible Society in the creation of a Hebrew Bible. "In 1904 he was elected editor of the BFBS New Critical Hebrew Bible, and by 1914 [the year of his death] had completed the Pentateuch, Prophets and part of the writings." The edition was published in 1926. Ginsburg's friendship with the B&FBS was so close that he included them in his will, to potentially receive the same percentage as a living child

(http://www.jsasoc.com/Family_archive/Ginsberg; Cambridge University Library: British

and Foreign Bible Societies Library, Letters and photographs of members of the Old Testament Revision Company, deposited for Ginsburg by "his third wife Emilie" "presented to the Bible Society in 1932," c. 1870-85, BSMS 651; search: http://janus.lib.com.ac.uk).

3. The B&FBS 1958 edition is by Norman H. Snaith who made changes based on British Museum Oriental MSS 2375, 2626-27-28. He produced a Ben Asher-type text (Orlinsky/Snaith, "Prolegomenon," pp. XVI, XVII, XVIII).

Critical Hebrew Texts vs. Traditional Hebrew Bibles

There are hundreds of differences between the Bomberg Traditional Hebrew Bible (see next chapter for a full discussion of its editions) and the corrupt Hebrew editions (e.g. *Biblia Hebraica Stuttgartensia*, all Jewish and Online Editions) based on the Leningrad, Aleppo and other Codices. For instance, the *Biblia Hebraica Stuttgartensia* changes the name of God, the Tetragrammaton, in thousands of places, omitting the *cholem* above the third consonant. Kittel boasted in his "Foreward" of "The new way of writing the Divine Name" in his text (Kittel, p. XXVII).

The following is a very ***partial*** list of verses in critical Hebrew editions which contain corruptions (of words and vowels which may change words). (See Kittel, p. XL for Bomberg *sigla* and its occurrence in his footnotes for his sampling of variants from Bomberg.)

Material textual differences: Joshua 8:22, I Kings 8:31, Isaiah 8:11, 10:15, 15:2, 21:5, 31:1; Jeremiah 5:7, 14:14, 18:4, 25:23, 34:5, 50:9; Ezekiel 31:11, 36:23, Zephaniah 3:15, Zechariah 1:8, Proverbs 8:16, 10:3; Ruth 2:6, Esther 8:11, 9:2; Ezra 8:14; Nehemiah 7:62; 1 Chronicles 15:2; 2 Chronicles 3:5, 9:18, 22:8, 28:18, 29:18, 34:8.

Vowel Differences: Gen. 9:18, Numb. 16:21, 16:32, Deut. 9:27, 11:29, 15:14, 15:18, 27:25, 28:29, 32:6, 32:15, Judges 8:2;

1 Sam. 29:1, 31:13, 1 Kings 10:27, 2 Kings 23:34, Isa. 5:28, 24:12, Jer. 1:6, 3:6, 5:1, 5:15, 9:17; Ezek. 4:12, 4:12, 16:33, 27:24, 27:29, 28:13, 31:7, Hos. 10:14, Joel 2:16, 2:24, Micah 6:3. Hab. 1:6; Psa. 27:4, 45:10, 119:14, Job 5:3, Prov. 8:28, 28:22, Ruth 1:7, 4:17, Song of Sol. 1:6, Eccles. 2:13, 6:8, 9:2, 10:14, Lam. 1:11, 3:8, Esther 3:15, 7:4, Dan. 6:12, 7:5, 7:9, 9:19, Ezra 3:4, 5:7, 5:12, 10:12, Neh. 2:13, 11:28, 11:32, 12:22, 2 Chron. 3:5, 9:1, 10:10, 11:18, 14:9, 20:2, 31:7

Kethiv - Keri Differences: 2 Sam. 17:16, Jer. 4:19, Prov. 21:9, Ezra 8:13, 2 Chron. 25:9 et al..

These lists do not include the newest Dead Sea Scroll changes which will be in the BHQ.

Jewish Bibles:
Will the Real Holy Bible Please Stand Up?

Hebrew Old Testaments are called the Tanakh, the Rabbinic Bible, or the Mikraot Gedolot. The reader may ask, 'Why don't we go across the sea and find a true Hebrew Old Testament? Surely the Jews have it.' No doubt the preserved old Hebrew scriptures are sitting on a shelf somewhere, jot and tittle intact, being ignored just as they were before Hilkiah said, "I have found the book of the law in the house of the LORD" (2 Chron. 34:14-28). The apostasy which brought about the conflicting corruptions in the existing Hebrew manuscripts has only grown worse. **Most modern Jews seem to be unaware of the corruption in their ben Asher texts and are using these corrupt editions themselves. They are adamantly opposed to any Messianic Christian readings and will *not* print them in their editions.** When they rejected their Messiah and the specific Old Testament *verses* which spoke of his suffering for

them, they abandoned their role as preservers of God's word. God had another plan —

God seems to see no need for non-Hebrew speaking Gentiles to have the Hebrew 'originals' *today*. We are now in "the times of the Gentiles" and God has *long ago* given the Gentiles the Old Testament in their own language for our admonition (Luke 21:24; 1 Cor. 10:11). Since Acts chapter 2, the Holy Bible has been given to "every nation under heaven" (Acts 2:5). God has seen fit to ensure the continued purity of ensuing Old Testament vernacular editions, "purified seven times...in a furnace of earth" (Ps. 12:6). We see this evidenced by the fact that old pure vernacular Bibles still have the correct readings. *Exactly* how and when God did this is not any clearer than exactly how, where or when God opened the Jordan to allow the ark, which contained his word, to pass with the people of Israel over to the other side. The Israelites passed to the other side and so has his Old Testament passed on to the Gentiles in their own languages.

Even if the Gentiles did have 'the originals,' they would only have the corrupt German-based Gesenius, Brown, Driver and Briggs Lexicon and its clones to access them. Why would God leave Gentiles with only the 'original' languages, which they cannot read, hoping they will figure them out using a dictionary made by critics who hate God and the Bible? (See documentation in chapters on Gesenius, Brown, Driver, and Briggs *Hebrew-English Lexicon*.) His yoke is easy.

Most Jews do not speak Hebrew since their worldwide migration in 70 A.D.. In fact most people of Jewish origin live in the United States and speak English. The remainder speak the language of their exile and can read its vernacular Bible.

An Israeli citizen and former member of the Israeli Defense Forces said that 90% of the Jews *in Israel* can understand English. Today's Israeli citizens have immigrated there from many countries. English has become the common denominator because it is the only truly international language. They learn English in school and their perfect American accent shows that they watch American movies with Hebrew subtitles, which refines their pronunciation. Sixty percent or more of those living in Israel can read and write in English. These facts make it clear why the devil hates the King James Bible. Good missionaries in Israel use a King James Bible there as often as possible because of Hebrew textual varieties, 'opinions' about translation, and the current Israeli 'excuse' that the Hebrew Old and New Testaments available to them are 'archaic.' Use of Hebrew is helpful but not mandatory for missionaries. The older citizens or impoverished immigrants may not have English skills. They need missionaries who speak the language of the country from which they immigrated (Russian, Italian, etc.). God will certainly spread abroad to "his people" their pure scriptures when they return to him during the upcoming years of Jacob's trouble. God preserved it for Hilkiah; he is still preserving it for the next Hilkiah. He said, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). (The identities of these missionaries and this IDF soldier must remain anonymous for security reasons.)

Current Jewish Hebrew Old Testaments (All Corrupt)

It appears from this author's research that *all currently printed* or online editions of the Hebrew Bible, published under Jewish auspice, are from the *corrupt* manuscripts. If there is an exception, I have not been able to find it. (Please also see the next chapter on the Hebrew Massoretic Text.)

Most Jewish editions are based first upon the **Aleppo Codex**. Where this codex is missing books and chapters, they generally substitute the Leningrad Codex. These include, but are not limited to, the following publishers:

1. The *Keter Yerushalayim* is based on the corrupt Aleppo Codex. It is the official Bible of the State of Israel. It was edited by Mordechai Breuer. It is also called (translated) *Jerusalem Crown: The Bible of the Hebrew University of Jerusalem* (2000) printed under the supervision of Yosef Ofer with new refinements since the Horev edition.
2. *Mikraot Gedolot haKeter*, edited by Mena'hem Cohen with the University of Bar Ilan, was the first printed Jewish sponsored edition based on *Keter Aram Tzova*, the corrupt manuscript of Aleppo (Bar-Ilan University Press, 1992). (This differs from Breuer's edition of Aleppo.)
3. Mossad Harav Kuk edition, Mordechai Breuer, ed., 1977, 1979, 1982.
4. Horev Publishers, Jerusalem, Mordechai Breuer, ed., 1996-98.
5. Jerusalem Simanim Institute, Feldheim Publishers, 2004.

Some Jewish editions strictly follow the **Leningrad Codex**:

1. The Dotan edition was given to the soldiers as the official Bible of the Israel Defense Forces during the 1990s. It is based on the corrupt Leningrad Codex.
2. The *JPS Hebrew-English Tanakh* (Jewish Publication Society, Philadelphia, 1999) is based on the Leningrad Codex.

Online Jewish Hebrew Old Testament Editions (All Corrupt)

1. The Westminster Leningrad Codex is the online digital edition of the Leningrad Codex. It is posted by the J. Alan Groves Center for Advanced Biblical Research at Westminster Theological Seminary. See also the West Semitic Research Project at University of Southern California (http://www.tanach.us/Tanach.xml).
2. Mechon-Mamre.org provides an online edition of the Tanakh based on the Aleppo Codex and other Tiberian manuscripts based on Breuer's methodology. However, it does differ from Breuer's text in some areas. The JPS English Translation of 1917 is included (mechon-mamre.org).
3. LevSoftware.com has a 'learn to speak' Hebrew edition; I contacted them and they have no idea what text it is. How safe does that sound?
4. TanakhML.org (*Biblia Hebraica Stuttgartensia* and King James Bible) Do not be fooled by inclusion of the KJB.
5. Tanach on Demand uses the BHS and the Leningrad codex.

(See last page of chapter for corrupt Jewish Old Testaments in English.)

Corruption of the Vowel Points

God *spoke* to Moses and the prophets. He gave the words of the Bible to his penmen. Words include consonants and *vowels* (somewhat like the English a, e, i, o, u). He did not dictate a list of consonants to them. God said, "Every **word** of God is pure…" (Prov. 30:5-6). The Bible is replete with references to the word of God. God wrote *words* on the tables (Ex 34:1, Deut. 10:2). The prophets, such as Amos wrote *words* (Amos 1:1). Words *must* contain vowels. A consonant-only text can be

easily mis-interpreted. For instance, the consonants 'd-b-r' could be 'dabar' which means 'a word,' deber, which means 'the pestilence,' or 'debar,' which means 'to speak.'

Bibles printed in page-blocks were known for centuries before moveable type was invented. These Bibles had vowel points. (They are called 'points' because many of the vowels are made up of dots; old texts show that originally all of the vowels may have been made up of dots.) One of the oldest partial manuscripts (Prophet Codex of Cairo) is pointed and also covered with diacritical signs. The famed Aleppo and Leningrad codices both have vowel points. The oldest complete scroll of the book of Isaiah (1QIsa[a]) from the Dead Sea has vowel points (Scanlon, p. 11).

Christians, along with many scholars and orthodox Jews, have always defended the inspiration of the vowel points, as well as the consonants. While the KJB was being translated, Protestants such as Ussher and Amandus Polanus (1561-1610), professor of Old Testament at Basel, supported the **inspiration of the vowels**, as did Johannes Buxtorf, Sr. (1564-1629) in his *Thesauras Grammaticus, Commentarius Masoreticus,* and *Tiberias* (c. 1609-1620). Still available from A.V. Publications is John Gill's definitive *Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points, and Accents.* Gill gives an abundance of evidence that the vowel points were known before 400 B.C. (London, 1767; reprint A.V. Publications, P.O. Box 280 Ararat, VA 24053, pp. 38-66; Gill also notes that Abraham lived previous to the confounding of tongues at Babel; this occurred near the end of Peleg's days when Abraham would have been about 48 years old. Therefore after Abraham was called by God from the Ur of the Chaldees he continued to speak Hebrew, the tongue which God gave Adam. Christian and other scholars, such as Buxtorf and Owen supported the originality of the vowel points. See *Of the Integrity and Purity of the Hebrew and Greek Text of the Scripture*, vol. IX, *The Works of John Owen*, ed. Gould, William H. & Quick, Charles, Philadelphia, PA: Leighton Publications, 1865 et al.).

Only critical editors have questioned the authority of the vowels (e.g. Ginsburg, Levita, et al.). Ginsburg pretends, "The Sohar quotes and mystically explains the Hebrew vowel points, which were introduced for the first time by R. Mocha of Palestine, A.D. 570, to facilitate the reading of the Scriptures for his students" (Ginsburg, *The Kabbalah*, p. 168).

Following ben Chayim as editor for Bomberg was Elijah Levita (A.D. 1468-1549). He began the modern tradition of questioning the Hebrew text *and vowels*. He "alarmed orthodox Jews" by his assertion that vowels points were given by the Massorites in about A.D. 500 (Will Durant, *The Story of Civilization: The Reformation*, Vol. 6, New York: MJF Books, 1957, p. 741). Masorites Ben Asher and Ben Naphtali were purported to be the codifiers of the vowel points. Henceforth scholars, particularly Bible critics, refer to the Hebrew Bible *with vowel points* as the Massoretic text (also spelled Masoretic). However, Masorete means 'transmitter' not 'inventor.' The vowel points were a part of the originals. The term 'the Massoretic text' gives undue reverence to the Tiberian Massorites.

Levita states that he would only concede an early origin of the vowels if the occult Kabbala confirmed it. Levita said,

> "I shall first do battle against those who say that [vowel points] were given on Sinai... **But if anyone should prove to me by clear evidence,** that my opinion is opposed to that of our Rabbins of blessed memory, or is contrary **to the genuine Kabbalah of the *Sohar***, I will readily give in to him and declare my opinion as void" (Elijah Levita, *Massoreth Ha Massoreth*, trans. Ginsburg, p. 121).

Unfortunately for Levita, the Sohar does support the originality of the vowels, as Buxtorf notes.

This theory, that the vowel points were not part of the 'original' but were introduced by the Massorites, although "suggested by some Jewish scholars as early as the ninth century, provoked a great outcry among the Orthodox Jews, who ascribed to the vowel-points the greatest antiquity" (www.JewishEncyclopedia.com, s.v. Levita, Elijah).

A scholar who lived in the 1600s said, "There are some who believe the Holy Bible was pointed by wise men of Tiberias. I do not wonder at the impudence of the Jews who invented the story, but I wonder at the credulity of Christians who applaud it" (John Lightfoot, *A Chorographical Century*, Chapter 81, works, vol. 2, p. 73 et al., ed. 1864, as cited in Ginsburg's *The Massoreth haMassoreth of Elias Levita*, "Life of Elias Levita," London, p. 58; This is John Lightfoot (A.D. 1602-1675) *not* J.B. Lightfoot of the infamous R.V. Committee).

Hebrew Vowel Points, the Kabbalah, and the Catholics

Some NIV, TNIV, NKJV, ESV, HCSB and NASB errors are based on the idea that the vowels were not original and can be 'tweaked' based on marginal notes and absurd theories of textual criticism.

Wicked occultists may have *removed* the vowel points, as admitted by cabalistic Rabbis. Defender of the vowel points, John Moncrieff, quotes such admissions in 1833:

> "...it is well known, that, **from the time the Jews became so fond of the allegorical or cabalistical interpretation** of the Scriptures, though they did not deny the antiquity of the Points, **they wrote their principal copies without them, that they might not be confined**

> **by them to one sense**, but might with the letters alone, be at full liberty to find out a diversity of senses, just as their extravagant fancy might suggest. **The cabalistic writer, Rabbi Menahem, says, "the book of the Law, in which there are many senses to be found, ought not to be pointed."** Rabbi Bechai, another cabalistic writer, declares their views more fully, in not admitting the Points into their principal copies of the Law...he adds, "The consonants, without the Vowel-Points, have various and beautiful meanings; and accordingly we have this precept, **'that we should not add the Vowels to the book of the law, because with these, the words can have only one sense, but without them, they admit of various and wonderful significations.'**" This eager desire to reach a variety of mysterious senses, accounts, in no small degree, for their excluding the Points from their principal copies of the Law; but furnishes no valid argument against the antiquity and utility of the Vowel-Points" (John Moncrieff, *An Essay On the Antiquity and Utility of the Hebrew Vowel-Points*, Glasgow: John Reid & Co., 1833, pp. 81-82; see also pp. 84-85).

The Catholic church also encouraged the notion that the vowel points were less than original and came from an oral tradition, codified by the Massorites c. A.D. 500. This fable was used by Catholics as a weapon against the preserving work of the Jews. Such presumed instability gave greater credence to their corrupt Latin Vulgate. They also used it to combat Christians who charged their Vulgate with error, based on readings in vernacular Bibles, which matched the vowel-pointed

Hebrew text. Most importantly the Catholics used the ambiguity inherent in a vowelless Hebrew text to point to the need for an infallible pope to interpret the scriptures. Catholic apologist John Morinus (A.D. 1591-1659) wrote why he believed the Hebrew Bible was written without vowel points. He says,

> "The reason why God ordained the Scriptures to be written in this **ambiguous manner** is because it was his will that every man should be **subject to the *Judgment of the Church***, and not interpret the Bible in his own way. For seeing that the reading of the Bible is so difficult, and so liable to various ambiguities, from the very nature of the thing, it is plain that it is not the will of God that everyone should rashly and irreverently take upon himself to explain it; nor to suffer the common people to expound it at their pleasure; but that in those things, as in other matters respecting religion, **it is his will that the people should depend upon the priests" [and might I add 'bible' teachers, Greek scholars and their lexicons]** (John Morinus, *Exercitationes biblicae de Hebraici Graecique textus Sinceritate* (Biblical Exercitations on the Hebrew and Greek Texts...), Exeritat, Paris, 1633, iv. cap.ii, s.8, p. 298, as cited by Thomas Ross, "The Battle Over the Hebrew Vowel Points, Examined Particularly as Waged in England," Feb. 28, 2003, Paper on file).

Many synagogue scrolls are written *without vowels*. Moncrieff gives the Jewish 'explanation' as to why synagogue scrolls are written without vowels, an explanation which eases the memory of their original omission by Kabbalistic rabbis.

> ...the copies for public use are required to be without Points, in order that there may be the

> greater security against all blemishes, copies of this description are appointed to be used, exclusively, in their synagogues, as a test of their accurate knowledge of the Law, who are admitted to read in public" (Moncrieff, p. 83).

Whether missing vowel points, private lexical, mystical or allegorical interpretation, or corrupt Greek and Hebrew texts, the devil has found plenty of loopholes to catch those who wander away from their vernacular Holy Bible.

Urgent Warning!
Dead Sea Scrolls' Tour Promotes Mark in the Forehead

A museum tour, featuring fragments from the Dead Sea Scrolls, slithers its way across America. Naïve spectators pay $12.00 to see these fragments and other samples of early 'bibles,' such as "The first Bible in English printed by and for Catholics: The "Douai-Rheims" Bible of 1582-1610 and "early manuscripts Bibles in Latin," and "4th century" fragments of a "Septuagint."

The Bible warns,

> "If any man...receive his mark in his forehead...The same shall drink of the wine of the wrath of God..." (Rev. 14:9, 10).

A booklet sold by the Dead Sea Scroll tour's 'curators' is no doubt THE MOST FRIGHTENING portent of the last days that this author has yet come across. *The Ancient Tav*, by Frank T. Seekins has 26 pages which promote taking a mark in the forehead!! Due to its copyright restrictions, it will be difficult to quote enough directly from this small booklet to convey the

enormity of its deception. It states, "In fact, the use of an X to mark and sign comes directly from the Hebrew letter *Tav* and its use throughout history" (p. 1). The booklet elicits support from Bible verses which the anti-Christ will mimic, such as Ezek. 9:4-6. It says, "set a mark upon the foreheads of the men…Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark." It adds Rev. 7:3 where an angel "sealed the servants of our God in their foreheads." In both cases these verses were written for Jews, not Gentiles or Christians. Only the antichrist will mark the foreheads of Gentiles. Yet this booklet cites these verses, along with a long list of heretics and others throughout history who promoted the taking of a mark on the forehead by Gentiles.

For support Seekins cites the following:

- ***Origen*:** "the sign made by Christians on the forehead throughout the early years of the church…the Greek letter X…This is X as in X *marks the spot*" (Seekins, p. 4).
- ***Pope Innocent II*:** "God will know us by the sign…marked on our foreheads" (Seekins, p. 7).
- ***Essenes*:** "When the Essenes baptized their converts they were marked on the foreheads with a *Tav* (Seekins, p. 4).
- ***Tertullian*:** the mark "predicted would be the sign on our foreheads" (Seekins, p. 3).
- ***Catholics*:** are "marked on the forehead on Ash Wednesday and at baptism" (Seekins, pp. 3, 11).

To promote the taking of the X mark he cites Catholics, Jerome and St. Francis of Assisi, as well as the Orthodox Church and the heretical Jewish Talmud. He adds the "New Dictionary" of Avraham Eben-Shoshan who cites the mark of X as an "ancient Canaanite-Hebrew" sign. He tops off his sources

with the "invaluable resource" [corrupt] Gesenius' Hebrew-Chaldee Lexicon.

Hold on to your hats…I mean foreheads! In Ezek. 9:4 the booklet cites the Catholic *New American Bible* as saying,

> **"Pass through the city (through Jerusalem) and mark an X on the foreheads…"**

The Catholic Douay-Rheims, also says, "mark *Thau* upon the foreheads of the men" (*Tau* or *Thau* was originally a leaning *X*; Seekins, p. 16). What is the origin of such ideas? The wicked Mme. H.P. Blavatsky in 1877 wrote in *Isis Unveiled*, "[W]e find Ezekiel stamping the foreheads of the men…with the *signa thau*, as it is translated in the Vulgate. In the ancient Hebrew this sign was formed thus *X*..." (London: Theosophical Publishing House, 1877, edition 1972, vol. 2, p. 393).

I could write an entire book on the letter X. An aerial view of the Egyptian pyramids is an x inside of a square. The word pyramid comes from *pyro* (fire) and *mid* (in the middle). Within the Pyramid two sticks (crossed feverishly in an X shape) create a spark and hence a fire upon which a human sacrifice was made. Initiates into the mystery religions lay in a coffin and cross their arms in the shape of an X (See Texe Marrs, *Codex Magica*, Austin, TX: Rivercrest). Lexicographer R.C. Trench posed for his portrait wearing an X symbol, hung from a ribbon, which hung round his neck (See chapter ten on Trench to see the picture).

The sinister history of the Dead Sea Scrolls was discussed in my book, *The Language of the King James Bible*. Even Harold Scanlon, translation advisor for the United Bible Society, admits "hints of secret plots to suppress evidence" and "the

suspicion that there is some plot by the people in charge to suppress documents that they find embarrassing." He notes that "Rumors still persist that other major manuscripts have been withheld from view." Of the over 800 manuscripts discovered in the caves, less than 200 contain Old Testament portions. The scrolls are impossible to date; the guesses range from 250 B.C. to A.D. 75. Embarrassed scholars had to admit, "The scrolls confirm the reliability of the Masoretic Text, thereby adding almost a thousand years to the antiquity of the Hebrew text." "[I]t can be argued that the Dead Sea manuscripts lend support to existing translation traditions that rely heavily on the Masoretic Text" (Scanlon, pp. 3, 45, 107, 139). Today that would include the King James Bible alone, as all other modern English Old Testaments translations use a mix of texts, versions, and conjectural emendations (guesses).

The Dead Sea Scrolls, because they were the product of the Essene sect, contain some corruptions. For example, the NIV adds words to Ps. 145:5, based on the scroll 11QPs[a], which is notorious for wild "variants" (Scanlon, p. 126).

In Isaiah 49:5 the traditional pure Hebrew Bible (e.g. Bomberg) and the King James Bible say,

"…Though Israel be **not** gathered…"

The Dead Sea Scrolls and the NKJV, NIV, TNIV, NASB, HCSB, and ESV turn the Bible upside down again and *omit* the "not" saying,

"So that Israel is gathered …"

The Dead Sea Scrolls Bible editors admit, "When the translation of a passage in the scrolls differs from…any other

Dead Sea Scroll...the editors presented these variant readings in the main translation as far as possible." In other words, if most of the Dead Sea Scrolls say one thing (and match the KJB) and one scrap disagrees, this edition gives the impression that THE Dead Sea Scrolls disagree with the traditional Bible. With one of its editors, Eugene Ulrich, as a member of the *New Revised Standard Version* Committee, the English is sure to follow the NRSV and use "inclusive language," regardless of what the scrolls actually say (Martin Abegg, Peter Flint, Eugene Ulrich, New York: HarperSanFrancisco, 1999, pp. xviii, xxx).

God has continually preserved his word "which liveth and abideth forever." The Dead Sea scrolls merely held a few truths which we already had in our King James Bibles. However, they held heaps of heresy which haunt new versions and those looking for buried treasure. Buried things are dead; our Redeemer and our scriptures "liveth."

Other Language Versions of the Hebrew Old Testament

Whether in their margin or in their text, Hebrew critical editions and new versions use translations of the Old Testament, such as the Septuagint (Greek), Vulgate (Latin), Peshitta (Syriac) and others. It must be remembered that there are numerous *varying* manuscripts of each of these translations. A manuscript is a handwritten document. In some manuscripts the true reading may be preserved; in others it may be corrupted. There are also numerous *printed* critical editions in which editors turn the multitude of conflicting manuscripts into one printed edition. Modern editors are invariably liberal and pick and choose readings from those manuscripts which suit their viewpoint. These printed critical editions may not be reflective of all of the manuscripts of that language. Editors have a tendency to prefer readings which match the critical Greek or

Hebrew texts as well as non-traditional and unusual readings. The rules of 'textual criticism,' which are usually followed, would not produce God's original text. Therefore, to use the term, '*the* Latin' or '*the* Syriac' is invalid (unless the person using it is aware of the scope of variants for a certain reading). These critical editions are most often cited by translators, since few if any translators have access to all of the actual manuscripts.

Modern Bible version editors seem to comb these critical editions for variants to fulfill new version copyright requirements. Corruptions in new versions sometimes come, not from the differences in Hebrew editions, but from following corruptions in various language versions of the Old Testament. In some readings these manuscripts have preserved the true reading, but not in every case. The following is a list of some of the Old Testament versions:

- **The Greek** Old Testament is also called the Septuagint or LXX and is seen in Aquila's, Symmachus's, and Theodotian's Version. These contain numerous errors.

  For example: In Isaiah 49:5 the traditional pure Hebrew Bible (e.g. Bomberg) and the King James Bible says,

  "…Though Israel be **not** gathered…"

  The LXX (Septuagint Greek Old Testament) and the *margin* of the Hebrew Bible are followed by the NIV, TNIV, NASB, HCSB, and ESV. They *omit* the word "not."

  "So that Israel is gathered …"

Origen, who created the text underlying today's editions of the Septuagint, corrupted his New and Old Testament verses so that they would match precisely. (There are reasons why verses do not match. Examples were discussed in *In Awe of Thy Word.*) New versions which follow these corrupt texts (*Vaticanus*, et al.) therefore give the false impression that Jesus is using a 'Septuagint.' The words of Jesus Christ prove that he did not use the so-called Septuagint, as some pretend. Jesus mentioned the three-fold division of the Hebrew Old Testament which the Septuagint does not contain. He said,

> "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the **law** of Moses, and in the **prophets**, and in the **psalms**, concerning me" (Luke 24:44, Acts 26:22).

The law (torah), the prophets (nebiim) and the writings (kethubim) make up the Hebrew Old Testament. The Septuagint does not have such divisions. Also when Jesus said, "From the blood of Abel unto the blood of Zacharias…" (Luke 11:51), he was giving the parameters of the Hebrew Old Testament. He began with Abel in Genesis 4:8, then ended with the murder of Zacharias in Chronicles, the last book in the Hebrew Bible (2 Chron. 24:20-22). The Hebrew Bible places the books in this order, which the Septuagint does not.

Whether there was a Greek Old Testament before Christ or not is a moot point. The fact is that the editions used today are *not* taken from a B.C. document which Christ could have read. Today's editions of the Septuagint state that they are critical editions taken from a mix of several manuscripts, usually the *Vaticanus* and *Alexandrinus.* Scanlon admits, "The ancient

Greek translation of almost the entire Old Testament derives from a version commonly known as the Septuagint and is found in the great Uncial manuscripts, Sinaiticus, Alexandrinus, and Vaticanus" (Scanlon, p. 133). These manuscripts were created in the third and fifth centuries *after* Christ.

Any B.C. witnesses to a Greek Old Testament are scanty fragments at best whose readings are not represented in the standard printed editions. These Greek Old Testament witnesses are limited to the following:

1. Silver Amulets contain the Greek text of Numbers 6:24-26 dating possibly to the 6th century B.C..

The following Greek texts could easily be A.D. documents, though scholars try to squeeze them back to the 1st century B.C.. Dating techniques are clearly not that precise. None of the evidence from the following is included in the standard editions of today's 'Septuagint.'

2. The Greek Nash Papyrus contains Exodus 20:2-17 and Deuteronomy 6:4-5. Its dating is precarious, though some try to push it back to 100 years before Christ.
3. Papyrus Rylands (P. Ryl Gk 458) contains a few verses from Deuteronomy. It is precariously dated in the 1st or 2nd century B.C.
4. Greek papyrus Fouad 266 contains small portions from Genesis and Deuteronomy. It too is precariously dated in the 1st century B.C..
5. A Greek scroll (8HevgkXII) containing parts of Jonah, Micah, Nahum, Habakkuk, Zephaniah and Zechariah was found amongst the Dead Sea Scrolls. Scholars "place it somewhere in the first century A.D," though some would

like to push it further back a few years before Christ (Harold Scanlin, *The Dead Sea Scrolls and Modern Translations*, pp. 83, 42).

Even Ginsburg admits that the letter describing the creation of a B.C. Septuagint is a fraud. Of this letter of "Aristeas, a Pagan" he says, "It is now generally admitted that this Epistle [letter] which was written about 80. B.C. is apocryphal" (Ginsburg, *Introduction*, p. 301). He admits that the Jews thought that the Septuagint was devilish and not made by seventy-two elders, but —

> "...by five and that the day on which it was made was as calamitous to Israel as the day on which the golden calf was substituted for the true God, because the Thorah cannot adequately be reproduced in a translation. This anathema was afterwards emphasized by describing its accomplishment as a national calamity which was preceded by three days of darkness..." (Ginsburg, *Introduction*, p. 306).

- **Aramaic** Targums are corrupt 'interpretations' of the scriptures. For instance, they apply the Messianic prophecy of Psalm 22 to Esther.

  For example: In Isaiah 9:3 the traditional pure Hebrew Bible (e.g. Bomberg) and the King James Bible say,

  "Thou hast multiplied the nation, and **not** increased the joy..."

  The Targums join the *margin* of the Hebrew Bible to lead the NKJV, NIV, TNIV, NASB, HCSB, and ESV to *omit* the word "not" saying,

  "You have multiplied the nation And increased its joy..."

- **Syriac** Version (Eastern Aramaic: Peshitta Syriac, Syriac Hexapla)
- **Latin** Version (Old Latin or Itala Version [Sabatier 1739], Würzburg Palimpsest, Lyons Codex, Jerome's Vulgate et al.)
- **Coptic** Version (Sahidic, Bohairic, et al.)
- **Ethiopic** Version (Was the Ethiopic eunuch reading from this inspired Ethiopic "scripture" (2 Tim. 3:16))? The Ethiopic Version is the Bible of the Falashas, a group of African Jews who migrated to Ethiopia during the reign of King Solomon and the Queen of Sheba (Philip Comfort, *The Origin of the Bible*, Wheaton, Ill: Tyndale House Publishers, 1992, p. 306).
- **Arabic** Version (Saadia Gaon)
- **Armenian** Version
- There are others also…

When the Versions Preserve the Original Reading

It is likely that Old Testament Messianic verses, which might have been tampered with by unbelieving Jews during the years *following* Christ, were preserved by other language versions of the Old Testament. For example in Psalm 22:16, the Latin, Syriac Peshitta, and the Greek Bible preserve "they pierced my hands and my feet." The oldest Hebrew witness for Ps. 22:16, the Dead Sea Scrolls, also matches the KJB ("the Psalms scroll found at Nahal Hever" (5/6HevPS). The scroll has ka'aru, not ka'ari, like the more recent corrupted Hebrew texts. Until the Dead Sea Scrolls were discovered the words "they pierced" seemed to contradict the Hebrew text which Jewish scholars interpreted as saying, "like a lion my hands and my feet." In Ps. 22:16 the KJB says, "They pierced my hands and my feet" based on placing the Hebrew letter "k" as part of the verb. The unbelieving Jews of course rendered it "as a lion my hands and my feet," by using the "k" as the word "as," and

altering the rest to create the word "lion." However, their newly created spelling of the word "lion" (*ari*) in verse 16 does not match the standard spelling of the word lion (*aryeh*) in verse 13. This is why the vowel points are so important (Abegg, *The Dead Sea Scrolls Bible*, New York: HarperSanFrancisco, 1999, p. 519; Bullinger, *The Companion Bible*, Grand Rapids, MI, reprint 1990, p. 740). To create a complete sentence, Jewish and other new version editors must *add words*, such as "they are at" or "they are gnawing at" which are not in the Hebrew text. They must also ignore the fact that a middle Aleph is sometimes in words which come from middle Waw verbs (e.g. la't, lat and m'um, mum).

For over 1900 years the correct reading was missing in Hebrew Bibles, but preserved in the Latin Bible. The unbelieving Jews could not bare this verse's witness about the Messiah they rejected. Likewise, the Greek Orthodox church, which teaches baptismal regeneration, could not bear Acts 8:37 so they removed it from most Greek manuscripts. It has been preserved in the Latin and other vernacular editions. The text of the Bible has not been given to one or two language groups, but to all. By destroying certain verses, the Jews and the Greek Orthodox church could be compared to wicked Athaliah. She thought she had "destroyed all of the seed royal." (The Bible is called the "royal law" 2 Kings 11:1, James 2:8). Yet God hid one son and preserved the kingly line. Likewise, God preserved his words in Bibles other than those of the corrupt Greek Orthodox church and Hebrew nation, when those language groups destroyed certain readings for sectarian reasons. Charges that the KJB wrongly followed the 'Latin' in a verse are only made by those who do not understand the history of Bible preservation.

Chapter 28

Hebrew Massoretic Old Testament Non-Authoritative Texts

Published by

- **Trinitarian Bible Society**
- **Jay P. Green** (Hendrickson Publishers, Baker Books, Sovereign Grace, MacDonald Publishing, and Associated Publishers)
- **British & Foreign Bible Society**
- **Software and Online Editions**

Edited by

- **Jacob ben Chayim (Chayyim)**
- **Ginsburg**
- **Letteris (Athias/E. van der Hooght)**

Summary: *Current* Non-Authoritative Texts

All currently printed, facsimile, software, and online editions of the Hebrew Massoretic Text **fail** to reflect the pure historic Massoretic Text *in toto* (e.g. Numbers 33:8, 2 Sam. 8:3, 2 Sam 16:23, Ruth 3:5, Ruth 3:17, Judges 20:13 et al..) These include, but are not limited to the following:

- ***The Interlinear Bible*** **by Jay P. Green**, published by Hendrickson, Sovereign Grace Publishers, and others. This is the Athias/van der Hooght/M. **Letteris** edition from the British and Foreign Bible Society (B&FBS), 1866. (See Green's Preface.)

- **The British and Foreign Bible Society**, *The Holy Scriptures of the Old Testament, Hebrew and English.* It was edited by J. Athias, E. van der Hooght and finally by M. **Letteris**; none of these names appear in the edition. It is currently out of print (ISBN 0564 00039 6 and others).

- **The Trinitarian Bible Society** (TBS), *Holy Bible, The Holy Scriptures in the Original Languages*, Bomberg/**Ginsburg** Old Testament 1894 and 1998.

- All software, online editions and facsimile editions which use the term "Hebrew Old Testament" or "Massoretic Text" (sometimes spelled 'Masoretic').

- All commentaries, lexicons, Bible notes, and study Bibles which reference "the Hebrew."

Summary: Trinitarian Bible Society (Ginsburg)

1. C.D. Ginsburg (A.D. 1831-1914) admits he does **not** follow The Second edition of the Rabbinic Bible, the *editio princeps* of **Jacob ben Chayim**, 1524-25 Hebrew Bible in some places. Ginsburg mis-renders the verses listed on the preceding page, but correctly inserts Joshua chapter 31:36, 37 and Neh. 7:68, which ben Chayim omitted. Letteris and Green do likewise. Therefore the Ginsburg and Green editions, the only currently printed editions of the ben Chayim-type Hebrew Bible, do not precisely represent the "Originall" used by the KJB translators (Christian D. Ginsburg, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*, London: Trinitarian Bible Society, 1897).
2. Ginsburg's Massorah (**notes**) in his Hebrew Bible are not simply those of ben Chayim, but include Ginsburg's own notes and views which are ***radically critical*** of many aspects of the generally good ben Chayim text. In so doing, Ginsburg did what Rudolph Kittel did in originally printing a traditional text, but inserting *new* critical notes which suggest different readings, then *later* printing a critical text. "In 1904 he [Ginsburg] was elected editor of the BFBS New Critical Hebrew Bible..." Ginsburg's (and Kittel's) poor suggestions sometimes match the new corrupt Hebrew Bible, *Biblia Hebraica Stuttgartensia,* and new versions.
3. Ginsburg, a **foundational member** of the Westcott and Hort **Revised Version** Committee, beginning in 1870, produced an Old Testament which departed from the traditional Hebrew text.
4. Ginsburg was a member of "The National Liberal Club" (*The Times*, "Dr. Ginsburg and the Shapira Manuscript," London, Wednesday, March 11, 1914).

Summary: Ginsburg's Heresy

5. Ginsburg was a proponent of some of the views of German "Biblical criticism," which sought to destroy the Holy Bible. He denied that Solomon penned Ecclesiastes (Ginsburg, *Introduction*, p. 295 et al.).

6. Ginsburg wrote an entire occult book, called *The Kabbala*, promoting the theories of this evil Jewish mystical system and his female 'god,' *En Soph* (Christian Ginsburg, *The Kabbalah, The Essenes,* New York: Samuel Weiser, 1864, reprint 1972).

7. **Ginsburg was an attendee at the Luciferian Theosophical Society's Meeting in Piccadilly, England, where Madame Blavatsky spoke.**

8. The most wicked book that has ever been written, *The Secret Doctrine* by Madame **Blavatsky**, teaches that Lucifer should be worshipped. She bases some of her book on Ginsburg's book, *The Kabbala.* Blavatsky footnotes Ginsburg to support her views.

9. Ginsburg is said to have 'converted' from Judaism to Christianity, but the Christianity he espouses appears to have been to "another gospel," since it includes **infant baptism**.

10. Ginsburg wrote a book (essay) entitled *The Essenes*, in which he extols the occult views of this esoteric group of Jews who before Christ rejected God's system of temple sacrifice. He teaches "another Jesus," saying that **Jesus was an Essene** and had been initiated into their cult (Ginsburg, *The Essenes*, e.g. p. 24).

(Documentation in chapters)

C. Ginsburg

H.P. Blavatsky

Non-Authoritative Massoretic Hebrew Old Testaments

Do you believe God *inspired* any *one* man, to create an edition of the Hebrew Bible *which does not match any other Hebrew Bible or any other Holy Bible on the face of the earth*? We are told to swallow this bait — hook, line and sinker, without a whimper. Neither ben Chayim (1524), Letteris (1866), or Ginsburg (1894, 1998) were inspired. The three disagree with each other, as will be demonstrated in this chapter. They do not represent the "Originall" Hebrew followed by the King James Bible translators. These Hebrew texts, unwittingly scoured and empowered by naïve Christians, are good for showing errors in the corrupt *Biblia Hebraica Stuttgartensia*, but they are not "very pure" like the Holy Bible (Prov. 30:5, Ps. 119:140). They are one man editions — intellectual exercises. The current overblown romance with 'the' Hebrew will crash like a teenage crush when the lights come on through the documentation in this lengthy chapter. Please read this chapter in its entirety.

Today the **only two Traditional** Massoretic Hebrew Bibles *in print* are slightly corrupt and **do not match** each other, the King James Bible, or even the ben Chayim Rabbinic Bible (1524-5).

1. **The Trinitarian Bible Society (TBS)**, London, prints **Ginsburg's** *Massoretico-Critical Edition of the Hebrew Bible* as the *Holy Bible: The Holy Scriptures in the Original Languages*, Bomberg/Ginsburg Hebrew Old Testament 1894, 1998. It is a hardback volume printed with Scrivener's slightly marred Greek New Testament. It has changes from the ben Chayim, as well as mis-renderings in the verses listed in the 'Summary' boxes on the preceding pages. Ginsburg followed Blavatsky!

2. **The British and Foreign Bible Society** printed the **Letteris** edition as *The Holy Scriptures of the Old Testament: Hebrew and English*. This 1866 edition is now *un*available from the B&FBS. Like the TBS edition, it also exhibits changes from the text of the Jacob ben Chayim's (also spelled Chayyim, Hayyim or Haim) first edition of 1524-25, as well as mis-rendering the verses listed in the 'Summary' boxes on the preceding pages. The *Encyclopedia Judaica* boasts that Letteris "deleted all christological references" when he translated Goethe's *Faust.* He also promoted and "published a Spinoza biography." Spinoza was a monist and a pantheist, believing that all was God (Jerusalem, Israel: Keter Publishing House, 1971, s.v. Meir Letteris, 1800-1871).

   Those who are merely pretending to read Hebrew use this British and Foreign Bible Society's Letteris edition in **Jay P. Green's** *The Interlinear Bible: Hebrew-Greek-English* published by **Hendrickson, Sovereign Grace Publishers, and others**. Letteris's name appears nowhere on any of these editions. (All online interlinear editions are likewise corrupted, both in their English and Hebrew (e.g. http://scripture4all.org/OnlineInterlinear/OTpdf/eze27.pdf).

Other print, online, and software publishers use Ginsburg or Letteris's texts without naming these editors. If you see a Hebrew Old Testament in print, in software, online, or referred to in a commentary, Bible margin, or lexicon it:

1. was edited by Letteris, Ginsburg or is a hybrid.
2. is the corrupt *Biblia Hebraica Stuttgartensia* or another corrupt Hebrew edition cited in the previous chapter.
3. is a Jewish publication of the corrupt Leningrad or Aleppo texts.

4. is a Jewish National and University Library Digitized Book Repository edition of the ben Chayim, which, if like the original 1524-25 edition, is missing verses and words (http://www.jnul.huji.ac.il.dl/books/html/bk1268184.htm).

There are no printed, online, or software Hebrew Bibles which are authoritative in the minutiae; there are no exceptions, I have found. Read this entire chapter to find out why. All of these editions exhibit deviations from the historical 'Massoretic Text.' They are one-man editions, and as such, are subject to human error. Ginsburg refers to his as "my edition of the Bible" (Ginsburg, *Introduction*, p. 426). They are not God's preserved Holy Bibles which are examined minutely and used daily by the New Testament priesthood of believers. God's people, the church, are "the pillar and ground of the truth," not the college, the scholar, or the publisher (1 Tim. 3:15). The Old Testament, "the word of God, which **liveth** and abideth for ever" has been preserved perfectly and spread widely in a sea of **living** vernacular translations (1 Peter 1:23).

Jay Green's *Hebrew-English Interlinear* (Sovereign Grace, Hendrickson and others)

Never lean on the *Interlinear Bible* by Jay P. Green, published by Hendrickson, Sovereign Grace Publishers, or any other publisher. This rubber crutch Hebrew-English Interlinear is *so unreliable* that it often does not even translate into English the same Hebrew text that it gives! For example, in Jer. 51:3 the Hebrew text has vowel points for the repeated words "Against" and "against" as seen in Green's Hebrew; however Green's *English* says "not" and "nor" following corrupt vowel points, not shown in his own Hebrew text, but seen in corrupt Hebrew Bibles and new versions. The King James Bible of course has the correct "Against" and "against." Even Ginsburg admits that

here "The Authorized Version [KJB] follows the *Kethiv*" (the text) not the margin (Ginsburg, *Introduction*, p. 317).

The Hebrew Text of Green's Bible is that of Letteris "1866 by the British and Foreign Bible Society" (Jay P. Green, Sr., *The Interlinear Bible Hebrew-Greek-English*, Peabody, Mass.: Hendrickson Publishers, Preface, 1986). It is not strictly the ben Chayim edition, nor the Hebrew Massoretic Text that God providentially placed in the hands of the KJB and other vernacular translators. Green's Hebrew follows Hebrew editions which have been "edited" with "changes." (Examples of the errors in Letteris' Hebrew text will follow.)

> **Step 1**: "Joseph Athias (Amsterdam, 1661) **edited the text**, using Buxtorf's edition (Basel, 1618-19, a reprint of Bomberg's third edition (1546-48 by Cornelius Adelkind) and the traditional one, that had come down from Soncino (1488), with a comparison of two manuscripts. This was reprinted by Leusden in 1667."
>
> **Step 2**: In 1705 E. van der Hooght (Amsterdam and Utrecht) made "**practically** a reprint of the Athias-Leusden edition…" with "**variants** taken from a number of printed editions" (Bagster's Polyglot, London, 1821 used Van der Hooght).
>
> **Step 3:** "[T]he edition of M. Letteris (Vienna, 1852) showing very **few changes**. This last edition was reprinted with clear-cut type by the [ecumenical and Catholic dominated] British and Foreign Bible Society (Berlin, 1866)…" (The B&FBS again printed this type of text in 1911-1926 with earlier help from Ginsburg; www.JewishEncyclopedia.com, s.v. Bible Editions).

(I have been told that Professor Maurice Robinson, who created his corrupt so-called 'Majority' text for his *The New Testament in the Original Greek: Byzantine Textform*, 2005 et

al, did the O.T. work for Green's Old Testament Interlinear. Whoever did it cannot or did not read his specific adjoining Hebrew text and translate *it* into English. It appears that he merely copied at times from a modern English version, English interlinear, or lexicon which *does not follow his* Hebrew text precisely, by any standards; *The Hebrew-English Interlinear*, Jay P. Green, Peabody, MA: Hendrickson, vol. II, p. xiv).

Green's *Interlinear Bible Greek-Hebrew-English* is untrustworthy, both in its Hebrew text and in its grossly perverted English interlinear. Green's editor has used corrupt lexicons to create his English interlinear (see other chapters for details).

My Examination

A Hebrew Text of the Old Testament is as vast as the Pacific Ocean. But an oceanographer could examine enough of the Pacific in one day to determine that it contains salt and pollution. His quick but microscopic examination would make it clear that one should not drink *directly* from the ocean (without clearing it through a distiller) or imbibing from a Hebrew text without clearing it through a vernacular Holy Bible). I carefully examined the Hebrew text of various portions of the TBS (Ginsburg) and B&FBS (Letteris, Green & Hendrickson et al.) editions. They contain plenty of preserving salt, but are also peppered in tiny points with pollution. For reference I have the original Second Edition of the Rabbinic Bible, also called the *editio princeps* of Jacob ben Chayim with Massorah, Venice 1524-25. I also have from Germany a Rudolf Kittel 7th edition of the corrupt text. I am in my *third* reading of the highly technical 1,028 page edition of Ginsburg's *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*. Unless one has read the entire 1,028 pages of Ginsburg's *Introduction* he cannot understand the textual variants which Paul spoke of when he said, "We are not as many which corrupt the word of God" (2 Cor. 2:17).

In reading the Hebrew texts of the TBS and B&FBS editions, which I have been accessing as needed for nearly 20 years (never of course for study, but only to prove errors in the corrupt versions), I discovered that the TBS, B&FBS, and Hendrickson /Green editions are not as pure as God's rain from heaven, nor as pure as those living waters purified seven times for Holy Bibles (e.g. KJB). What I discovered, although not a word-for-word collation of the *entire* Hebrew Bible, is enough to resign these texts permanently to the shelf and thank God that Christians have a Holy Bible that they can love, read and trust completely. However, I must thank God that the TBS printed Hebrew edition is still available since it is useful in *refuting* the corrupt Hebrew Old Testament, the *Biblia Hebraica Stuttgartensia*, as well as the corrupt Old Testament readings in the NKJV, NIV, NASB, TNIV, HCSB, and ESV, which were taken from corruptions in various texts, versions and marginal readings. (For this reason the Ginsburg, Letteris, and ben Chayim editions have been offered at avpublications.com *with the caveat* that they are *only* to be used to expose errors in new versions, not to fault the Holy Bible or to define its words with lexicons.

Not Ben Chayim

Although we have been told that the TBS (Ginsburg) and B&FBS (Letteris, Hendrickson, and Green) texts are the word-for-word, letter-for-letter ben Chayim text, they are not. Ginsburg's misrepresentation has become the party line, and is partly a lie.

Lie #1: Ginsburg said, "The Text itself is based upon that of the *First* Edition of Jacob ben Chayim's Massoretic Recension, printed by Bomberg, at Venice, in the year 1524-5" (Ginsburg, *Introduction*, Preface; see also http://www.trinitarianbiblesociety.org/site/articles/heb.asp).

Lie #2: Ginsburg said, "No variations, however strongly supported by Hebrew Manuscripts and Ancient Versions, are

introduced into the Text itself"..."All variations are relegated entirely to the margin" (Ginsburg, *Introduction*, Preface).

The Truth: *Omitted Verses in ben Chayim*

1.) The original ben Chayim Hebrew Bible wrongly omitted Joshua 21:36, 37.

> "Jacob b. Chayim was the first who omitted these verses in the *editio princeps* of his Rabbinic Bible with the Massorah of 1524-1525 (Ginsburg, *Introduction*, pp. 179, 180 et al.).

Of course these two verses *do* belong in the Bible and are exhibited in most of the Hebrew manuscripts. The King James Bible rightly includes these two verses. This proves that the KJB translators DID NOT follow the ben Chayim exclusively. These verses are in the Hebrew manuscript at Vienna in the Imperial and Royal Library (No. 4) and were plentifully available in numerous manuscripts and printed editions as described in Ginsburg's *Introduction* (See p. 478, Harley 1528; p. 495, Harley 5774-5775; p. 504, Arundel Oriental 16; p. 514, King's 1; p. 528, Add. 9398; p. 585, Add.15250 which has a fuller reading; p. 611, Add. 15451; p. 669, Oriental 2201; p. 725, Oriental 4227; p. 746, G.2.; p. 775, Madrid University Library, Codex No. 1.; p. 830, The edition princeps of the entire Bible, Soncino, 1488; p. 873, The third edition of the entire Bible. Brescia, 1494; p. 883, The Former Prophets with the commentary of Abravanel, Pesaro, 1510-11 et al.).

The KJB translators had access to manuscripts and printed Bibles which included these verses. They were included in the earlier Bomberg press's *edition princeps* of the Rabbinic Bible in four parts edited by Felix Pratensis, Venice, 1516-17, who "utilized the printed editions of his predecessors" for the text. They were in the second quarto edition of the Bible, Bomberg, Venice, 1521. They were in The Bible, Bomberg, 1525-1528

(quarto), which is a fusion of ben Chayim's and Pratensis's texts. This 1525 edition quickly reinstates the two verses taken out by ben Chayim. Ginsburg says of the 1525 edition that "The text as a whole is substantially that of Felix Pratensis," a monk who dedicated his edition to the Pope. It was popular "at the time of the Reformation." One copy has "notes in the handwriting of Luther," who also used the Brescia edition of 1494 (Ginsburg, *Introduction*, pp. 947, 975, 955, 975, 976).

Even Ginsburg admits that,

> "...some of the model Codices and the Massoretic Annotators not infrequently differed in their readings, and that Jacob b. Chayim had to exercise his own judgment as to which was the better reading. In this respect a modern editor is not bound to abide by Jacob b. Chayim's decision. A striking illustration of this fact we have in the two verses of Joshua XXI, viz, 36, 37. We have seen that some of the best MSS. and all the early editions without exception have these two verses. Jacob b. Chayim, however, decided to omit them in accordance with a certain School of Massorites, but we are perfectly justified in restoring them on the authority which we have adduced" (Ginsburg, *Introduction*, p. 965).

The few manuscripts which do omit these two verses are based on a slip of the eye (*homoeoteleuton*) since the following verse (v. 38) begins with the same words.

2.) The original ben Chayim edition wrongly omitted Nehemiah 7:68.

Nehemiah 7:68 is in the King James Bible and was in the following printed Hebrew Bibles:

- The *editio princeps* of the entire Bible, Soncino, 1488.
- The third edition of the entire Bible, Brescia, 1494.
- *The Second quarto edition of the Bible*, Bomberg, Venice, 1521 (**before** the ben Chayim).
- *The Bible*, Bomberg, 1525-1528 (quarto), (**after** the ben Chayim) (Ginsburg, *Introduction*, pp. 830, 873, 955, 975).

It is in numerous manuscripts as well (e.g. Oriental 4227; see Ginsburg, *Introduction*, p. 725 et al.).

The Truth: Ginsburg does not follow Chayim (or anyone!)

Hebraist Norman H. Snaith, editor of the 1958 Hebrew Bible published by the British and Foreign Bible Society said in his *Prolegomenon*, "Ginsburg did not follow Jacob ben Chayyim as closely as he suggested...for him one manuscript was as good as another." Snaith cites Ginsburg as saying, "The text presented in this book is **substantially** that of the first edition of Jacob ben Chayim's Massoretic **Recension**, printed by Bomberg in Venice in 1524-25." Snaith continues,

> "The word "substantially" is a very useful word, and usually it covers a multitude of sins; but Ginsburg's statement is saved by the word 'recension.' It is actually a recension, because it differs **often** from Jacob ben Chayyim's text" (Snaith's quotation and comment must follow a revised Preface, as it does not match the preface in my possession; Harry Orlinsky, ed., *The Library of Biblical Studies, Jacob Ben Chajim Ibn Adonijah's Introduction to the Rabbinic Bible, Hebrew and English; with Explanatory Notes*, by Christian D. Ginsburg, LL.D. and the *Massoreth Ha-Massoreth of Elias Levita, In Hebrew, with An English Translation and Critical and Explanatory Notes* by Christian D. Ginsburg, LL.D., "Prolegomenon" by Norman H. Snaith, New York: KTAV Publishing House, Inc., 1968, "Prolegomenon," p. XII).

Snaith cites Ginsburg's idiosyncrasies in 1 Sam 15:6, Josh. 5:6, 1 Sam. 1:4 and others places. In Josh. 5:6 "Ginsburg stands virtually alone," notes Snaith (Letteris does not follow Ginsburg at this point; Orlinsky/Snaith, "Prolegomenon," p. XIII).

In conclusion, none of the current editions of the Massoretic Text are the text of ben Chayim. The King James Translators did not follow ben Chayim exclusively. Chayim is not the holy grail. Orlinsky notes that in his recent experience with printed editions "none can claim to being *the* masoretic text," but that there can be "*a* masoretic text" (Orlinsky/Snaith, "Prolegomenon," Orlinsky, p. XV, XXXVI; Snaith, p. XIV).

King James Bible Follows Old English Bibles, Better Vernacular and Hebrew Bibles, Not Ben Chayim Exclusively

Although the KJB translators followed "the Originall sacred tongues, together with comparing of the labours, both of our own [previous English Bibles] and other foreign languages [Chaldee, Syriac, Spanish, French, Italian, Dutch] of many worthy men who went before us," they did not follow the 1524-25 edition of ben Chayim when it disagreed with earlier English Bibles or foreign editions. The "Originall sacred tongues" were not their 'final authority,' according to their own admission. ("Dedicatory," "Translators to the Readers," Holy Bible, London: Robert Barker, 1611). Chayim's small errors were quickly fixed by Bomberg's next editor in 1525. (It is no longer available in print.)

The following are 8 examples of why the current printed and software *editions* of the Massoretic Hebrew Bible cannot be used to 'correct' the Holy Bible, to study the Holy Bible, or be used to translate Holy Bibles. The examples are serious only in the sense that Hebrew editions which omit these words are not following the pure Massoretic Text and are

therefore guilty of disobeying God's command to "diminish not a word" (Jer. 26:2). God commands that we "not add" or "diminish" from the text (Deut 4:2 et al.). Praise God that Holy Bibles are holy. Period. (Critics could have learned that by simply reading and believing the *Holy* Bible's cover, thereby saving much wasted effort.)

Eight strikes against Massoretic Hebrew *one-man* editions:

1. In Numbers 33:8 the KJB says, "and they departed from before Pi-hahiroth." The KJB does not follow the ben Chayim text, but adds "**the textual reading in many [Hebrew] MSS.**, in the Samaritan, the Chaldee, the Septuagint, the Syriac and the Vulgate" (Ginsburg, *Introduction*, p. 192). He also reports that the KJB here exactly matches the 1545 German Luther, the 1531 Swiss German Zürcher, the 1532 French Olivetan, the 1855 French Martin, the 1641 Italian Diodati, the 1637 Dutch SV, the 1569 Spanish Reina, and the 1865 Spanish Valera.

2. In 2 Sam. 8:3 the King James Bible says "the river Euphrates." Ginsburg admits that "...this reading was exhibited in some MSS. As this is actually the textual reading in the parallel passage in 1 Chron. 18:3..." In these manuscripts it is *in* "**the text**" in 2 Sam. 8:3 not in the margin. Wrongly, the Hebrew texts of Ginsburg (TBS) and Letteris (B&FBS, Hendrickson, Green) merely say, "the river." In this case the KJB is *not* following the Hebrew of ben Chayim or the text-type of Ginsburg (TBS) or Letteris (B&FBS, Hendrickson, Green), but the "Originall," as noted on their title page, as well as all vernacular Bibles (Ginsburg, *Introduction*, p. 310). Nico Verhoef reports that the KJB reading matches exactly the 1545 German Luther, the 1531 Swiss

German Zürcher, the 1532 French Olivetan, the 1855 French Martin, the 1641 Italian Diodati, the 1569 Spanish Reina, the 1865 Spanish Valera, and the 1637 Dutch SV. Nadine Stratford of France reports that the KJB also matches the 1669 French Geneva, the 1744 Martin, 1996 French Ostervald, the Darby 1988, the BFC Français Courant, and a half-dozen more modern French Bibles.

3. In 2 Sam. 16:23 the King James Bible says "as if a man." Ginsburg admits, these words are "in the text after the verb" "in some [Hebrew] MSS., in several of the early editions and in the ancient Versions" (Ginsburg, *Introduction*, p. 310). **Critics of the KJB will pretend that the KJV got it from the margin, as they likewise pretend regarding 2 Sam. 8:3; however, as stated earlier, things which are in the margin in one manuscript (and in Ginsburg's ben Chayim), are IN THE TEXT in other manuscripts.** Ginsburg (TBS), Letteris's (B&FBS, Hendrickson, Green) and ben Chayim do not have the words "as if a man." Therefore the KJB did not follow the ben Chayim edition or a text like theirs here. Nico Verhoef reports that the KJB matches exactly the 1545 German Luther, the 1531 Swiss German Zürcher, the 1532 French Olivetan, the 1855 French Martin, the 1641 Italian Diodati, the 1569 Spanish Reina, the 1865 Spanish Valera, and the 1637 Dutch SV (ital.). Today's French King James Française also matches the KJB.

4. In Ruth 3:5 the King James Bible says, "all that thou sayest unto me I will do." Ginsburg (TBS), and Letteris (B&FBS, Green, Hendrickson, et al.), and ben Chayim omit "unto me." Ginsburg admits that "unto me" is "**in the text in many MSS.**, in several of the early editions, in the Chaldee

and in the Syriac…" Again critics will tell you that the KJB follows the margin (*keri*), not knowing that MOST HEBREW manuscripts have "unto me" **in the TEXT**, not in the margin. Ginsburg's "own Massorah" [marginal *keri*] hides the truth saying "unto me" is a marginal *keri* reading! (Ginsburg, *Introduction*, p. 312). His margin has many such distortions. Nico Verhoef reports that the KJB exactly matches the 1532 French Olivetan, the 1855 French Martin, the 1641 Italian Diodati, the 1865 Spanish Valera, and the 1637 Dutch SV (ital.). Nadine Stratford reports that the KJB reading is seen in all old French Bibles, such as the 1669 French Geneva and the 1744 Martin, as well as most modern French Bibles.

5. In Ruth 3:17 the King James Bible says, "to me." Ginsburg (TBS), Letteris (B&FBS, Hendrickson, Green), and ben Chayim omit these two words. Ginsburg admits, "As in the preceding passage the [his] *Keri* is exhibited **in the text in many MSS.**, in several of the early editions, in the Chaldee, the Septuagint and the Syriac" (Ginsburg, *Introduction*, p. 312). Therefore when you are told that the KJB derived its reading from the *keri* margin, remind them that MOST manuscripts have it *in the text*, not in the margin. Ginsburg's marginal notes do not tell the truth, calling it a *keri* reading. Again the KJB did not follow ben Chayim or the erring Ginsburg, Green-type text. Nico Verhoef reports that the KJB matches exactly the 1545 German Luther, the 1531 Swiss German Zürcher, the 1641 Italian Diodati, and the 1637 Dutch SV (ital.) Nadine Stratford reports that the KJB reading is seen in all old French Bibles, such as the 1669 French Geneva and the 1744 Martin, as well as most modern French Bibles.

6. Judges 20:13 in the King James Bible says "children of Benjamin." Ginsburg (TBS) and Letteris (B&FBS,

Hendrickson, Green) and ben Chayim omit "children of" before "Benjamin." As always Ginsburg pretends the KJB has a marginal *keri* reading, but admits in the next breath that "other MSS. again have "sons of," ["children of"] **in the text** which is also exhibited in the Chaldee, the Septuagint and the Syriac..." (Ginsburg, *Introduction*, p. 313). Nico Verhoef reports that the KJB matches exactly the 1545 German Luther, the 1531 Swiss German Zürcher, the 1532 French Olivetan, the 1855 French Martin, the 1641 Italian Diodati, the 1569 Spanish Reina, the 1865 Spanish Valera, and the 1637 Dutch SV. Verhoef observes that his Hebrew from the 1740s reads *in the text* here as the KJB. His is a Hebrew-Greek diglot in right column, and the German Luther, old letter type, in the left column.

Items one through seven are in Verhoef's 1740 Hebrew edition, either in the text or in the margin.

Ginsburg's admissions that 'these words are in many manuscripts' can not be *readily* found *in the notes* of his Hebrew edition for all to see, but are hidden away in tiny print in his huge 1,028 page *Introduction* which few have ever read.

The correctness of the King James Bible's readings in these verses (and others) is confirmed by their agreement with all good vernacular editions. Surprisingly, the no longer printed 1917 Jewish Publication Society's English edition of the Hebrew Old Testament matches the KJB almost entirely in these verses, even though it states that it followed Ginsburg, Baer (and Driver; see Preface). Ginsburg had some problems; Baer had big problems. Apparently the JPS had access to correct Hebrew manuscripts, not available today, or they used the King James Bible and not a Hebrew Bible as their *final*

authority. Although they were Hebrew scholars, it appears that they recognized the authority of the vernacular Holy Bible. However they admit in their preface that they *will* NOT translate the Messianic verses as the Christians do, therefore their edition is not authoritative. They say,

> "The repeated efforts by Jews in the field of biblical translation show their sentiment toward translations prepared by other denominations. The dominant feature of this sentiment, apart from the thought that the **christological** interpretations in non-Jewish translations are **out of place in a Jewish Bible**, is and was that the Jew cannot afford to have his Bible translation prepared for him by others" (*The Holy Scriptures*, Philadelphia: The Jewish Publication Society of America, 1917, 1955, p. v).

For instance, the *Jerusalem Bible* as well as the original Jewish Publication Society's rendering of the Messianic verse, Isaiah 9:6 (verse 5 in the Hebrew Bible) transliterates much of the verse so as to make it indiscernible. It says,

> "For a child is born unto us, A son is given unto us; And the government is upon his shoulder; And his name is called **Pele-joez-el-gibbor-Abi-ad-sar-shalom"** (Isa. 9:5).

The KJB and the Hebrew actually say, "Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace" (Jerusalem Bible, Jerusalem, Israel: Koren Publishers Jerusalem LTD, 1992; Jewish Publications Society, 1917, 1945, 1955, p. 543).

Ben Chayim: Letteris (Green, B&FBS) vs. Ginsburg (TBS)

These two editions of the 'Massoretic Text,' Ginsburg and Letteris, do not even match *each other.*

7. In 2 Kings 19:37 the King James Bible says, "his sons." Ginsburg must admit again, "That it was, however, **the textual reading** in the redaction of other Schools in harmony with the parallel passage in Jerem. XXXVII 38 [37:38 not KJB], is attested by many MSS., several of the early editions and the ancient Versions..." He admits the words were "**in the text** in many MSS. and that the Massoretic Revisers scratched them out except the vowel-signs and put in the margin against each passage the *Keri.*" Yet he pretends it is a marginal *keri* reading *again,* since it *is* in the corrupt editions to which he leans. Ginsburg's Hebrew Bible omits "his sons" from the text, "discarded the vacant space" and consigned the data to the margin. He is copying the corrupt "St. Petersburg Codex dated 916." Letteris (Green) differs and leaves a space in the text, including the word's vowel points and accents, without the consonants. The words "his sons" is not in italics in the KJB (Ginsburg, *Introduction*, pp. 314, 315).

8. In 2 Kings 19:31 the King James Bible says, "For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD *of hosts* shall do this." This is an exact parallel of Isa. 37:32 which echoes identically "For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this." The words "of hosts" are not in italics in Isaiah. Ginsburg concedes that "In the codices, however, which the Massorites took for their standard the

two passages were identical." "Many MSS., early editions and the Versions have the *Keri* **in the text**..." Repeatedly, Ginsburg pretends the KJB has a marginal *keri* reading, even when *most* of the Hebrew manuscripts have the KJB reading ***in the text*** (Ginsburg, *Introduction*, p. 314). Once again the KJB does not follow the ben Chayim, but follows most Hebrew manuscripts. Ginsburg omits "of hosts" in his Hebrew text in 2 Kings, even though **most manuscripts** and authorities **have it** there. Letteris (Green) however leaves the text as seen in many manuscripts. That is, it leaves a large space where the word should fit and leaves the vowel points and accents without the consonants. Ginsburg leaves no space, thereby giving the reader of the text the impression that the KJB translators took their italicized words out of thin air. He questions it in his margin.

These 8 verses are merely samples found in my quick 8 hour collation. They certainly do not exhibit all places where one can find the KJB using a different Hebrew text from those currently available. An honest person can see that the original Hebrew readings are perfectly preserved in a Holy Bible that *people use* (e.g. King James Bible), not in one-man intellectual exercises that sit on sinking lily-pad shelves for scholars to dissect like frogs 'til they croak. The King James Bible and the preceding English Bibles (and other pure vernacular Holy Bibles, no doubt) have been shown to be a shining reflection of the originals, **with ample manuscript evidence for those questioned readings. Translators will wisely use these and other pure old vernacular Bibles to make new translations, instead of following today's currently printed or pocked online Hebrew editions (seen through the filthy lens of a corrupt lexicon)**.

Ginsburg summarizes how subjective his and other editions can be if they scour for variants:

> "...it is essential to bear in mind that even after the text was fixed it was by no means absolutely uniform. The different Schools still continued to retain some of their former readings. These they more or less exhibited in their Standard Codices. Some of the Massorites themselves belonged to one or the other of these Schools and framed their Massoretic notes and Rubrics in accordance with the recensions which obtained in their Schools. Hence it happens that Massoretic remarks and Lists not infrequently contradict one another simply because each faithfully records the readings of the text from which the Massorites in question made the Rubrics. Hence too the Massorites not only recorded the variants in Codices which were redacted by authoritative Scribes, but adduce readings from renowned MSS. which obtained in certain communities and which are distinguished by certain names...They not only affect the orthography but the division, insertion and omission of certain words...
>
> The Massorahs which proceed from the Westerns and from which our *textus receptus* was compiled also exhibit conflicting registers which undoubtedly show that there were different schools among the Westerns themselves and that these derived their respective materials from Standard Codices. These conflicting Massorahs not only exhibit orthographical variations, but actual various readings"

> "And although the recension which is now exhibited in the *textus receptus* has finally superseded the other recensions, the Massorah itself frequently records the readings of other Standard Codices" (The word 'obtained' is used in the sense of 'were retained'; Ginsburg, *Introduction*, pp. 425, 426, 427, 422).

The *Encyclopedia Judaica* summarizes, regarding the quality of Ginsburg's work, saying, "some of it, however, is not accurate" (Jerusalem, Israel: Keter Publishing House Ltd., 1971, p. 582, s.v. Ginsburg).

Ginsburg Criticizes *His* Hebrew Text In His Margins

Few have ever heard of Ginsburg before, but his ideas are in today's NIV, TNIV, NASB, NKJV, HCSB, and ESV. His notes are his own "Yea, hath God said…" whisper. He stowed them away on board his Traditional Hebrew text, couched on the bottom of the page, just waiting for the next generation to slide them into *the text or into an English translation*. Slippery and quietly, like a snake, they slid right into today's new versions.

Ginsburg's Hebrew Bible (TBS) contains his own footnotes, which represent his views which are *critical* of the Hebrew text he edited! He adds his own ideas and data to the ben Chayim notes (Massorah). He calls it "my edition of the Massorah" taken from manuscripts "accessible to me." Often in an effort to question the traditional text, he increased the number of *Sevirin* (a type of marginal reading) from ben Chayim's approximately 200 to around 350 and moved them into the margin. In order to move the critical point of view closer to the text, he moved into the margin the "variations" which ben Chayim had placed at the "end." The equally corrupted Letteris-Green text includes few notes (Ginsburg, *Introduction*, Preface, pp. 194, 186, 464, 195, 196).

Like all Bible doubters, he says he includes his view of the variants he 'scoured' up, "in fairness to the Biblical student to afford him an opportunity of judging for himself as to which is the preferable reading" (Ginsburg, *Introduction*, pp. 184, 185). Being "as gods," deciding *which* words or vowels are "good and evil," is a 'magic' trick he learned, no doubt, from the serpent lady at the Luciferian Theosophical Society meeting he attended (documentation to follow).

Ginsburg's Notes Change Word Divisions & Vowels

In many manuscripts the words in the Hebrew Old Testament are often written continuously, that is, there are no spaces between words. This infrequently gives critics like Ginsburg an opportunity to change the meaning of the sentence. Ginsburg introduces in his margins the choices of what he calls "the best Biblical **critics**," with regard to *word divisions*. He boasts that "the Biblical critics are more or less unanimous in accepting them." Of these Bible criticisms he says in the margin (in Hebrew) "it ought to be so" or "it appears to me" (Ginsburg, *Introduction*, pp. 160, 162; see also p. 164).

Word divisions do seriously affect the translation of a few readings and affect some less seriously:

- In Ps. 22:16 the KJB says, "...they pierced my hands and my feet" based on placing the Hebrew letter "k" as part of the verb. The unbelieving Jews of course rendered it "as a lion my hands and my feet." They used the "k" as the word "as," and altered the text to create the word "lion." The preface of the Jewish Publication Society's English Old Testament (1917 et al.) admits that they will not allow translations which support the Christian viewpoint. This

verse is discussed in detail elsewhere in this book (See also Bullinger, *The Companion Bible*, Grand Rapids, MI, reprint 1990, p. 740).

- Isa. 9:3 says "Thou hast multiplied the nation, and **not** increased the joy:..." (KJB). Ginsburg leads new versions to omit the word "not." (Some versions replace "not" with a marginal reading, "to him" R.V.) (Ginsburg, *Introduction*, p. 161).
- In Ps. 68:18 he recommends butchering "...the LORD God might dwell among them."
- He thinks 1 Kings 19:21 should be divided "he boiled some of the flesh" instead of the KJB's "boiled their flesh" (Ginsburg, *Introduction*, pp. 160-161).

In certain instances in Ginsburg's margin, (this is the exception, not the rule) he introduces *his own creation* for vowel points for the text reading and the marginal variant (which can completely change a word!); he leaves the actual text without vowels. Sometimes he follows the thinking of what he calls "the best textual critics." Since he thinks the vowel points in the original text sometimes actually belong to the word in the margin he must add vowels to the word. He said I "do it only according to the best of my judgment" (Ginsburg, *Introduction*, pp. 184, 185). If you are harboring the idea that Ginsburg's "judgment" is worth following, you will discard that notion quickly once you read the upcoming documentation about his Luciferian connections.

He admits that as far as orthography (spelling, etc.) is concerned sometimes "a marked difference in the sense" occurs when a different spelling is used and "it is sometimes difficult to decide which of the two readings is to be preferred" (Ginsburg, *Introduction*, p. 155 et al.). That's why God gave us Holy Bibles, Mr. Ginsburg.

Ginsburg joins the higher critics who pretend "the Massorites invented" the "accents and vowel-signs." He does however admit that they followed a "tradition handed down to them from time immemorial," but says, "It is certain that they did not exist in the fifth century" (Ginsburg, *Introduction*, pp. 444, 445, 451). Imagine God giving the Bible to Moses and the prophets by using only consonants, wherein they could not distinguish the word 'God' from the word 'unto,' as they have the identical two consonants אל.

Ginsburg is an Old Testament Higher Critic

Ginsburg promotes the theories of "textual critics" to criticize the King James Bible (Ginsburg, *Introduction*, pp. 332, 333, 365, 371 ad nauseam). He was himself a Higher Critic of the Old Testament in many regards. He contributed to the *Cyclopaedia of Biblical Literature* (1862-1866) originally edited by John Kitto. Ginsburg's entry on the book of Ecclesiastes charges that the German higher critics write better 'Hebrew' than the Hebrew Bible itself. He believes that the book was certainly not penned by Solomon. Ginsburg said in the *Cyclopaedia*,

> "The strongest argument, however, against the Solomonic authorship of this book is its **vitiated language** and style [Webster 1828: "depraved; rendered impure; rendered defective and void"]. To quote examples would be to quote the whole book, as it is written throughout in the Rabbinic language which developed itself long after the Babylonish captivity. So convincing is this fact, that not only have Grotius, J.D. Michaelis, Eichhorn, Doderlein, Spohn, Jahn, J.E.C. Schmidt, Nachtigal, Kaiser, Rosenmuller, Ewald,

> Knobel, **Gesenius**, De Wette, Noyes, Hitzig, Heiligstedt, Davidson, Meier, etc., **relinquished the Solomonic authorship**, but even such unquestionably orthodox writers as Umbreit, Hengstenberg, Gerlach, Vaihinger, Stuart, Keil, Elster, etc., declare most emphatically that the book was **written after the Babylonish captivity**; and there is hardly a chief Rabbi or a literary Jew to be found who would have the courage to maintain that Solomon wrote Coheleth [Ecclesiastes]. Dr. Herzfeld, chief rabbi of Brunswick, Dr. Philippson, chief rabbi of Magdeburg; Dr. Geiger, rabbi of Breslau; Dr. Zunz, Professor Luzzatto, Krochmal, Steinschneider, Jost, Graetz, Furst, and a host of others, affirm that this book is one of the latest productions in the O.T. canon. And be it remembered that **these** are **men** to whom the Hebrew is almost vernacular, and that some of them **write better Hebrew**, and in a purer style, **than that of Coheleth [Ecclesiastes]**."

(These higher critics refute Solomon's involvement by pointing to certain words, which they classify as later in origin. However, this is nonsense because the words Ginsburg and the critics give as being 'late' are used elsewhere in Bible books, which are dated much earlier than critics place these words. For example, *kanas* occurs in Psalms and Ezekiel; *medinah* occurs in 1 Kings, Lam., and Ezek.; *mikreh* occurs in Ruth and 1 Samuel; *shalat* occurs in Psalms and a derivative of it in Genesis; *hephez* occurs in 1 Sam., 2 Sam., 1 Kings, Job, Isa.; *soph* occurs in 2 Chron., Joel, Numbers, and Job; *takaph* occurs in Job; *misken* occurs in Deut.; *nekasim* occurs in Josh. and 2 Chron.; *amad* occurs in Gen., Ex., and Lev.; *kasher* occurs in Ps.; *zua* occurs in Hab., Jer., and Isa.) (See also Ginsburg, *Introduction*, p. 112).

Ginsburg on Westcott & Hort's Revised Version Committee

Because of his critical views of the Bible, Ginsburg was one of the first to be "elected a member of the Board of Revisers of

the Old Testament in 1870" joining Westcott, Hort, and Unitarian Vance Smith in the destruction of the KJB (http://www.JewishEncyclopedia.com, s.v. Ginsburg, Christian). Anxious to chop and change the Bible, Ginsburg had already re-translated Ecclesiastes (Coheleth) in 1861 and the Song of Solomon with a commentary in 1857.

Ginsburg's marginal notes and his Revised Version constantly disagree with *his own* printed Hebrew text. For instance,

- In Song of Solomon 8:6 Ginsburg challenges the editors "whom we follow in the *textus receptus*" and which match "the Authorized Version." He says "The Revised Version, though contrary to the *textus receptus*, exhibits the true reading in the text…" (Ginsburg, *Introduction*, p. 386).

- Again in Isaiah 30:32, the KJB has the word "it" following the ben Chayim text (*Kethiv*), while the *Sevir* (a type of marginal reading), Ginsburg's Revised Version and most modern versions have "them" following the "Babylonians." His 'favorite Hebrew Bibles have marginal notes which often follow the "reading of the Babylonians" (Ginsburg, *Introduction*, pp. 188, 189).

- In 1 Kings 1:18 the KJV says, "and **now**, my lord the king," following the traditional text. However the Revised Version and most modern versions follow a *Sevir* reading, "and **thou** my lord the king." Even the Massorah warns that "*they are mislead thereby,* that is in writing *thou* instead of *now*" (Ginsburg, *Introduction,* p. 192).

Although he was a member of the Westcott and Hort Revised Version committee, Ginsburg's ideas were often so

twisted that even they frequently rejected them. In his margins and *Introduction* he often rejects the KJB reading and also the RV Old Testament reading in favor of his own personal translation (Ginsburg, *Introduction*, e.g. pp. 385, 596, 394, 397, 403 et al.).

Ginsburg, a Follower of Luciferian Mme. Blavatsky

Madame Helena P. Blavatsky (A.D. 1831-1891) was the nineteenth century high-priestess of sorcery, magic, the Kabbalah, esoteric philosophy, Satan worship, and occultism. Her magazine, *Lucifer*, evolved into a two-volume book called *The Secret Doctrine*. Blavatsky's 'secret doctrine' was that Lucifer should be worshipped. She said,

> "Lucifer represents…Life…Progress...Liberty Lucifer is the Logos…the Serpent, the Savior (Helena P. Blavatsky, *The Secret Doctrine*, Vol. II, London: The Theosophical Publishing House, 1893, pp. 171, 225, 255 et al.; for further documentation against Blavatsky see G.A. Riplinger, *New Age Bible Versions*, Ararat VA: AV Publications, p. 52 et al.).

Her influence has not waned. Harry Potter fans know the occult scramble of her name as Vablatsky, a character in *The Prisoner of Azkaban*. If someone thinks the Harry Potter series is harmless fun, he is gravely mistaken.

Ginsburg was an occult Kabbalist and follower of Mme. Blavatsky. Translators should be aghast to find such an individual as their authoritative source. This information about him has been available since 1999 in the must-have book, *A Testimony Founded Forever* by Dr. James Sightler, then a member of the Dean Burgon Society. He recorded Ginsburg's involvement with the kabbalah, theosophy, and joint meeting with Blavatsky (Sightler's book is available from A.V. Publications; see p. 248 and his

index). Further extensive documentation is given in the next dozen or so pages.

The magazine *Lucifer,* edited by Madame Blavatsky, evolved into the journal *The Theosophist*, still under her editorship. **In the October 1884 edition of *The Theosophist* Blavatsky records that Ginsburg attended her "occult" meeting at Piccadilly in England** (H.P. Blavatsky, *The Theosophist*, Madras: The Theosophical Society, October, 1884, pp. 12-13; see reprint, H.P. Blavatsky, *The Theosophist Part Six 1884 to 1885,* Kessinger Publications, ISBN 1-4179-1002x). At this *same time* he was working on the Revised Version, editing the Hebrew Bible, and doing his "collation of all the extant remains of the Masorah, three volumes of which he published in 1880-86" (www.JewishEncyclopedia," s.v. Ginsburg, Christian).

The Theosophist's article entitled, "Brilliant Reception to the Founders in London" said:

> "...on the evening of the 21st...in Prince's Hall, Piccadilly,...Among those present were...Dr. **Ginsburg** of the British Museum, who exposed the fraud of the Shapira MSS...Rev. H.R. Haweis; Mr. Edmond Gurney; Mr. F.W.H. Myers; Prof. H. Sidgwick...Dr. Anna Kingsford and Mr. Edward Maitland, Authors of *The Perfect Way*...Mr. Oscar Wilde..." (Blavatsky, *Theosophist*, p. 12).

> "After an hour spent in general conversation, Mr. Finch, President of the London Lodge T.S., called the meeting to order and welcomed the Founders Mms. **Blavatsky** and Col. Olcott...Needless to say our dear Madame Blavatsky was the observed of all observers, and her time was constantly taken up, when the

> speaking was not going on, with introductions and **conversations with the most eminent people in the room**. She excited the admiring wonder of all who have met her at Nice, Paris, and **London**, by her...occasional **displays of occult power**" (Blavatsky, *Theosophist*, p. 13).

Ginsburg was rubbing shoulders with *the* vilest occultist in England at this particular meeting. Fellow attendee, Anna Kingsford's *The Perfect Way* says in its appendix entitled, "The Secret of Satan," "Stand in awe...blessed and sanctified is the Angel of Hades, Satan." [*New Age Bible Versions* and *A Testimony Founded Forever* document the drug involvement, spiritualism, Luciferianism and occultism of most of those listed in attendance.]

To document Ginsburg's attendance at this "occult" meeting I purchased a reprint of the original *Theosophist* from Kessinger Reprints. It was bound as *The Theosophist Part Six 1884 to 1885*. In this volume of journal reprints Ginsburg's name is surrounded by the vilest of topics. Some excerpts from this journal's 'Practical Instructions for students of occultism' and other articles will give the reader a foul taste of Ginsburg's lack of taste.

- *The Theosophist* peppers its pages with words such as "disinterred corpses," "Black Magic," "White Magic," "crystal ball," "sorcerer," "necromancy," "initiate members," an "occult subject, which it was not desirable to put before the public" and "magic mirrors" [like *Alice Through the Looking Glass*; see chapter on Liddell-Scott Lexicon] (April, 1885, p. 157; May, 1885, pp. 185, 186; Dec. 84, p. 168; Oct. 1884, p. 138; June, 1885, p. 224).

- An article on the "Evil Eye" says, "There are many sorcerers and witches in Yemen, who do some extraordinary things...a single look is sometimes sufficient to kill a person." After several examples are given, the

article adds, "Several more similar instances are given, but the above is sufficient to illustrate the action of the Evil Eye" (*The Theosophist*, Dec. 1884, pp. 57-58). [If the reader thinks that this is ancient history, just look at *Time* magazine covers (e.g. Jan. 14, 2008, Feb. 18, 2008, Aug. 19, 2007, June 4, 2007 ad nauseam). Showing only *one eye* (by placing the other side of the face in shadow or otherwise obscured) is the evil eye; today's occultists still think this has some kind of power; many read those magazines, so they think it does work. Matt. 6:22 and 23 tell us, "The light of the body is the eye…But if thine eye be evil thy whole body shall be full of darkness." Proverbs 23:6 talks of an "evil eye."

- *The Theosophist* could not forget to insist that, "The Bible is the mythology of the Jews." It snarls at "missionary ignorance…against Hinduism" (Jan. 1885, p. 76; Dec. 1884, p. 73).

- An article of special interest to Ginsburg would have been his book's topic the "Kabbalah" and the "ten sephiroth," as well as the article for writers on automatic writing wherein, "a force thus governed by an external intelligence manifests its action in the writing of coherent sentences" (May, 1885, p. 184; the same edition in which Ginsburg's name appeared, Oct. 1884, p. 21).

- It discusses "what are the symptoms…to detect that one has been developing or has actually developed into a so-called "spiritualistic medium"" (Feb. 1885, p. 119).

- Of Blavatsky it says, "She would swear like a dragoon when in anger…" (March, 1885, p. 7).

"[A] companion of fools shall be destroyed" Prov. 13:20

Occultists Built Upon Ginsburg

Ginsburg wrote his occult book, *The Kabbalah*, in 1863. He wrote —

> "Intending it to be a guide **for those who wish to be initiated** into the mysteries of this **theosophy**, **I have aimed** to be as elementary as possible in **this Essay...**" (Christian Ginsburg, *The Essenes, The Kabbalah*, 1863, New York: Samuel Weiser, 1972, Preface)

Ginsburg was *the source* of "this esoteric doctrine" for the occultists of his day. They all quote him as their source. His essay has been the foundation for modern teaching on the occult Kabbalah, which today is sweeping Hollywood and the minds of its 'stars.' Ginsburg said, "It is this desideratum [vacuum] in the literature of our language which led me to bring the subject before the Literary and Philosophical Society..." (Ginsburg, *Kabbalah*, preface). Ginsburg's book *started* this modern occult movement, as seen in the following examples:

✓ H.P. Blavatsky used Ginsburg's teachings in her Satanic book, *The Secret Doctrine*. She quotes him as saying,

> "The Kabbala was first taught by God himself to a select Company of angels who formed a theosophic school in Paradise. After the Fall the Angels most graciously communicated this heavenly doctrine to the disobedient child of Earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity" (Blavatsky, *The Secret Doctrine*, Vol. 2, p. 284 as quoted from Ginsburg, *The Kabbalah*, p. 84 with her addition of word capitalization).

Blavatsky's other wicked book, *Isis Unveiled* quotes Ginsburg to promote occultist Rabbi Eleazar. Blavatsky cites Ginsburg as saying "the disciples of Israel perceived that the lamp of Israel was extinguished" when this occultist died (Wheaton, Ill: The Theosophical Publishing House, 1877, reprint 1972, vol. 2, p. 348 footnote).

✓ A.E. Waite, author of the occult book, *The Holy Kabbalah*, says of Ginsburg, "The work of Dr. **Ginsburg**, once so well known that even now it scarcely needs description, may be said to have **marked an epoch, because it was the first clear, simple and methodized account of Kabbalistic doctrine** and literature (England: Oracle Publishing Ltd., 1996, pp. 494; first published in 1924). (The only criticism and disagreement Ginsburg had with some people concerned exactly *who* and when the *Zohar* was written. He knew that it was written by Moses de Leon in the 1300s, not much earlier, as some supposed. To Ginsburg the *Zohar* (the handbook of the Kabbalah) was *not* the origin of the Kabbalah. Ginsburg's Jewish mysticism preceded the *Zohar*. "[T]he *Zohar* constituted a decisive stage in the development of the Jewish form of mystical speculation known as the 'Cabala'") (William Varner, *The Master's Seminary Journal*, "The Christian [Catholic] Use of Jewish Numerology," Spring, 1997, pp. 47-59).

✓ Albert Mackey's *Encyclopedia of Freemasonry* takes his large section about the Kabbalah from Ginsburg (Philadelphia: Moss and Co., 1873 and 1878; see Kilo: Kessinger edition, vol. 1, pp. 439-443).

✓ Another "Masonic Supply Co" publication, *Kabbalah, the Harmony of Opposites*, by W.J. Coleville, relies on Ginsburg for his ideas (New York: Macoy Publishing and Masonic Supply Co., 1916).

✓ Also relying upon Ginsburg is the highly occult *The Secret Teachings of All Ages: An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy* by Manly P. Hall. On page 93 it cites Ginsburg's history of the Kabbalah directly:

> "From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine (Qabbalism) to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems. Moses, who was learned in all the wisdom of Egypt, was first initiated into it in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the holy angels.***Moses also initiated the seventy Elders into the **secrets** of the **doctrine**, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were most **initiated into the Kabbalah**" (Manly P. Hall, *The Secret Teachings of All Ages: An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy*, Los Angeles, CA: The Philosophical Research Society, Inc., 1972, edition 18, p. 93 as cited from Ginsburg, *The Kabbalah*, pp. 84-86 et al).

Ginsburg's Book, *The Kabbalah*

Why do occultists and Luciferians follow Ginsburg's "guide for those who wish to be initiated into the mysteries of this theosophy"?

- Ginsburg's book calls the Kabbalah, "the secret doctrines and "theosophy," just as Blavatsky titles her book and journal (Ginsburg, *The Essenes, The Kabbalah*, p. 12).

- Ginsburg's book says "the heavenly **dragon** is the **centre of the** macrocosm…" (Ginsburg, *The Kabbalah*, p. 156).

  Blavatsky agrees saying, "**Satan** represents…the **Centri**fugal Energy **of the** Universe…this ever-living symbol of self-sacrifice for the intellectual independence of humanity" (See H.P. Blavatsky, *The Secret Doctrine*, Vol. 1, London: The Theosophical Publishing Co., 1893, pp. 215, 216, 220, 245, 255, 533 et al.).

- Ginsburg's book says, "The angel METATRON…is the garment of, the visible manifestation of the Deity…He governs the visible world…" (Ginsburg, *The Kabbalah*, p. 109).

  Blavatsky echoes, in *Isis Unveiled*, "the angel Metatron" "represents a new world" "between spirit and matter…" "Jehovah is but the Metatron, and perhaps, not even the highest, but only one of the Aeons" (Wheaton, Ill.: The Theosophical Publishing House, 1877, 1972, vol. 2, pp. 154, 464, 456, 400; see also *The Secret Doctrine*, p. 111, vol. 2).

- Ginsburg's book states that the "Prince of Darkness and his legions…the Evil Spirit" are merely emanations of his God, *En Soph*. He says, "Even the archangel of wickedness, or the venomous beast, or Samael, as he is called, will be restored to his angelic nature and name, inasmuch as he too, like all other beings, proceeded from the same infinite source of all things" (Ginsburg, *The Kabbalah*, pp. 106, 107, 126).

  "Prince of Darkness…Their prince is called in the Kabala Samael, the Angel of Death…the nature of angels is purely intransitive…" (*The Secret Doctrine*, vol. 2, p. 111 et al; see her index for 'Sammael' for dozens more citations).

- Ginsburg wrote about an occult tool "called *the Luminous Mirror*." He said, "It has the faculty for that

extraordinary prophetical knowledge…" (Ginsburg, *The Kabbalah*, p. 119).

In *The Secret Doctrine* Blavatsky said, "The future of an individual is seen, with all its coming events marshaled in order, in a magic mirror…" (vol. 2, p. 179 et al.). Blavatsky's *The Theosophist* also had articles on "magic mirrors." Lewis Carroll's Alice *Through the Looking Glass* was based on this occult idea (see chapter on Liddell-Scott *Greek-English Lexicon*).

Summary: Ginsburg's Book's Kabbalistic Teachings

Ginsburg says,

1. The following must be believed to be "initiated into its mysteries" and "higher gnosis" (Ginsburg, *The Kabbalah*, pp. 191, 190).

2. "God is called *En Soph*…" (Ginsburg, *The Kabbalah*, p. 88).

3. "Now, the *medium* by which *the En Soph* made his existence known in the creation of the world are ten *Sephiroth* or *intelligences*, which emanated from the Boundless One…The *Sephira*, which among the divine names represents *Jah*, and among the angelic hosts by *Ophanim*, sent forth an opposite, i.e. a feminine or passive, potency, denominated *Intelligence*, which is represented by the divine name *Jehovah*, and angelic name *Arelim*, and it is from a union of these two *Sephiroth*, which are also called *Father* and *Mother*, that the remaining seven *Sephiroth* proceeded…the fourth Sephira which among the divine names is represented by El (Ezek. i, 4)….the sixth *Sephira*, represented by the divine name *Elohim* (Ps. lxviii, 18)…and thus **the second trinity** of the *Sephiroth* is obtained…the seventh

Sephira, corresponding to the divine name *Jehovah Sabaoth* ..." (Ginsburg, *The Kabbalah*, pp. 89, 90, 91; see also p. 93).

4. He says the Christian Bible is not about his 'real' God, *En Soph*, but about "intermediate beings" such as Jehovah. He said, "Thus when it is said, "God spake, descended upon earth, ascended into heaven, smelled the sweet smell of sacrifices, repented in his heart, was angry..." all this does not refer to the *En Soph*, but to these intermediate beings" (Ginsburg, *The Kabbalah* p. 146).

5. Ginsburg squeezes the Christian Trinity into his system of emanations noting, "One [i.e., God] is over the three, the three are over the seven, the seven over the twelve, and all are internally connected with each other." He says, "...it must not be supposed that the Kabbalists believe in a Trinity in our sense of the word." He replaces "a ten unity instead of the Christian three unity" and "a decade for the triad." (In commenting upon the Kabbalah's ideas, Professor of Old Testament William Varner replies that it was hardly "the Cabalists" "intention" that their teaching "justified Trinitarian views") (Ginsburg, *The Kabbalah*, pp. 157, 107, 195, 197, 142, 143; Varner, pp. 47-59).

6. Ginsburg writes, "The world was born from the union of the crowned King and Queen; or, according to the language of the Kabbalah, these opposite sexes of royalty, who emanated from the *En Soph*, produced the universe in their own image." "Thus the Holy One, blessed be he, has a son with the Queen: this is the heavenly and sacred soul. He sends him into the country, that is into this world..." (Ginsburg, *The Kabbalah* pp. 102, 115).

"In its original state each soul is androgynous…." "Each soul and spirit, prior to its entering into this world, consists of a male and female united into one being. When it descends on this earth the two parts separate and animate two different bodies. At the time of marriage, the Holy One…unites them again as they were before..." (Ginsburg, *The Kabbalah*, pp. 114, 116).

7. Ginsburg teaches monism (pantheism) in which the creation is merely a part of God. He says, "This world, however, is not a creation *ex nihilo*, but is simply an immanent offspring and the image of the King and Queen, or, in other words, a farther expansion or evolution of the *Sephiroth* which are the emanations of the *En Soph*…it is God manifested, all the multifarious forms in the world point out the unity which they represent…." He thinks, "The creation, or the universe, is simply the garment of God woven from the Deity's own substance; or, as Spinoza expresses it, God is the immanent basis of the universe." He adds, "The universe, therefore, or the visible world, is a further expansion of the Divine Substance, and is called in the Kabbalah "the Garment of God"" (Ginsburg, *The Kabbalah* pp. 104-105, 108).

8. Ginsburg teaches reincarnation. He writes, "Hence, if the soul, in its first assuming a human body and sojourn on the earth, fails to acquire that experience for which it descends from heaven, and becomes contaminated by that which is polluting, it must re-inhabit a body again and again till it is able to ascend in a purified state through repeated trials. Thus we are told that "All souls are subject to transmigration…The transmigration of the

soul into another body, however, is restricted to three times…'"" (Ginsburg, *The Kabbalah*, pp. 124, 125, 146).

9. He teaches that man is "still the presence of God upon earth…" "This destiny of man – i.e., the reunion with the Deity from which he emanated – is the constant desire both of God and man…" (Ginsburg, *The Kabbalah*, pp. 113, 119).

10. Of Jehovah, JAH, and Christ he says, "They are infinite and perfect when *the En Soph* imparts his fullness to them, and finite and **imperfect** when the fullness is withdrawn from them…" Therefore Ginsburg speaks of "…Christ, — his finite and **imperfect** human nature…." Ginsburg teaches that the "Messiah" will be the last person born; therefore he is not Jesus Christ returning, but someone else. He believes, "[T]he Messiah, which, like other souls, has its pre-existence in the world of the *Sephiroth*, cannot **be born** till all human souls have passed through their period of probation on this earth, because it is to be the last born one at the end of days" (See pages 145-146 of *The Kabbalah* for a further summary of Ginsburg's beliefs; Ginsburg, *The Kabbalah*, pp. 97, 126).

Ginsburg says that in the end, man will be God and rule the world under *En Soph*, a woman! He writes, "In that state the creature will not be distinguished from the Creator…Then the souls will rule the universe like God, and what she shall command he will execute" (Ginsburg, The Kabbalah, 127).

His book touches on writings by an "ancient sorcerer" and "the magic work mentioned in the Talmud." He admits that the Kabbala is entirely compatible with and may stem from

Platonism. He admits, "philosophy and the Kabbala propound exactly the same doctrines, and that they only differ in language and in technical terms." He recommends "A Kabbalistic work entitled the *Garden of Nuts*..." He is truly one of them and no doubt the biggest 'nut' in this book (Ginsburg, *The Kabbalah*, pp. 127, 146, 158, 159, 187-188, 204, 198).

Why Was Ginsburg Interested in the Old Testament?

Ginsburg believed that buried beneath the Hebrew text were Kabbalistic secrets. He viewed the text of the Holy Bible as "unworthy of inspiration." Why then was he so interested in it? He states,

> "This view that the mere literal narrative is **unworthy of inspiration**, and that it must contain a spiritual meaning concealed under the garment of the letter, is not peculiar to the Kabbalah" (Ginsburg, *The Kabbalah*, p. 128 footnote 25).

The handbook of the Kabbala is the Zohar (also spelled Sohar), which he says, "is a commentary on the five Books of Moses." He says it gives a "mystical interpretation wherein the Kabbalistic rules of exegesis are largely applied." Of "the Kabbalah" he says, "its mysteries are covertly conveyed in the first four books of the Pentateuch." He allows the allegorical interpretation of the Bible. He supports the heretic Origen and his allegorical interpretation of the Bible; he calls him an "erudite father." He dismisses the entire early Genesis record quoting Origen as saying, "I believe that everybody must regard these as figures, under which a recondite sense is concealed" (Ginsburg, *The Kabbalah*, pp. 160, 162, 127, 128 footnote 25, 26; Christian Ginsburg, *Historical and Critical Commentary on Ecclesiastes*, Longman, 1861, p. 30).

Today's Luciferians, Occultists and Ginsburg

Today's followers of the Kabbalah and Mme. Blavatsky's *The Secret Doctrine* use an edition of the Kabbalah's handbook called *The Sepher Ha-Zohar*: ***Zohar****: Bereshith to Lekha*. It is currently printed by Blavatsky's Theosophical Publishing Company. It was originally printed as a *serial* between 1900 and 1914 in a journal called *The Word.* It is an occult commentary on the Bible beginning in Genesis 1. The serial ended abruptly on March 7, 1914, upon the death of C.D. Ginsburg. Current researchers remark that it was translated and "written by a pseudonymous Theosophist, probably British" (http://www.sacred-texts.com/jud/zdm/index.htm).

Because of the untimely and abrupt cessation of the series upon the death of C.D. Ginsburg, others name him specifically as the author. The translation is unique in that it uses terms used by Blavatsky. History records no other person at that time, other than Ginsburg, who was 1.) interested in Blavatsky (Theosophy), 2.) qualified to translate this and 3.) showed a marked interest in the material of the Kabbalah.

Blavatsky cited Ginsburg in her book. Consequently he was included in a "General Bibliography" of the *Secret Doctrine* which was recently compiled —

> "…to give condensed information, not otherwise readily available, about the life and writings of some individuals mentioned by H.P.B. in the text…to give similar data about a few well-known scholars who are discussed at length by H.P.B and whose writings she constantly quotes…In addition to that, rather extensive biographical sketches have been included, in

> connection with a number of outstanding workers in the early period of the Theosophical Movement..."
> (http://www.tonh.net/theosofie/hpb_cw_online/articles/v13/bibliography.htm).

In the Bibliography to *The Secret Doctrine*, Ginsburg's Bibliographic citation states,

> "Christian David Ginsburg...Born December 25, 1831...It is possible he used the pen name "Nurho de Manhar" for a translation of the Zohar that appeared **serially** in E.T. Hargrove's periodical *The Word*. The manuscript used differs from both the Mautua & Cremona MSS of the Zohar, and **halts abruptly on the death of Ginsburg, March 7, 1914**. Style and references to supporting materials, British grammar, typos caused by a remote location of an author unable to proof copy, and A.E. Waite's listing of a "Nurho di Manhar" joining the Golden Dawn [an occult high magic organization] in 1888, indicate that Ginsburg may have lead two lives"
> (http://www.tonh.net/theosofie/hpb_cw_online/articles/v13/bibliography.htm).

This translation of the Hebrew *Zohar* says in its Preface,

> "To the readers of the late Madame Blavatsky's works, *Isis Unveiled* and *The Secret Doctrine*, this will doubtless prove acceptable...The ancient Jews were not different from other nations in having occult schools and institutions in which secret doctrines were inculcated and imparted to neophytes, or the sons of the

prophets, as they are termed in the Bible" (http://www.sacred-texts.com/jud/zdm/zdm001.htm).

I would not suggest concluding from such circumstantial evidence that Ginsburg was the translator of this Hebrew edition of the *Zohar*. Speculation by occultists on the internet is not admissible as evidence nor is this small incidental detail necessary to indict Ginsburg as being an unsound source (although it is odd that the series ended abruptly and immediately upon his death before it was finished).

The following previously documented hard facts are in themselves enough to prove that he is not a safe person to follow in the minutiae, nor should *his unique choices* for his Hebrew Old Testament, documented earlier in this book, supersede the Holy Bible which God blesses and uses among his priesthood of believers.

Irrefutable facts indicting Ginsburg are:

1.) Ginsburg said his own book, ***The Kabbalah***, was written "Intending it to be a guide for those who wish to be initiated into the mysteries of this theosophy…" (Ginsburg, *The Kabbala*, Preface). His god is *En Soph*, a woman!
2.) Ginsburg attended **Blavatsky's meeting**.
3.) Ginsburg was a foundational member of the RV committee with **Westcott and Hort**. He publicly denied the divine authorship of Ecclesiastes.

Ginsburg's 'Jesus' Was Initiated Into The Essenes

Why did Ginsburg cast doubt on the Hebrew Bible and the KJB, which both say, "of the blood of the sin offering" in Lev. 4:34? Does he, like Cain, deny the animal sacrifice "sin offering," just as the Essenes denied it? In 1864 Ginsburg wrote

an essay **promoting** *The Essenes: Their History and Doctrines*. His views and those of the historians he quotes paint a picture of a bizarre Jewish sect, living near the Dead Sea before the time of Christ. He boasts that their ascetic lifestyle was "a substitute for the sacrifices which they refused to offer in the temple." He states that, "The essenes did not offer animal sacrifices...." "[T]hey did not frequent the temple and would not offer sacrifices" (Ginsburg, *Introduction*, p. 417; Ginsburg, *The Essenes, The Kabbalah*, New York: Samuel Weiser, 1864, reprint 1972, pp. 22, 24, 10).

Ginsburg believed that Jesus was an Essene. He said, "It will therefore hardly be doubted that our Saviour himself belonged to this holy brotherhood." "Moreover, the fact that Christ, with the exception of once, was not heard of in public till his thirtieth year, implying that he lived in seclusion with this fraternity...." He adds, "[T]hey did not believe in the resurrection of the body." They believed that the 'wicked' went to an air conditioned "cold" "Hades." If such a strange 'Jesus' is the focus of Ginsburg's nominal Christianity, then the 'Christianity' he espoused was that of "another Jesus" (2 Cor. 11:4) (Ginsburg, *The Essenes*, pp. 24, 22, 48).

Ginsburg states the following,

- He states that "According to Philo, Moses himself instituted this order."
- He speaks highly of certain Pharisees who "propound the mysteries of the cosmogony and the **theosophy**...to those who were regularly initiated in the order...."
- Like Masons who receive an apron upon 'initiation,' he says that "...Thus, after being accepted as a novice and obtaining **the apron**...he advanced to that stage in which he was enabled to perform miraculous cures and raise the dead."

- He writes of "Their devotedness to the study of the **magic arts**" and "the power to foretell future events." He says that they used, "These ancient books on **magical** cures…."
- He writes of other "secrets" which "played so important a part among the Jewish mystics from time immemorial."
- He states that "Essenism maintained that fate governs all things…."
- He records that, "[T]hey formed an isolated order." "[E]very man's goods are cast into a common treasury…." "[T]hey live without any women…They despise marriage…." (Ginsburg, *The Essenes*, pp. 25, 13, 18; p. 44, footnote 35; p. 46, footnote 39; pp. 40; 20, 22, 42, 40, 41).

Ginsburg's promotion of such a strange and disobedient Jewish cult evidences his heretical mindset.

Murder, Ginsburg & Essene Manuscripts with *Elohim*?

Of the Essenes Ginsburg writes, "When they ultimately withdrew themselves from the rest of the Jewish nation, the majority of them settled on the north-west shore of the Dead Sea…" (Ginsburg, *The Essenes*, p. 26). The Dead Sea Scrolls were a product of this Essene Sect. Their Dead Sea Scroll collection contains the true Bible along with many corrupted scriptures, as well as the Essene's own heretical writings — just like the contents of a Mormon library!

Ginsburg tells his readers that the Essenes were promoters and preservers of "the secret doctrines," like he and Blavatsky. He notes that Kabbalists and theosophists adhere to—

> "…strict secrecy towards outsiders, so as not to divulge **the secret doctrines** to any

> one...**carefully to preserve the books belonging to their sect**, and the names of the angels or the mysteries connected with the Tetragrammaton and the other names of God and angels, comprised in the **theosophy** as well as with the cosmogony which also played so important a part among the Jewish **mystics** and the **Kabbalists"** (Ginsburg, *The Essenes*, p. 12).

The scrolls which they carefully preserved were discovered in 1947. Earlier in 1883 a preview had emerged from a Moabite cave of the gorge of the Wadi Mujib, which is near the east side of the Dead Sea. These fifteen strips of parchment, inscribed in Hebrew letters, were brought to England for evaluation by Moses Shapira, an antiquities dealer and Christian. "Shapira was convinced that they represented a version of the Book of Deuteronomy dating from the 9th century **B.C.**. If he was correct, this was the oldest biblical manuscript in the world (the earliest known copies at that time dated from the 9th century **A.D.**) and of immense value" (www.trivia-library.com "Mystery in History Moses Shapira and the Lost Bible Manuscripts"). Walter Besant, brother-in-law of Blavatsky's Luciferian protégé, Annie Besant, and higher critic William Aldus Wright, a joint-member with Ginsburg of the Westcott-Hort RV Committee, asked Ginsburg to join them and examine, evaluate and translate the fifteen strips. Wright was also the trustee for a Ginsburg Trust and evidently Ginsburg's closest friend (http://www.jsasoc.com/Family_archive/Ginsberg).

Examination revealed that the strips contained certain dating elements (words and orthography) which could prove their early date. This evidence could fracture the entire higher critical movement and its Graf-Wellhausen and JEPD theories, which taught that Moses did not write Deuteronomy.

This Essene paraphrase contained the word *Elohim*, which the higher critics associated with later and "non-Mosaic, Pentateuchal sources." The fragment was written in letters as old as the ninth century B.C. Moabite stone, which Ginsburg had examined thoroughly. The Secretary of the Palestine Exploration Fund quoted Shapira as saying that the discovery "would simply make students of the Bible and Hebrew scholars reconsider their ways; it would throw a flood of light upon the Pentateuch..." Kenyon's *Our Bible and the Ancient Manuscripts* said "there was enough...to discredit the whole science of textual criticism" (p. 43, 3rd edition; Walter Besant, *Autobiography of Sir Walter Besant*, New York, 1902, reprint 1971, pp. 161-167; Sightler, p. 248, footnote, 71; Fred Reiner, *Biblical Archeology Review*, "Tracking the Shapira Case," May, 1997, p. 33). What could these higher critics do? Moses Shapira (A.D. 1830-1884) was a highly respected antiquarian. He was a Jewish convert to Christianity. Ginsburg and Shapira "had known each other and engaged in collaborative scholarly pursuits for more than eleven years" Professor James Adair notes that "A study of relevant papers and letters shows Shapira to be a careful dealer; Ginsburg's career, on the other hand, was marked by a number of scholarly controversies..." (Fred Reiner, *The British Library Journal*, "C.D. Ginsburg and the Shapira Affair: A Nineteenth-Century Dead Sea Scroll Controversy," Volume 21, Number 1, Spring, 1995, p. 113; http://orion.huji.ac.il.orion/archives/1996a/msg00531.html).

Shapira's efforts raised "the library of the British Museum to one of the vast storehouses of information" concerning the Hebrew manuscripts of the Karaite Bible (Reiner, *C.D. Ginsburg,* pp. 111, 112). "[M]any of the earliest Yemenite Hebrew manuscripts purchased by the Berlin Royal Library and the British Museum being furnished by him..." (http://www.jewishencyclopedia.com; s.v. M.W. Shapira).

> "[H]e had been a major supplier to the British Museum...Shapira's position as a reputable supplier of manuscripts is described by J. Leveen in his supplement to G. Margoliouth's *Catalogue*

> *of the Hebrew and Samaritan Manuscripts in the British Museum*" (Reiner, *C.D. Ginsburg*, p. 111).

Leveen said,

> "Shapira traveled extensively through the east and tapped previously unexploited sources, with the result that the Hebrew collection was enriched by nearly three hundred manuscripts between 1877 and 1882…[T]he collection of 145 volumes acquired from Shapira in July 1882…at one stroke raised the Karaite section of the Hebrew manuscripts to one of outstanding importance, only surpassed by the Firkovich collection in Leningrad" (Reiner, *C.D. Ginsburg*, p. 112).

Ginsburg published his translation of the strips in *The Times* of London on August 4, 17, and 22 of 1883. The evidence was entirely too damaging to Ginsburg and his friends the higher critics. Was this why Ginsburg and Wright finally decided to publicly call the strips a forgery? Other higher critics, such as Col. Claude Conder joined their scoffing and said he "considered it impossible that ancient sheepskin could have survived for 3,000 years in a damp cave." Ginsburg denied access to the scrolls to French scholar Clermont-Ganneau.

Thousands visited the exhibition of these fragments at the British Museum. Shapira wrote that "Dr. Schroeder…German Consul in Beiruth, is now here and has seen a strip and thinks that the manuscript is unquestionable [sic] a genuine one…" In spite of Ginsburg's *public* rejection of the strips, their discovery "led the religious world of England to sing hallelujahs" and "the British religious community accepted what the 'scoffing

atheists' of Germany and France 'had refused to acknowledge [as] genuine' (Reiner, *C.D. Ginsburg*, p. 113; Bernard Quaritch, *A General Catalogue of Books offered to the public at the affixed prices*, London, 1887, vol. iii, p. 3192, lot no. 32270).

In confidence, Ginsburg told his daughter that he wished to buy the scrolls. They would have been worth millions as *the* oldest sample of a Bible paraphrase *ever found*. He wrote her in September of 1883 saying, "If I could afford it I would give £200 for it" (Reiner, *C.D. Ginsburg*, p. 120). Why would one want to buy a forgery? Some time later, after everyone lost interest in them, Ginsburg did buy them. *The Times*, recorded that "Dr. Ginsburg afterwards bought the manuscript for a few shillings at Sotheby's" (London, Wednesday, March 9 & 11, 1914). Why was their original discoverer, Moses Shapira, who knew their value, shortly found dead in his hotel room? The newspapers called it a suicide —

Dead Sea Scrolls Show Ginsburg Wrong

Shapira and his scrolls from the Dead Sea area were to be vindicated in many eyes when the huge Dead Sea Scroll collection was discovered in 1947 near the same area where the Shapira scrolls were found. This large collection had survived for thousands of years in the same area under the same conditions. Some of the scrolls and fragments shared many similar characteristics with the Shapira scrolls. An investigation by Menahem Mansoor reopened the issue. In his scholarly article, "The Case of Shapira's Dead Sea (Deuteronomy) Scrolls of 1883," he said, "[T]here is justification...for a re-examination of the case" (*Transactions of the Wisconsin Academy of Sciences, Arts, and Letters*, vol. 47, 1958, p. 225, pp. 183-229).

- *The Jewish Quarterly Review* wrote about "Prof. Menahem Mansoor who demanded a re-investigation of the case

because of the discovery of the Dead Sea Scrolls (Qumran) and because of improved methods at ascertaining the age of documents. He further indicated that the Shapira fragments may probably belong to these Scrolls" (Like the Dead Sea Scrolls that contain both pure and impure documents, this would mean that their alleged age, not their entire text, was authentic; Oskar K. Rabinowicz, *The Jewish Quarterly Review*, "The Shapira Scroll," Vol. 56, No. 1, July, 1965, pp. 1-21; see jstor.org).

- *The New York Times* in August of 1956 presented the research of Mansoor. He then presented a paper supporting the authenticity of the Shapira scrolls at the next Annual Meeting of the Society of Biblical Literature.

- *The British Library Journal* published an article by Fred N. Reiner which asked the insightful question, "[W]ere other factors at work" causing Ginsburg to reject them ("C.D. Ginsburg," pp. 109-127)?

- In 1957 J.L. Teicher of Cambridge University supported the genuineness of the fragments saying that the facts brought him "to the inescapable conclusion that the Shapira manuscripts were genuine." He detailed this in "The Genuineness of the Shapira Manuscripts," *Times Literary Supplement*, March 22, 1957 (http://www.trivia-library.com "Mystery in History Moses Shapira and the Lost Bible Manuscripts").

- John Allegro, "one of the "official" Dead Sea Scroll editors" wrote an entire book entitled *The Shapira Affair* supporting the genuineness of the scroll (Garden City, NY: Doubleday, 1965; currently available from Proquest, Book-On-Demand; see also *The Dead Sea Scrolls: A Textbook and Study Guide*, 2nd ed., Grand Rapids, MI: Baker Book House, 1983, chap. 25, pp. 215-224; Scanlin, pp. 84, 85).

- Other papers which followed the re-opening of the issue were *The New York Times* (August 13, 1956), *The Jewish Chronicle* (London, Dec. 28, 1956) and *Biblical*

Archeological Review's article called "The Shapira Affair" (go to http://www.basarchive.org).

Many who now thought them to be authentic excused Ginsburg's primitive skills in paleography and his out-of-date orthography, noting that he did not have the benefit of the post-1883 discoveries, such as the post-Siloam Old Hebrew discoveries, the Lachish ostraca, the Qumran Leviticus scroll, or the Tel Dan inscriptions. "The rejection of authenticity was based on several arguments that no longer seem convincing in light of what we now know about paleography, scribal habits, and textual traditions" (Scanlin, p. 85).

Even after the 1947 discovery of the entire Dead Sea Scroll collection, the 'scholarly' community remained divided about the Shapira scrolls. The higher critics could not bear to admit their genuineness and their decisive evidence against higher criticism. Years earlier the scrolls had been 'accidentally' destroyed by fire while under the care of Sir Charles Nicholson. Hmmmm. The text, however, had been published by Guthr ("Fragmente einer Lederhandschrift," Leipsic, 1884). Modern yellow journalism, typically seen in the wikipedia.com, continues to destroy Shapira's good name, calling him a "purveyor of fake biblical artifacts" (s.v. Moses Shapira). Scholars, who are always reluctant to admit a mistake, have generally buried Ginsburg's shameful scam by pretending that Shapira was undependable. Mark it down: Bible critics and their companions, "lewd fellows of the baser sort," will not be corrected or allow themselves to be proven wrong — no matter what they have to arrange, including stealing manuscripts for a fraction of what they are worth, destroying the reputation of a good Christian and possibly even murdering him, and burning the world's oldest Bible-related manuscript and its evidence against their theories.

"The thief cometh not, but for to steal, and to kill, and to destroy" John 10:10

Ginsburg, Not a True Christian?

Only God knows who is and who is not a Christian. Death bed conversions are not unknown. This author can find nothing in the writings of Ginsburg to indicate that he was trusting in the shed blood of Jesus Christ to save him from his sins. Any lip-service he gave to the 'fundamentals' of Christian doctrine were always couched in esoteric interpretations. He was reared in the Jewish faith, received a traditional yeshiva education, and attended the Rabbinic College at Warsaw. It appears that at the age of fifteen (1846) he decided perhaps that being a 'Christian' was more expedient. Persecution of Jews was a real threat. He was baptized, whereupon the mission board sent him from Poland to England for a free education. "In 1850 he entered the British Society missionary school, Jews' College in London, and studied Biblical Hebrew and Greek," the damnation of many young men (Cambridge University Library: British and Foreign Bible Society Library, BSMS 651). He had his children baptized as infants, which leads one to think that perhaps he did not understand personal faith in Jesus Christ. However, his third wife leaves a clear testimony of her beliefs (http://www.jsasoc.com/Family_archive/Ginsberg). At best one can only say that perhaps he was truly converted, but lost his way in the nominal Christian milieu which surrounded him. The 'Jesus' of England's intelligentsia, of which he became a part, was not the Jesus Christ of the Bible. Christ was to them merely a high point in the evolution of a religion in which all men are gods, like their 'Jesus.'

With over 150 pages of pure occultism, Ginsburg's essays squeeze in several pages attempting to fit 'Christianity' into his

system. His best efforts at combining 'Christianity' with his occult views are on pages 138-141. His Trinity is not the Father, Jesus Christ, and the Holy Ghost. His "atonement" is that of the occult *Sohar*, wherein Jesus is not the God of the Bible, and "all are healed." He thinks that Christian terms can be made to fit with the Kabbala, but he admits "though not in the orthodox sense" (Ginsburg, *The Kabbalah*, p. 142).

The chapter, "The Occult and Catholic Origin of Greek and Hebrew Study," documents the foundational role Catholics who practiced the Kabbalah played in introducing Greek and Hebrew study. Terms such as 'Christian Kabbalah' make no more sense than 'Christian Buddhism.' The terms are mutually exclusive. What fellowship hath light with darkness? (The spelling 'Kabbalah' refers to the strictly Jewish interpretation; the spelling 'Cabala' usually refers to 'Catholic' interpretations placed upon the Kabbalah.)

Ginsburg, Bullinger, and the Trinitarian Bible Society

The Trinitarian Bible Society's current Old Testament is that of Ginsburg. Therefore it is *not* authoritative in the minutiae and cannot be used for Hebrew 'study' or by Old Testament translators as their *final* authority, as the TBS suggests. It is helpful, however in revealing errors in the *Biblia Hebraica Stuttgartensia* (http://www.trinitarianbiblesociety.org/site/articles/heb.asp).

E.W. Bullinger, leader of the Trinitarian Bible Society from 1867 to 1913, commissioned Ginsburg to make this Old Testament Hebrew edition for the Society, which they have been publishing since 1894. Ginsburg also completed for them a translation of the New Testament into Hebrew from the corrupt Westcott-Hort critical Greek text. (The work had been started by Isaac Salkinson). The TBS published this corrupt Ginsburg New Testament from 1886 until 1963.

Use of Ginsburg's corrupt New Testament edition was quite unnecessary since Elias Hutter had translated the New Testament into Hebrew and included it in his 1599 Nuremberg Polyglot. Also in 1817 a Hebrew New Testament was taken from Hutter's by T. Fry and G.B. Collyer and published by the London Jew Society (London: Macintosh). Previous to that in 1661, William Robertson edited the 1599 Hutter original. (This Nuremberg Polyglot of the Hebrew Gospels is in the *In Awe of Thy Word* CD-ROM set, available from A.V. Publications, P.O. Box 280, Ararat, VA 24053, 1-800-435-4535).

The British and Foreign Bible Society asked Bible critic Franz Delitzsch to create a Hebrew New Testament in 1873, which he completed in 1877, using the corrupt Greek text. The corruptions led the B&FBS to request that he revise it following the Received Text, which he did that next year. The TBS now uses this edition by Delitzsch for their Hebrew New Testament. It appears to be one of the best available Hebrew New Testaments at this time and they are to be commended for printing it (http://www.trinitarianbiblesociety.org/site/articles/heb.asp).

TBS director E.W. Bullinger published his own study Bible called ***The Companion Bible***. It purports to give insights into the Bible from *the* Greek and Hebrew. Bullinger recommends the critical text in his *Companion Bible*. Naïve readers may miss the fact that *all* of his references and comments are based on the corrupt Greek text of Westcott and Hort. His critical Hebrew notes are from Ginsburg. His preface states, "In the New Testament all the important readings will be given according to the evidence of the great textual critics, Griesbach, Lachmann, Tischendorf, Tregelles, Alford, **Westcott and Hort, and the Revisers' Greek Text**." He follows the corrupt Vaticanus, Sinaiticus, Alexandrinus, and Ephraemi manuscripts, calling them "the four most important manuscripts ℵ, A, B, C" (Bullinger, p. 1823). He adds, "For the Old Testament all the important

readings will be given according to Dr. C.D. Ginsburg's *Massoretico-Critical Text of the Hebrew Bible*." Bullinger's Bible introduces the critical notions of Ginsburg's masorah. Bullinger concludes, "By copying **out** the A.V., and **substituting these amended renderings, the student may make *his own* new Revised Version"** (Bullinger, p. ix).

Unlike Ginsburg, Bullinger was no doubt an orthodox Christian. His Bible does contain some interesting facts, that is, when he constrains himself to the English Bible at hand. Although generally orthodox, his friendship with Ginsburg may have had some small ill effect.

- ✓ Bullinger allegorizes a bit — just like a Kabbalist. For example, we know the tempter in the garden was, "that old serpent, called the Devil, and Satan" (Rev. 12:9). But his notes take it a little further saying, "…it was not a snake but a glorious shining being, apparently an angel, to whom Eve paid such great deference." He said the word 'serpent' was a "figure of something much more real than the letter of the word." "We cannot conceive Eve as holding converse with a snake…" [Since it spoke to her first, she would have replied.] He adds, "Satan is quite content that **the letter of Scripture** should be accepted in Gen. 3…the letter of what is 'written' could be put instead of the truth that is conveyed by it…" (Bullinger, Appendixes, pp. 24, 25).
- ✓ Bullinger feigns a knowledge of Hebrew but calls Lucifer, "Morning-star," when the Hebrew word for "star" is not in the text (See note on Isa. 14:12, Bullinger, p. 949).
- ✓ Bullinger suggests that the book of Esther contains an acrostic with the name of God spelled backwards;

backward spelling is strictly a Kabbalistic idea (Bullinger, Appendixes, p. 85; Durant, p. 740).

✓ To Bullinger, all wine is fermented; he ignores such verses as "the new wine is in the cluster" which leaves no time for fermentation (Isa. 65:8) (Bullinger, p. 29).

Bullinger and Ginsburg shared an interest in Hebrew, as well as an interest in the use of numbers in scripture. However, Bullinger's interest was generally in numbers as they appear in the English version. God does use numbers in scriptures to convey meaning. They are there for all to see; nothing is hidden (e.g. "the number of the beast is ..."; A.V. Publication's books, *By Divine Order* and *The King James Code* show God's *true* use of numbers in scripture). Bullinger's book, *Number in Scripture,* shows no signs of occult Gematria as seen in Ginsburg's book *the Kabbalah.* (Ginsburg wrongly believed that "Every letter of a word is reduced to its numerical value, and the word is explained by another of the same quality" (Ginsburg, *The Kabbalah,* p. 131). Ginsburg's occult Kabbalah system used *notarikon*, which views words acrostically, *themurah*, which transposes letters or replaces them with subjective equivalents taken from another group of anagrams. Ginsburg even uses this occult numerology to interpret verses (Ginsburg, *The Kabbalah*, see p. 132, et al.). It is insanity. It is typical of occultists who feel they must be superior to the masses in knowing things others do not know. God said, "I have not spoken in secret" Isa. 45:19).

Today: The Trinitarian Bible Society and Ginsburg

Today the TBS is to be commended for being one of the very few publishers of the King James Bible, as well as printing scripture portions and excellent scripture posters. They are attempting to print and distribute Received Text Bibles in foreign languages. They are aware of the weaknesses in some of their editions and hopefully will begin to print editions which are even more historically accurate.

Reliance on their defective Hebrew edition by Ginsburg leads the TBS to state: "The Trinitarian Bible Society does not believe the Authorised Version to be a perfect translation, only that it is the best available translation in the English language…The final appeal must always be to the original languages, in the Traditional Hebrew and Greek texts" http://www.trinitarianbiblesociety.org/site/statement.pdf; also see site/qr/qr578.pdf.). Small wonder they think the KJB is not perfect; they are comparing it to their imperfect Ginsburg text (and no doubt reading Ginsburg's Hebrew with a corrupt Gesenius, Brown, Driver, and Briggs *Hebrew-English Lexicon*).

Ginsburg and Green Today

The King James Bible translators never saw a Ginsburg Hebrew Old Testament. It had no influence upon that translation. Ginsburg's Hebrew edition (and the Letteris edition used by Green) were not produced until over 200 years *after* the KJB. The KJB translators had what they referred to as "the Originall" Hebrew. The KJB has outlived all other attempts at translation, so obviously its translators were correct in their high estimation of the Hebrew and vernacular texts to which they had access. God said that he would preserve his word and the KJB has been preserved for us.

Unfortunately, even conservative translators of foreign editions are haplessly resting on every jot and tittle of Ginsburg's Hebrew or J.P. Green's Interlinear. Such translators have not done a thorough collation with historical texts to uncover the unsoundness of these currently available one-man Hebrew editions, nor do they know the history of their particulars. Very likely, they are also building on this faulty foundation with English wood, hay and stubble words from

Green or Gesenius, Brown, Driver and Briggs *Hebrew-English Lexicon.*

Other good but naïve Christians cry foul on the KJB when it does not match one of these modern-day one-man Hebrew editions. A little knowledge is a dangerous thing. Even more dangerous is a little knowledge sprinkled abroad to a Christian college, congregation, or subscriber's list. Those who instruct will "receive the greater condemnation" if they teach error (James 3:1), particularly when one has been warned.

The Occult & Catholic Origin of Greek & Hebrew Focus:

The Kabbalists:

- **Lally**
- **Bessarion & *Vaticanus***
- **Mirandola**
- **Reuchlin**
- **Sir Thomas More**
- **Ginsburg**

"Canst thou speak Greek"? Acts 21:37

The pagan chief captain asked Paul that question. Yet Paul ignored him and spoke "unto them in the Hebrew tongue...And when they heard that he spake in the Hebrew tongue to them, they kept the more silence" (Acts 22:2). Jesus likewise spoke in the vernacular tongue of his hearers. Christians have grown and thrived since the first century, exclusively using Holy Bibles written in their own language. The history of these vernacular Bibles, which began in Acts 2, is discussed fully in this author's book, *In Awe of Thy Word: Understanding the King James Bible, Its History and Mystery, Letter by Letter.* Its documentation demolishes the Catholic myth that the corrupt Latin Vulgate was the *only* Bible available. It documents that vernacular Bibles have always been readily accessible to people, and not just chained to the pulpit. Still thriving today is a sparkling sea of Christians worldwide who use only their vernacular Bibles (Also see *The History of the Debate Over 1 John 5:7-8* by Michael Maynard).

The Bible speaks of "the word of God, which liveth..." The word itself actually *gives* life, as we are "born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever" (1 Peter 1:23). It also sustains spiritual life. Jesus said, "It is written, Man shall not **live** by bread alone, but by every word that proceedeth out of the mouth of God" (Mat. 4:4). In today's most needed sermon Dr. Norris Belcher said that if we need the "word of God" to live, each Christian *must have* the true words which "proceedeth out of the mouth of God." If we need the word of God to be "born again" and to "live," it must *have* life and must itself *be alive*. The true words of God will not be chained again to the pulpit or professor's podium, as the private property of a few men with Greek lexicons, giving it out piecemeal, parroting the church of

Rome in the Dark Ages. The word which "liveth" must reside in the common man's Holy Bible (Dr. Norris Belcher, http://www.opendoorchurch.org; Sermons; "Word of God," "Hush, You Don't Speak Greek," "You Can Trust Your Bible's Inspiration," You Can Trust Your Bible's Preservation" et al.).

There have always been those who seek to interfere with the one-on-one relationship a believer has with his Saviour. The serpent injected himself between God and Eve. The Catholic priest positions himself between God and man. This desire to halt man's direct communication with God manifests itself in three steps:

Step 1: Questioning God's word: The serpent said, "Yea, hath God said…?" He hangs around the tree of "knowledge" and haunts lexicons at 'bible' college.

Step 2: Re-interpreting what God has already said: The serpent said, "Ye shall **not** surely die." Today he speaks through lexicons, which contain the same words that are used by new versions.

Step 3: With these words of "knowledge" he introduces man's ideas and philosophies to replace the words of God.

Bible students are the direct target of the devil. If he can get them, when they are young and impressionable, he can have the whole church that they will pastor when they graduate. He does not care *what* diversionary tactics he must use to direct honour and attention away from the Bible, be it the wicked Kabbalah or the crafty lexicon. The end result is the same. The word is diminished in men's sight and they swell with their new god-like abilities, not known by the multitudes. The Bible says, "diminish not a word" (Jer. 26:2; Deut. 4:2). As soon as the Holy Bible's authority is diminished, Lucifer's lexicons move in, as the serpent did in the garden, in direct opposition to the

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

Throughout history these same three steps are seen. Once the serpent questions God's word ('Is the KJB really correct?'), he can re-interpret God's warning from "thou shalt surely die" to "Ye shall **not** surely die" (Gen. 2:17, 3:4). The serpent denied God's judgment and judgment fell on mankind. Once again, "handling the word of God deceitfully," new versions continue to deny God's judgment by taking the word "**not**" out of Isa. 9:3 and 49:5, as this book demonstrates (2 Cor. 4:2). They do this based upon faulty texts and lexicons.

We are not ignorant of Satan's devices as he echoes "Yea, hath God said…?" to yet another generation. "[H]is ministers" resound the age old lie that man needs an interpreter of God's word (2 Cor. 11:15). Remember, Satan is behind all re-interpretations of God's word. Those who have heeded his 'hath God said' are open to his lexicons and contradictory Greek and Hebrew texts, made by those who fell for the temptation to be "as gods, knowing" (Gen. 3:5).

The Holy Bible is the very voice of God on earth. His presence is swept away in one foul swoop by those who think that the multiplied vernacular versions are merely man's feeble attempts to express the 'real' words of God (which can only be found in one-man editions, which must be accessed by the lexicons written by unsaved liberals).

In the early centuries after Christ, Satan's re-interpreters were Origen and Jerome. With the two arms of Greek and Hebrew study they wrapped their clutches with a choke hold around the Bible until they produced counterfeit copies (See *New Age Bible Versions* for details). Once again this

contradicting 'authority' is trying to slither between man and God. The serpent gave voice to the devil's question; now men give him voice, perhaps pope, priest, professor, or pulpiteer, with "That word actually means...."

Study of the Greek language, as this book discloses, inevitably leads to lexicons and their use of the literature of the Greek philosophers. One can quickly wander into the world of mysticism and be blinded by the shadow it spreads over the words of the Bible. Study of Hebrew, as this book shows, can lead to the study of corrupted Hebrew Bible readings from apostate Hebrew texts, and even to apostate documents such as the Talmud and the Kabbalah. The final step, once the word of God is slandered and not "glorified," is the introduction of the man-made philosophies of the Greeks and Hebrews, such as the kingdom building politics of Aristotle, the mysticism of Plato, or the bizarre cosmology of the occult Hebrew Kabbalah (called Cabala when used by Catholics).

All of these wicked philosophies caught the rapt attention of the Catholic hierarchy during the Middle Ages and the time of the Inquisition. "The Zohar, text of Jewish Cabalism, survived uninjured because some Catholic scholars thought they found in it proofs" of their doctrines (Will Durant, *The Story of Civilization: The Reformation*, Vol. 6, New York: MJF Books, 1957, p. 740).

Satan, who put the first question mark in the Bible, has succeeded by using Greek and Hebrew 'study' to:

1. **slip his interpretation between God and man**
2. **distance Christians from the living vernacular Bible**
3. **plant MANY DOUBTS in Bible students' minds**

Servetus (A.D. 1511-1553) "admitted that his Hebrew studies had influenced him in questioning the Trinitarian theology" (Durant, p. 726).

Greek and Hebrew Study Rejected for 1500 Years

Once Origen and Jerome had used Greek and Hebrew to birth their corrupt one-man 'bible' editions, Greek and Hebrew Bible study was not attempted for well over one thousand years. In the late 1400s the Catholic church again conjured these questioning spirits by promoting the teaching and learning of Greek and Hebrew to re-interpret the words of God. Fellow pagans, the plundering Turks provided the westward push to Rome and sent apostate Greeks packing with piles of Greek manuscripts. Johannes Reuchlin (A.D. 1455-1522), a Catholic and occult Kabbalist, began mining the texts of these languages for mystical meaning which could *re-interpret* the words of the Bible. The *Encyclopedia of Religion and Ethics* traces the hissing sound of Greek and Hebrew study to the serpent's scribes, Reuchlin and Mirandola, both Kabbalistic occultists.

> "Since the time of Jerome [c. A.D. 347 to 1500] **Hebrew learning had been rare among Western Christians**...
>
> The most distinguished among the immediate predecessors of **Reuchlin** were John Wessel (1420-89) and **Pico della Mirandola** (1463-94). Reuchlin owed much to their influence. But he himself was the **'Father of Hebrew philology amongst Christians**...

> **He did much to promote the study of Greek**, and even in his early days at Basel his activity **provoked the hostility** of obscurantists [true Christians], **who objected to the language as impious and schismatic – i.e. that of the Eastern Church**...
>
> In supporting Reuchlin, the humanists were maintaining the freedom of thought and learning against **the obscurantist demand that nothing should be taught or published that they chose to consider at variance with traditional orthodoxy** - that the ignorance...of the uninstructed **multitude** should determine how far scholarship should be tolerated" (James Hastings, *Encyclopedia of Religion and Ethics*, s.v. Reuchlin, vol. X, p. 744; see also E.B., s.v. Reuchlin, vol. 23, pp. 204, 205; *The New Schaff- Herzog*, vol. IX, p. 745).

As the section on Reuchlin and C.D. Ginsburg, editor of the Hebrew text published by the Trinitarian Bible Society, will show, occultism is the final destination of those who want to have special knowledge unavailable to the "multitude." However, Jesus spoke directly to the multitude, just as he speaks directly to us today through the Holy Bible. It says, "the multitude resorted unto him" (Mark 2:13) and "a great multitude followed him" (Matt. 20:29). "And he called the multitude, and said unto them, Hear, and understand" (Matt. 15:10). In fact, the Bible says, "Then spake Jesus to the multitude, and to his disciples," warning them of "the scribes" (Matt. 23). Why did he warn the multitude? Because finally, "the chief priests persuaded the multitude" to "destroy Jesus" (Matt. 27:20).

Today, how do the scribes persuade the multitude of Christians to destroy the written word? Actually the scribes and the Pharisees "feared the multitude" (Matt. 21:46). **"And they could not take hold of his words before the people (Luke 20: 26).** Likewise the Bible says of Herod, "he feared the multitude" (Matt. 14:5). So the enemy does not stand in the pulpit saying to the multitude, 'Your Bible is all wrong. You can't know God without getting it through me.' But in the college classroom, "without the multitude," they become "whisperers, Backbiters" biting and spitting out bits of the word of God (Rom. 1:29, 30).

Froude said of Reuchlin, "Reuchlin had opened the way." He adds, "He was among **the first of the distinguished scholars who introduced the study of Hebrew and Greek into Germany, and was thus, in fact, the father of modern Bible criticism.**" He was "imprisoned" for "heretical" writings. Erasmus conceded that "It is to him really that Germany owes such knowledge as it has of Greek and Hebrew" (Froude, *The Life and Letters of Erasmus*, NY: Charles Scribner's Sons, 1899, pp. 185, 182-183, 181).

In the late 1400s Greek and Hebrew study was opposed. Froude writes about the "attacks, too successful" by the "enemies of Greek." There were "no grammars or dictionaries yet within reach, under much opposition and obloquy from old-fashioned conservatism." Where are the conservatives today? (Froude, pp. 181, 39). Scrivener admits "the general ignorance of Greek among divines in Western Europe" (Scrivener, *A Plain Introduction to the Textual Criticism of the New Testament*, vol. 2, p. 175 reprint from Eugene, Oregon: Wipf and Stock Publishers, 1997).

Catholic, Sir Thomas More, Chides Anti-Greek 'Trojans'

The battle and its methods change little. Those who will censure the contents of this book and its warning about the corrupt sources from which Greek and Hebrew are studied would do well to carefully read the following letter and prayerfully consider just *whose* footsteps they are following. In protest to "a course of sermons" "denouncing" the study of "Greek," the Catholic contender Sir Thomas More (A.D. 1478-1535) addressed the Catholic governing body of Oxford University saying,

> "I heard lately that either some fools' frolic, or from your dislike of the study of Greek, a clique had been formed among you calling themselves Trojans...and that the object was to throw ridicule on the Greek language and literature. Grecians are to be mocked and jeered at by Trojans...
>
> I have been informed, however, on coming to this town of Abingdon, that folly has grown into madness, and that one of these Trojans, who thinks himself a genius, has been preaching a course of sermons during Lent, denouncing not Greek classics only, but...Greek, of which he knows nothing...He says that nothing is of importance except theology. **How can he know theology if he is ignorant of Hebrew, and Greek**...and if he fancies that Scripture and the Fathers can be understood without a knowledge of the languages in which the Fathers wrote, he will not find many to agree with him...

He calls those who study Greek heretics. The teachers of Greek, he says, are full-grown devils, and the learners of Greek are little devils…

It is not for me, *Domini Illustrissimi*, to defend Greek. You know yourselves that it needs no defense…you will not allow the study of it to be put down by sermons or private cabals. Make these gentlemen understand that, unless they promptly cease from such factious doings, we outside will have a word to say about it. Every man who has been educated at your University has as much interest in its welfare as you who are now at its head.

Your Primate and Chancellor will not permit these studies to be meddled with, or allow fools and sluggards to ridicule them from the pulpit. The Cardinal of York will not endure it. The King's Majesty our Sovereign has himself more learning than any English monarch ever possessed before him. Think you that he, prudent and pious as he is, will look on passively when worthless blockheads are interrupting the course of sound instruction in the oldest university in the Realm – a university which has produced men who have done honour to their country and the Church? With its colleges and its endowments, there is nowhere in the world a place of education so richly furnished as Oxford; and the objects of these foundations is to support students in the acquirement of knowledge. Your

> Wisdoms, therefore, will find means to silence these foolish contentions..." (Froude, pp. 139-142).

"[T]he devil is not expelled by rose water." Therefore fiery sermons which "reprove" and "rebuke" this Catholic spirit of Greek and Hebrew focus are still necessary. Long lingers the spirit of pride which dwells in all men (Froude, p. 188).

Sir Thomas More was a staunch Catholic and a man who finally died defending the Pope. He knew that the authority of the vernacular Bible must be usurped to retain the pope's authority. He was one of the first to study and later widely promote Greek and Hebrew study. He was trained as a young man in the household of Catholic Cardinal Morton and then went to Oxford.

> "[H]e had Linacre for his master in Greek. Learning Greek was not the matter of course which it has since become. **Greek** was not as yet part of the arts curriculum, and to learn it voluntarily **was ill looked upon by the authorities. Those who did so were suspected of an inclination towards novel and dangerous modes of thinking**, then rife on the Continent and slowly finding their way to England. More's father...**took the alarm**; he removed him from the university without a degree...but he would not relinquish the studies which had attracted him in Oxford" (E.B., s.v. Sir Thomas More, p. 822).

Having placed the pure vernacular Bible on the shelf, More had no straight course to follow, so he "subjected himself to the discipline of a Carthusain monk. He wore a sharp shirt of hair

next his skin, scourged himself every Friday and other fasting days, lay upon the bare ground with a log under his head and allowed himself but four or five hours' sleep" (E.B., s.v. More, p. 823). Soon —

> "[H]e returned with ardour to the study of Greek, which had been begun at Oxford. The humanistic influence was sufficiently strong to save him from wrecking his life in monkish mortification…He acquired no inconsiderable facility in the Greek language, from which he made and published some translations" (E.B., s.v. More, p. 824).

His passion for Greek led him, as it always does, to adopt the beliefs of the Greek philosophers. He wrote *Utopia*, in which, "The idea of putting forward political and philosophical principles under the fiction of an ideal state was doubtless taken from Plato's *Republic*" (E.B., s.v. More, p. 825).

More was trained in law and held several "judicial" positions, such as "under-sheriff" and "lord chancellor" of England. With this authority he had the power to persecute Christians and was under the "charge of having tortured men and children for heresy." More had no "sympathy with Lutheran or Wickliffite heretics." Erasmus, who was gracious to everyone, extended his kind regards to More in his writings, but it is said that "they got into an argument during dinner wherein More said to Erasmus, "Aut tu es Erasmus, aut diabolus [devil]!" (E.B., s.v. More, pp., 824, 823).

The King of England finally rejected the Pope's authority over England. Yet More stayed blindly bound "within the limits of Catholic" opinion. He "lived in a superstitious atmosphere of

convents and churches" and was charged with being an "accomplice" with "Elizabeth Barton, a nun..." He was finally found guilty of "treason" for his stark-blind loyalty to the Pope. For this he has become a Catholic hero and was "beatified by Leo XIII in 1886" (E.B., s.v. More, pp. 823, 825).

> "The *Epistola ad Dorpium* exhibits More emphatically on the side of the new learning. It contains a vindication of the study of Greek, and of the desirability of printing the text of the Greek Testament – views which at that date...were condemned by the party to which More afterwards attached himself" (E.B., s.v. More, p. 825).

The two chains of Greek and Hebrew study tugged on the Reformers, who still clung to a few of their other Catholic doctrines (i.e. infant baptism). Converted priests were slow to give up their special position as private interpreter, so they studied Greek and Hebrew. However, many recognized the dangers in this study. A standard work on *The Reformation* by Will Durant noted:

> **"Luther was not so enthusiastic, "how I hate people," he complained, "who lug in so many languages as Zwingli does; he spoke Greek and Hebrew in the pulpit at Marburg""** (Newman, Louis I. *Jewish Influence on Christian Reform Movements*, N.Y., 1925, p. 473 as cited in Will Durant, *The Reformation*, p. 726).

Like Luther (A.D. 1483-1546), the "multitude" of Christians "objected" to the mandated teaching of Greek and Hebrew as divisive and dangerous to "traditional orthodoxy."

Erasmus said,

> "My chief fear is that with the revival of Greek literature there may be a revival of paganism. There are Christians who are Christians only in name, and are Gentiles at heart; and, again, the study of Hebrew may lead to Judaism, which would be worse still. I wish there could be an end of scholastic subtleties, or if not an end, that they could be thrust into a second place, and Christ be taught plainly and simply" (Froude, p. 187).

We have all heard the half truth that Erasmus laid the egg and Luther hatched it. Many of the egg-headed Lutheran, Episcopalian, and Reformed 'chickens' which were hatched have been hesitant to move out from the wings of the "MOTHER" hen "OF HARLOTS" (e.g. Augustine's pre-destination, sacraments, priests; Rev. 17:5). The trail of blood of true believers runs from John the Baptist to today's martyrs. The second fable is that 'Luther gave the German people the Bible in 1522.' The influx of Greek manuscripts and Erasmus' Greek texts beginning in 1516 were *not* needed to bring the German people a Bible. Luther did not need to go to Greek or Hebrew exclusively. He could draw from the 17 previous German Bibles, all printed before Luther.

> "While popular tradition hailed Luther as the first translator of the Bible into German, the reformer himself laid no claim to it. He could not have thought of doing so, knowing that the German Bible had been printed in at least 17 editions before his time" (Emilio Comba, *History of the Waldenses in Italy*, 1889, AMS reprint 1978, p. 190 as cited in Michael Maynard, *A History of the Debate Over 1st John 5:7-8*, Tempe, AZ: Comma Publications, 1995, p. 79).

Maynard cites German Bibles *before* Luther including: Augsburger Bibelhandschrift (1350), Tepl Codex (1389), J. Mentel (1466), H. Eggestein (1470), J. Pflanzman (1475), G. Zainer (1476), J. Sensenschmidt & A. Frisner (1476), G. Zainer (1477), Sorg (1477, 1480), Köiner (1478), Koberger (1483), Grüningen (1485), and the Schönsperger (1490). I can not address Luther's stylistic input to the German Bible, but his textual input was slightly faulty. Relying on the second edition of Erasmus' Greek New Testament, he wrongly omitted 1 John 5:7, which had been in all previous German Bibles (so much for Greek and Hebrew *study*). **He would have been better off to simply follow the general text of previous German Bibles, with only reference to Greek and Hebrew, as the KJB translators were charged in the rules for translation.** The German people soon returned 1 John 5:7 to the Bible and it remained there until 1956 when the liberals removed it (Maynard, p. 97 et al.).

The fairy tale that Tyndale alone gave the English-speaking people the Bible, exclusively using the Received Greek text, is shattered in *In Awe of Thy Word,* which shows a segment from an actual English Bible from hundreds of years before Tyndale that reads almost exactly as Tyndale's does. Style may have been enhanced by Tyndale, Luther and the King James translators, but the contents of the text were scarcely affected, making the Greek and Hebrew texts of little more importance than any other vernacular Bible (because of the corrupting influence of the Greek Orthodox church). Scholars and merchants in England and on the European continent have always been multi-lingual. Knowing French, Latin, Greek, German, and other languages was merely a part of a well-rounded liberal arts education for many, including early Bible translators, such as Tyndale, Luther, and the KJB translators.

By the dawn of the 1700s Greek and Hebrew Bible study was only rabidly pursued by Bible critics and Unitarians. Today using Greek and Hebrew to re-interpret or define Bible words is generally practiced by Bible critics. Others today have followed the loud crowd and missed the still small voice. A few in the pew have not recovered from the insult that God did not wait to produce vernacular Holy Bibles until they came along with their *Strong's Concordance* lexicon under arm. Many well-meaning souls are simply unaware of the status of currently printed editions of the Greek and Hebrew text and the corruptions in lexicons.

> "I obtained mercy, because I did it ignorantly…" (1 Tim. 1:13).

Many will turn their RV-ASV laced lexicons, by Strong, Vine and Thayer, into useful kindling, once they have read this book.

Hebrew Study Hedges in Through Interest in the Kabbalah

> "The scribes…sent forth spies which should feign themselves just men, that they might take hold of his words" (Luke 20:19, 20).

C.D. Ginsburg, Hebraist and editor of the Trinitarian Bible Society's Hebrew Old Testament, serves as an example of the dangers of Greek and Hebrew study, as he prods the reader of his occult tome, *The Kabbalah,* to join him on its perilous path. The Kabbalah is a form of Jewish mysticism which combines a bizarre cosmology, wherein God is a female named *En Soph*. It combines this with strange interpretations and maneuverings of the text of the Hebrew Bible.

Born of Jewish parents, Ginsburg was 'baptized' and then swept from Poland to England to be immersed in Greek and Hebrew study, with little English Bible in sight. In 1863, seventeen years after his so-called conversion to 'Christianity,' Ginsburg published his occult book, *The Kabbalah*. In an effort to excuse his involvement with occultism, Ginsburg's book traces the history of men who were involved with a mixture of Hebrew study, Catholicism *and* the Kabbalah. He excuses his occult leanings boasting that,

> "Indeed, the very fact that so large a number of Kabbalists have from time to time embraced the Christian faith would of itself show that there must be some sort of affinity between the tenets of the respective systems...The testimony of these distinguished Kabbalists, which they give in their elaborate works, about the affinity of some of the doctrines of this theosophy with those of Christianity, is by no means to be slighted" (Christian Ginsburg, *The Kabbalah, The Essenes,* New York: Samuel Weiser, 1864, reprint 1972, p 143).

Ginsburg charges that this occult system "has captivated the minds of some of the greatest thinkers of Christendom in the sixteenth and seventeenth centuries." A true Christian could never be "captivated" by occultism; Ginsburg's use of the term 'Christian' for himself and other Cabalists is wrong. He uses the term 'Christian' as loosely as many unsaved Americans do; he calls Catholics 'Christians' and the pope, "His Holiness" (A.E. Waite, *The Holy Kabbalah*, England: Oracle Publishing Ltd., 1996, p. 495; Ginsburg, *The Kabbalah*, pp. 83, 196). He lists occultist Robert Fludd and others noting,

> "...these men, after restlessly searching for a scientific system which should disclose to them "the deepest depths" of the Divine nature, and show them the real tie which binds all things together, found the cravings of their minds satisfied by this theosophy, the claims of the Kabbalah..." (Ginsburg, *The Kabbalah*, p. 83).

Ginsburg *unknowingly exposes* the dangers of Greek and Hebrew study. He says the Kabbalah,

> "...became known among Christians through the restless efforts of **Raymond Lully**, the celebrated scholastic metaphysician...**Being inspired with an ardent zeal for the conversion of the Mohammedans and the Jews to Christianity, he acquired a knowledge of Arabic and Hebrew for this purpose. In pursuing his Hebrew studies** Lully became acquainted with the mysteries of the Kabbalah, and **instead of converting his Kabbalistic teachers, he embraced the doctrine**..." (Ginsburg, *The Kabbalah*, pp. 199-200).

Ginsburg traces the influence of numerous Catholic "*illuminatus.*" He tells his readers that Lully's introductory work on the Kabbalah in the 1200s was followed by Menahim di Recanti, who in 1330 wrote a commentary on the [Kabbalistic] Sohar (also called Zohar). Then, in the early 1400s, Greek Orthodox Bishop **Bessarion** defected from his church after being charged with heresy. He fled to Italy and joined the church of Rome, which anxiously welcomed him as one who could put them in direct contact with the Greek

language of mystical Platonism. Rome was a caldron of mysticism and the Kabbala, with Popes and wealthy patrons attracting Jews who could teach them the Hebrew Kabbalah and Greeks who could teach Greek and its philosophy. Bessarion brought with him the infamous Greek ***Vaticanus*** MS, along with other bible (and Platonic) manuscripts. All these were a good match with the corrupt Vulgate of Jerome, the real Catholic 'father' of Greek and Hebrew study. The homosexuality of Plato and Socrates Bessarion defended in his *In Calumniatorem Platonis* (Sightler, pp. 107, 117-133). (The reader will find *many* men in other chapters of this book who pursued the study of Greek to shed the strict world of the Bible for the licentious lifestyle of the pagan Greeks.) Bessarion was soon made a Cardinal in the Roman Catholic church and started a mystical school of neo-Platonism in Florence, Italy. One of its students was **Pico Mirandola** (A.D. 1463-1494), who was under the patronage of Pope Alexander VI (1431-1503), the father of the infamous magician Lucretzia Borgia (James Sightler, *A Testimony Founded Forever*, Greenville: Sightler Publications, 2nd ed., 2002, pp. 106, 107). In his caldron Mirandola mixes Christ and occultism. Mirandola reveals the devil's target:

> "No science yields greater proof of the divinity of Christ than **magic** and the Kabbala. Pope Sixtus IV (1471-1484) was so delighted with it that he greatly exerted himself to have Kabbalistic writings translated into Latin for the use of **divinity students**" (Ginsburg calls Rome "the eternal city..." Ginsburg, *The Kabbalah*, p. 206; see also Joseph Leon Blau, *The Christian Interpretation of the Cabala in the Renaissance* (New York: Columbia University, 1944, p. 20).

Today a huge full-page portrait of Mirandola is seen in Blavatsky's Luciferian book, *Isis Unveiled* (1972 edition, vol. 2, p. 275).

Johannes Reuchlin: 'Father' of Greek & Hebrew Studies

Ginsburg said "Not only did Mirandola make the Kabbalah known to the Christians in Italy, but he was the means of introducing it into Germany through John Reuchlin..." (Ginsburg, *The Kabbalah*, pp. 206-207). "Pico della Mirandola persuaded Reuchlin to seek wisdom in the Cabala" (Durant, p. 323).

Question any Greek or Hebrew seminary professor and he will tell you that Johannes Reuchlin is called the father of Greek and Hebrew study. He will not tell you however that Reuchlin was a Roman Catholic and occult Kabbalist. He wrote the standard grammars and lexicons *while* he was writing books on the wicked occult Kabbalah.

> "He was during a great part of his life the real centre of all Greek teaching as well as of all Hebrew teaching in Germany...**In 1506** appeared his epoch-making *De Rudimentis Hebraicis* – **grammar and lexicon**..." (E.B., vol. 23, s.v. Reuchlin, p. 205).

The Encyclopedia says, "...he found time to publish at Pfozheim, in 1506 his *De rudimentis Hebraicis*. This was followed...in 1518 by his "*De accentibus et orthographia lingua Hebraicae*. In the mean time he had published in 1517 his 'De arte cabbalistica,' in which the cabala was held to have been revealed to Adam by an angel..." (*The New Schaff-Herzog*, Vol. IX, s.v. Reuchlin, p. 499). Reuchlin also made a Latin Lexicon in 1475.

S.A. Hirsh identifies in his *Essays* (London, 1905) "John Reuchlin, the Father of the Study of Hebrew among the Christians." In truth, Reuchlin was no Christian, but "...was always a good Catholic, and even took the habit of an Augustinian monk when he felt that his death was near..." Reuchlin was born and buried in the Catholic church. "[H]is father was an official of the Dominican monastery," where Johannes attended "monastery school" (E.B., s.v. Reuchlin, pp. 205, 206. 204). Reuchlin learned Greek from the literate fugitive Greeks who fled to Europe after the taking of Constantinople by the Turks (A.D. 1453). They brought their modern and secular Greek word 'meanings' and pronunciations to Catholics, like

Reuchlin, who were thrilled to learn Greek so that they could access Greek philosophy, mythology, and literature. Reuchlin became proficient in Latin and Greek, and soon became a "teacher of Classics and Hebrew," teaching "Aristotelian philosophy" and "explaining Aristotle in Greek" (Hastings, s.v. Reuchlin, p. 744; *The New Schaff*, s.v. Reuchlin, p. 499 et al.).

"Reuchlin's attitude towards Luther was unsympathetic"..."as was his feeling toward the Reformation in general." His grand-nephew was the famous Protestant reformer Melanchthon, but "the Reformation estranged them." "[H]e scolded his nephew Melanchthon for adopting the Lutheran theology, and he died in the arms of the Church" (Hastings, s.v. Reuchlin, p. 744; *The New Schaff-Herzog*, s.v. Reuchlin, p. 500; E.B., s.v. Reuchlin, p. 205; Durant, p. 426).

In 1482, Reuchlin "left Stuttgart [Germany] for Florence and Rome." While in Rome,

> "he made that splendid Latin oration before the Pope and the cardinals, which elicited from his Holiness the declaration that Reuchlin deserved to be placed among the best orators of France and Italy. From Rome Eberhard took him to Florence, and it was here that Reuchlin became acquainted with the celebrated **Mirandola** and with the **Kabbalah**" (Ginsburg, *The Kabbalah*, p. 207).

"Here he saw Pico della **Mirandola,** to whose **Cabbalistic doctrines** he afterwards became heir, and also made the friendship of the **pope's secretary**, Jakob Questenberg, which was of service to him in his later troubles." He returned to Rome in 1490 and again in 1498 to learn more Hebrew, "utilizing his newly-acquired knowledge to study the Kabbala" (E.B., s.v. Reuchlin, p. 205; Hastings, s.v. Reuchlin, p. 744; E.B. pp. 204, 205; *The New Schaff-*

Herzog, s.v. Reuchlin, p. 499). "He now devoted himself to the mystery of the cabala..." The *Encyclopedia Britannica* of 1911 says,

> "But his Greek studies had interested him in those fantastical and mystical systems of later times with which the Cabbala has no small affinity. Following Pico [Mirandola], he seemed to find in the Cabbala a profound **theosophy** which might be of the greatest service for the defense of Christianity and the reconciliation of science with the mysteries of faith – an unhappy **delusion** indeed, but one not surprising in that strange time of ferment (E.B., s.v. Reuchlin, p. 205).

Ginsburg tells us, "Whereupon Reuchlin at once betook himself to the study of the Kabbalah, and within two years of his beginning to learn the language in which it is written, his first Kabbalistic treatise, entitled *De Verbo Mirifico* (Basle, 1494), appeared." Reuchlin's book teaches that the philosophies of Plato, Pythagoras and Zoroaster are compatible with the Bible. Reuchlin taught that God reveals himself in "the ten Sephiroth" and that "every existence emanates from him." He taught monism, in which there is a "union of God with nature." Just as Reuchlin (and Ginsburg) tried to synchronize the Kabbalah with the ancient Greek mystery religions, Reuchlin also tried to mold Christianity to fit his mystical mindset. He manages to make room for the Trinity in the 'ten Serphoh.' He will say that "Jesus is God himself," because his Cabala teaches that men are *all* actually "God manifested" in the flesh (Ginsburg, *The Kabbalah*, pp. 208, 104-105, 209, 210, 211).

Durant said in his classic called *The Reformation*, "At thirty-eight (1493) he was appointed professor of Hebrew in the University of Heidelberg. The Hebrew dictionary and grammar

that he composed put the study of Hebrew and the Old Testament on a scientific basis [not a spiritual basis] and contributed to the powerful influence of the Hebrew scriptures on Protestant thought. Gradually his admiration for Hebrew eclipsed his devotion to the [Greek] classics…He muddied it a bit with mysticism, but he devotedly submitted all his writings and teachings to the authority of the [Catholic] Church" (Durant, p. 323).

"Reuchlin's mystico-cabbalistic ideas and objects were in the *De **Verbo** Mirifico* [1494], and finally in the *De Arte Cabbalistica* (1516-17)" (E.B., s.v. Reuchlin, p. 205; note that he follows the corrupt Latin [Spanish et al.] and uses *verbo* instead of *sermo* for 'word']. *The Encyclopedia of Religion and Ethics* says these are, "Mystic" books, "which attempt to extend the Jewish theosophy of the Kabbala to Christianity…These works are merely literary curiosities, and have no permanent value" (It footnotes occultist A.E. Waite, *The Secret Doctrine in Israel*, London, 1913, p. 6; Hastings, p. 745).

Writing bookends to smash in on his Hebrew Grammar and Lexicon of 1506 and 1518, Reuchlin added his second book, *De Arte Cabalistica* twenty-two years after his first. It is written in the form of a dialogue in which a Mohammedan and a **Pythagorean** philosopher meet while being "initiated into the mysteries of the Kabbalah." Reuchlin says that the Bible is a "dead letter" under which a spirit resides that is bound to fulfill his wishes. This is witchcraft!

> "This Divine revelation to Moses contains **far more than appears on the surface** of the Pentateuch…[W]e must believe that something more profound is contained in them, to which the Kabbalah gives the key." [It is] "not to be understood by the multitude…This gift is called

> Kabbalah…[T]hese have found the living spirit in the **dead letter**…[T]hese signs thus put together are the means of **placing him in close union with spirits, who are thereby bound to fulfill his wishes**" (Ginsburg, *The Kabbalah*, pp. 212, 213).

Ginsburg boasts that "Pope Leo X had read his [Reuchlin's] Pythagorean book greedily…[A]fterwards the Cardinal de Medici had done so…Such was the interest which this newly-revealed Kabbalah created among Christians…in order to be able to fathom the mysteries of this theosophy" (Ginsburg, *The Kabbalah*, p. 213). Leo X, Cardinal de Medici, and Reuchlin were actually not Christians.

The famous 'Reuchlin controversy' placed Reuchlin in the epicenter of the Roman Empire between the Pope and the emperor. Reuchlin is remembered as a 'great' humanist because he tried to stop an empire-wide incentive to constrain apostate and occult books which were keeping the Jews from coming to Christ. His motives may not have been humanitarian but personal, in that these apostate books were his intellectual mainstay. He listed six categories of useful Jewish books; one included "the cabala" for "defending" the mystical Catholic view of Christianity (Schaff, s.v. Reuchlin, p. 500). Reuchlin wrote a book in defense of these harmful volumes and Emperor "Maximilian forbad its sale; Reuchlin appealed to Leo X…" Later, "the university faculties of Cologne, Erfurt, Mainz, Louvain, and Paris ordered Reuchlin's books to be burned." His loyalty to these books about the Kabbalah brought the accusation that he was "an unbeliever and a traitor to Christianity," even by nominal 'Christians,' such as Dominicans (Destroying the property of others is not Christian; those who burned their books in the book of Acts did it of their own free will; Durant, p. 324). Joining their protest against Reuchlin were

orthodox Jews who despised the Kabbalah and other extra-Biblical writings. Ginsburg admits,

> "It is, however, evident that with the increased circulation of these two Bibles of the Kabbalah, as the Sohar and Loria's Etz Chajim are called, there was an increased cry on the part of learned Jews against the doctrines propounded in them...some Rabbins wanted to prevent the publication of the Sohar, urging that it ought to be kept secret or be burned, because it tends to heretical doctrines" (Ginsburg, *The Kabbalah*, p. 218).

Reuchlin closed out his adult life as he began it, teaching Greek and Hebrew. His definitions, as in all lexicons, were a mix of good and evil. No doubt some were correct; this is the sheep's clothing of all lexicons. Too many definitions were picked from the weed-covered Kabbalah and the garden of Greek philosophy, which he gathered in his youth from Aristotle. "In 1520 he was professor of Greek and Hebrew at Ingolstadt...in the winter of 1521-22 he lectured at Tübingen" until his death that same year (Hastings, p. 745). How different he was from Erasmus and the **King James Bible translators who looked at the Bibles in all languages (Greek, Hebrew, English, Old Latin, Dutch, French, Italian, Spanish, and German) as *final authorities*, needing no further interpretation from the words of mere men.** (See *In Awe of Thy Word* for details.)

Reuchlin was followed by Paul Ricci (A.D. 1506-1541) as a proponent of the so-called 'Christian Cabala' and as professor of Greek and Hebrew. Worse yet, Reuchlin was followed under the tree of the knowledge of good and evil, by the college of

Greek and Hebrew (*Encyclopedia Judaica*, s.v. Ricius, Paulus, Jerusalem: Keter, 1971, 14:163).

Today, Reuchlin and his Kabbalistic writings are the mainstays in occult books, such as Blavasky's. She cites him often and says, "Magic, in all its aspects, was widely and nearly openly practiced by the clergy till the Reformation...the famous John Reuchlin, author of the *Mirific Word* and friend of Pico della Mirandola, ...was a Kabalist and occultist." She quotes Reuchlin's book "*De verbo virifico* saying that the Demiurge "evolved into Light," in support of hers and Ginsburg's cabalistic theory of emanations. She cites reams of nonsense from Reuchlin's *De Arte Cabbalistica*, p. 689 about occult numerology and "the immortal gods" (*The Secret Doctrine*, vol. 2, pp. 600, 601 footnote; *Isis Unveiled*, vol. 2, pp. 20, 419, 819).

Why is it that once the devil has a man, through occult involvement, such as Reuchlin or Ginsburg, he moves him into the 'Christian college,' teaching Greek or Hebrew, or has him begin editing and revising the Bible? Reuchlin was the "Father of Greek and Hebrew study," while Ginsburg's edited Hebrew text is today's holy grail. Let this be a warning as to what the devil's goal is — *questioning and re-defining the word of God.*

Chayim and the Kabbalah?

Ginsburg boasts that interest in the Kabbala spurred the printing of the Hebrew Bible. He says,

> "Attracted by the rage for the study of Hebrew literature which spread over Italy at the beginning of the sixteenth century and which made Popes and Cardinals, princes and statesmen, warriors and recluses of all kinds

> search for Jewish teachers to **initiate them in the mysteries of the Kabbalah,** the enterprising Daniel Bomberg of Antwerp emigrated to Venice where he established his famous Hebrew printing-office..." (Christian D. Ginsburg, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*, London: Trinitarian Bible Society, 1897, pp. 925-926).

It seems that all critical editions of the Hebrew and Greek, even the better one, are haunted by bad memories. Ginsburg notes that even Ben Chayim of the Bomberg press published "a commentary on the [Kabbalistic] Sohar. This commentary – ... was first **published by Jacob B. Chayim in Bomberg's** celebrated printing establishment, Venice, 1523, then again, ibid, 1545..." (Ginsburg, *The Kabbalah*, pp. 200-201).

Only the *Holy* Bible has no such hidden skeletons in its closet, because it is the word of God which "liveth" forever.

Part VI

Inspiration, Preservation, Translation, & Infiltration

Chapter 30

"The Scriptures... to All Nations" Rom. 16:26

"With men of **other tongues** and other lips will **I speak...saith the Lord**" (1 Cor. 14:21).

- **A Second Opinion: God's**
- **Hoskier's Multi-Lingual Theory of the Genesis of the New Testament**
- **The So-Called 'Originals': From Syriac to Latin to Beza's Greek to KJB to Scrivener's Greek?**
- **Holy Bibles Birth Other Holy Bibles**
- **Original American Bible Society Translated From the KJB, Not Greek**
- **England's Prime Minister, Winston Churchill, Says King James Bible Was Translated Into 760 Other Languages**
- **Vernacular Bibles Preserve Readings**
- **Translations Today: Spanish, French, Chinese, Korean et al.**

A Second Opinion

With multiplied confusion and confessions of errors among the Greek-speaking doctors, both early and current, it might be good to seek a second opinion. God has provided many such expert opinions about what the Holy Bible *really* says, via inspired vernacular Holy Bibles. God knew the Greeks, as a nation could not bear the responsibility of preserving the word of God. He immediately provided a safety net in Acts 2 and 1 Cor. 14:21 to catch the words they were apt to lose. The Acts 2 "Scriptures in tongues," as Wycliffe called them, were created directly by the Holy Ghost and were not man-made *translations* from 'the' Greek (G.A. Riplinger, *In Awe of Thy Word*, Ararat, VA: AV Publications, 2003, p. 758). These "Scriptures" would have quickly been available in Latin, Coptic, Gothic, Celtic, Ethiopic, Arabic, Hebrew and a myriad of other languages.

> "Chrysostom [thought] that each had a special language assigned to him, and that this was the indication of the country which he was called to evangelize. (Hom. in Act. ii). Some thought that the number of languages spoken was seventy or seventy-five, after the number of the sons of Noah (Gen. x) or the sons of Jacob (ch. xlvi), or one hundred and twenty, after that of the disciples" (Strong and McClintock, *Cyclopedia*, vol. 10, p. 480-481).

Syria is very close to Judea, Galilee, and Jerusalem. With the growth of the church at Antioch and Damascus, there was no doubt an immediate need for Syriac gospels and epistles. The importance of the churches at Antioch and Damascus made an

immediate Syriac translation mandatory. Matt. 4:24 notes of Christ, "And his fame went throughout all Syria."

> "In the **provinces**, especially at distance from the chief seats of commerce, **Latin was the only language generally spoken**, and in such places the necessity must have first arisen of rendering at least the New Testament into a tongue to be "understanded of the people"" (F.H. Scrivener, *Six Lectures*, Cambridge: Deighton, Bell, and Co., 1875, p. 98).

God closed the canon at the end of the book of Revelation with a warning not to "add unto these things." However he never said he would not *translate* the canon (Acts 2, 1 Cor. 14:21, Col. 1:6, Romans 16:26, Esther 8:9), *preserve* its inspiration (Ps. 119:160, 100:5, 105:8, Mat. 5:18, Isa. 40:8), or *purify* it as languages change (Ps. 12:6, 7, Prov. 30:5, Psalm 119:140). (He said the gift of tongues would cease, along with the sign gifts for Israel. But both Dr. James Sightler and Dr. Norris Belcher have suggested to me that he never made such a statement about the gift of "interpretation," a word which is always used in the New Testament to mean going from one language to another. It appears to be no stranger than the gift of helps.) Acts chapter 2 and 1 Cor. 14:21 assure us that it is God himself who "speaks" his word in "other tongues" and therefore must superintend the translation of his words. He is no respecter of persons. Would he not answer the prayers of translators who ask for wisdom and *his* very words? Could translators be in a safer place than to be stranded on God's omnipotence?

The Greek language has never been primary for other language groups (except, of course for Greeks). Few Bibles ever were created from Greek, without recourse to other vernacular

editions also, as will be evidenced by a bank of examples in this chapter.

Hoskier: Genesis of New Testaments In Multiple Languages

H. C. Hoskier, one of the rare scholars who has collated a large and wide range of actual ancient manuscripts, concluded that the originals were created immediately in multiple languages. The large body of documentation in his book, *Concerning the Genesis of the Versions of the N.T.,* proves his thesis well (H.C. Hoskier, London: Bernard Quaritch, 1910). Hoskier makes three observations (details upcoming):

1.) **Originals:** Some or all of the first originals may have been in languages other than Greek.

2.) **Concurrent:** Multiple language editions were available immediately and were concurrent with Greek editions.

3.) **Continuity:** The Greek manuscripts we now use to determine the text were often made from vernacular, not Greek, editions.

Conclusion: Greek manuscripts have historically been no more authoritative than vernacular editions.

1.) Multiple Language Originals:

Hoskier believes, like Wycliffe, that the original books of the Bible were written in the language to whom they were addressed (i.e. Hebrew, Latin, Greek, etc.). He refers to —

> "...the original languages [plural] in which the "Ur-texts" [plural] of the different books of the New Testament were written" (Hoskier, p. 21; see *In Awe of Thy Word*).

[Ur-text means 'original.'] He lists numerous groups of Greek manuscripts containing the book of Mark and concludes, "Both groups, however, *ipso facto*, seem to be translations from an Ur-Mark in Latin or Syriac, or both" (Hoskier, p. 33). Hoskier says,

> "Hardly anyone seems to have thought of seeking for the Syriac or Aramaic base of our Gospels via the Latin. Nearly all attempts have been made to consider Greek roots and constructions. But the keys are in the Latin version, and they show not only a translation from a Syriac-Greek exemplar, but Aramaic roots deeply implanted, which cannot be distinguished when handling the Greek" (Hoskier, pp. 14, 15).

He adds,

> "Now the point is that both the Latin and Syriac go back so far that they point almost to a **concurrent origin**, practically as old as the Greek…If there was no Greek counterpart, then the Latin came straight from the Syriac. Yet when we turn to *a* and *d* and *e*, we see that the Greek and the Syriac were entirely interwoven **at the start**. So that we are forced to the conclusion that very early, even so much earlier than is supposed, Syriac, Greek and Latin were running side by side (probably in a polyglot). The history of this is apparently hopelessly lost – never referred to except by inference – yet the proofs survive in every page of a, d, e, and K" (Hoskier, p. 42).

He concludes,

> "The truth is that we are wandering round the point, but have not yet firmly grasped the Syriac-Graeco-Latin exemplar used." "We therefore establish our hypothesis of a triglot very early" (Hoskier, pp. 52, 42, 166).

He said these different language editions led to "the polyglots" [multiple-language parallel scriptures]. He therefore holds what he calls, the "polyglot theory." He says that, "Whichever way we turn we are met by polyglots" (Hoskier, p. 15, 16).

> "This leads us straight to the second cause [of vernacular impact on Greek texts], the early polyglots, and by that I mean to advance the theory that, besides Graeco-Latin and Graeco-Coptic codices, there were other bilinguals, such as Syriac-Greek, Syriac-Latin or Coptic-Latin MSS. perhaps, but more probably trilinguals, Syriac-Graeco-Latin, and possible a great quadri-lingual Syriac-Coptic-Graeco-Latin back of [Aleph]" (Hoskier, p. 23).

Hoskier says,

> "The supposition, then, that there were current among the Christians at Antioch, where both Greek and Syriac were spoken (see above, p. 116), Graeco-Syriac bilingual MSS. of different parts of the N.T. is a hypothesis not only natural in itself, but also in strict analogy with known facts about other Churches" (Hoskier, p. 6).

Greek was not the sole language of the area, nor of the New Testament. The sign above the cross was written in Hebrew, Latin, and Greek because these were the predominate languages

of the day. Even the McClintock and Strong *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* asks, "In what language was it [the Epistle to the Hebrews] written?" It reports that writers during the early centuries and later affirmed that it was written in Hebrew, not Greek (vol. 4, p. 147). Hebrew was the language of the Jews. It appears often in the New Testament. Acts 1:19 says, "And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in **their proper tongue**, Aceldama, that is to say, The field of blood." Paul would only speak Hebrew to the Jews in Acts 21:40-22:2 and 26:14. Jesus read or spoke Hebrew in Matt. 27:46, John 7:15, Luke 4:16, Mark 5:41, 7:34, 14:36, 15:34, and Acts 26:14. The New Testament has many references to Hebrew words, such as 'Bethesda,' 'Gabbatha,' 'Golgatha,' 'Abaddon,' and 'Armageddon.' Peter understood Hebrew in John 1:42.

Latin coins, read by Jesus, in Mark 12:16 demonstrate the use of this language. Words such as 'Appi forum,' 'centurion,' and 'Praetorium' show the Latin influence.

I would not suggest the liberal theory that the original gospel of Matthew was written *exclusively* in Aramaic, a theory which has been fomented by Catholics. However, it is important to see McClintock, Strong, and Hoskier's observations that the originals may not have been written *strictly* in Greek and vernacular editions born out of Acts 2 accompanied the originals immediately. (See the chapter "The Wobbly Unorthodox Greek Orthodox Church" for a further discussion of this topic.

2.) Concurrent:

Hoskier demonstrates that "the texts were concurrent" of Greek, Latin, Aramaic, Coptic and others. Hoskier sees, "a

concurrent Syriac or Aramaic version lying **alongside the Greek**." He said, "In other words, as regards the Gospels, Latin and Syriac were made at the same time, or Latin and Greek from a Syriac originals; or Latin from a Graeco-Syriac original." "The real facts stand out clear as light that **Syriac, Latin and Greek were concurrent ever so early**, and in the time of Justin and Irenaeus" (Hoskier, pp. 342, 54, et al.). He says,

> "We are driven to the conclusion that the Holy Scriptures of the New Testament existed in Syriac translations at an early date; a date at least as early as that of the oldest Latin translations, and practically **contemporary with the Greek originals**. When the antiquity of Latin and Syriac Versions is fully recognized, the discussion concerning Aramaic originals of certain Books will become in some directions simplified, but in turn raise other nice questions" (Hoskier, p 75).

The Bible cannot clearly be made to give any other impression than that its books were made available immediately and concurrently in multiple languages. No primacy and exclusivity of the Greek language is afforded by Acts 2.

3.) From Vernacular to Greek

Hoskier gives hundreds of pages of examples demonstrating his conclusion that even Greek manuscripts, used to establish the current text, were taken from vernacular editions. He says,

> "The point, therefore, is that it was not necessarily "through the medium of a Greek text" (see quotation above), but through the

> medium of a Graeco-Syrian-Latin text existing A.D. 150" (Hoskier, p. 9).

After pages of examples in which he cites Greek texts which appear to take words from vernacular editions, he concludes, "What more is required to push back the Latin and Syriac to the same workshop?" He says, "For instance, was *k* [a Greek MS] translated direct from Syriac, or merely accommodated to a previous Greek translation from Syriac…" Of some other Greek manuscripts he states, "their Greek text was reacted on by Syriac" (Hoskier, pp. 26, 41, 70). He says of one manuscript,

> "We have now brought to an end our investigation as to the date of the Bezan text of the Acts and of the Syriac text which lies behind it" [This is *Codex Bezae*, a manuscript owned by and named after Beza, *not* Beza's own Greek text discussed next and in the chapter on Scrivener. Hoskier believes] "these Greek texts [D and E] were themselves conformed respectively to their companion Syriac texts" (Hoskier, pp. 4, 5, 6).

Greek From Latin and Syriac?

Since the 1500s even editors of Greek printed editions have used vernacular Bibles *in the creation of their Greek texts*. Erasmus's moderate use of vernacular editions is covered in *In Awe of Thy Word*. Today, two of the most widely used editions of the Greek *Textus Receptus* were taken, not from any one or numerous Greek manuscripts, but were determined, in part or in whole, word-by-word, using a vernacular translation. The following bears repeating:

1.) Scrivener's Greek New Testament, published by the Trinitarian Bible Society, was created using the King James Bible as the basis for his selection of Greek-text words. A Greek word, from one of several previous Greek printed editions, was selected to match whatever the English Bible said, in the main. (This unusual back-translating is thoroughly documented in the chapter in this book on Scrivener and was admitted in the preface to Scrivener's original edition, no longer included in today's TR.) When Scrivener's bookshelf did not extend back as far as the KJB translators' resources, he selected Beza's Greek text (1598), which itself was based in part on the vernacular Latin and Syriac (see below).

2.) Beza's Greek New Testament, consulted by the King James Bible translators, was compiled using the vernacular Syriac Peshitta and a Latin translation of this Peshitta, as well as a number of Greek codices, as all scholars recognize. *The Cambridge History of the Bible's* General Index, under "Beza," notes that Beza "calls New Testament Greek 'barbaric'" (*Cambridge History of the Bible*, S.L. Greenslade ed., Cambridge: University Press, 1963, p. 560). *The Cambridge History* states,

> "In the preparation of his text Beza...also had before him the [Latin]* version made by Tremellius from the Peshitta [Syriac] New Testament" (*"Tremellius's Latin of the Syriac New Testament"; *Cambridge History*, Greenslade, pp. 62, 167).

In other words, Tremellius had translated the Syriac Bible into Latin. Beza used both the original Syriac and the Latin translation of the Syriac to help create his Greek edition. Scrivener admits that Beza "asserted a claim to the revision of the Greek text...it is hard to put any other construction on

the language of his Preface to his own latest edition, dated *Calendis Augusti*, 1598." Beza's Preface does mention his frequent access to Latin and Syriac scripture readings, noting in part,

> *"...Graeco contextu, non modo cum novemdecim vetustissimis quam plurimis manuscriptis et multis passim impressis codicibus, sed etiam cum* ***Syra*** *interpretatione collato, et quam optima potui fide ac diligentia, partim cum veterum Graecorum ac* ***latinorum*** *patrum scriptis, partim cum recentioribus, tum pietate, tum eruditione praestantissimorum Theologorum versionibus, et variis enarrationibus comparato*
> (as cited in F.H. Scrivener, *The Authorized Edition of the English Bible*, Cambridge University Press, 1884, p. vi).

Scrivener likes to pretend that Beza *may* not have made "any great use" of "Tremellius' **Latin** version of the [Syriac] **Peshitta**," but he must admit Beza had it "ready at hand" (Scrivener, *A Plain Introduction to the Criticism of the New Testament*, Eugene, Oregon, Wipf and Stock Publishers, Vol. 2, reprint 1997, *n*, Vol. 2, pp. 192-193). Proving Scrivener wrong is Beza's own Preface with its string of Latin ablative absolutes, wherein he admits his reliance upon Latin and Syriac editions. This is translated clearly by C. Winsor Wheeler, Ph.D., graduate of Duke University and currently the professor of Classics (Greek and Latin) at Louisiana State University. He translates Beza as follows:

> "...the Greek text of the New Testament collated not only with nineteen and everywhere much-printed codices, but even with **the Syriac translation** [Tremellius' Syriac *into Latin*], and,

> as well as I was able by faith and diligence, compared partly not only with the writings [citations of scriptures] of the old Greek and **Latin fathers**, partly with more recent [writings or authors], but also with commentaries..." (letter on file).

Those who feel that they *must* follow Scrivener's Greek text and its occasional substitution of Beza's text, instead of the KJB's underlying Greek (where Scrivener pretends the KJB translators followed the Latin) may unknowingly be following a Latin translation of the Syriac. If the editors of Greek texts have no qualms about back-translating from vernacular editions into Greek, why should we embrace their Greek printed editions as if they were *the originals*? If Syriac can be translated into Latin [Tremellius], and that Latin into Greek [Beza], and that Greek into the KJB, and the KJB into Scrivener's Greek text, why can't the English Holy Bible be translated into any language, as needed, as it has been in the past, as we shall see?

Holy Bibles Birth Other Holy Bibles

The original Latin and Gothic Bibles from Acts 2 carried Christ to Europe. As languages continued to be confounded by divergent dialects, God gave each of these languages his words, "forever settled in heaven," which would judge people in the last day (John 12:48). As language changed, Holy Bibles were "given" and "purified" (2 Tim. 3:16, Psalm 12:6, 7) to fit the linguistic need. The Italic, Gallic, Celtic, and Old Saxon editions came forth. As will be demonstrated, *new* New Testaments have usually been birthed from previous vernacular New Testaments. For example, the pure Old Latin Bible became the Romaunt, Provençal, Vaudois, Toulouse, Piedmontese, and Romanese Bibles. It is unlikely that Greek was even accessed

worldwide in most cases because of the lack of availability of Greek manuscripts, compounded by a lack of skill in that language. Scrivener admits,

> "The fact that versions as a class go much further back than [Greek] MSS., constitutes one of the chiefest points of their importance...some are secondary versions, being derived not from Greek..." (Scrivener, *A Plain*, pp. 2, 3).

The Koine Greek New Testament had but minor use as a medium of comparison and translation from the first century to the 15th century. Its use was local and somewhat metropolitan; it was limited to Greek-speaking people during the centuries and locales encompassed by the Roman and Byzantine Empires. Later brief interludes include:

1.) Its current craze, beginning with the German higher critics, later adopted by Unitarians, and promulgated recently by liberals, who see it as an avenue to sweep away the authority of the Holy Bible (See Stanford University's *An American Bible* chapter on "Purity").

2.) The use of Greek MSS as a medium of comparison slightly before and past the 16th century when Greek manuscripts were carried into Europe by the Greeks as they fled from the Turks. (This is covered in other chapters, particularly in the discussion about Reuchlin.) Their usage at this time simply brought attention to a Greek text which affirmed what European vernacular Bibles already said. It was a confirming witness, not a textual revolution of discovering lost readings. The pre- and post-Reformation era's new access to Greek or

> Hebrew editions only verified *already existing readings* the French Geneva, the Italian Diodati, the Spanish Reina-Valera, and the German Luther. Of the Gothic Scrivener concedes, "Its dialect is marvelously akin to that of modern Germany." Luther had a matrix of many previous German Bibles with which to work, whose origin was not Greek, but Gothic and Latin. (In fact, following 'Greek' led Luther to error in omitting 1 John 5:7, which had been in all previous German Bibles. It was restored by the German people after Luther.) The English Bible too developed from the Gothic Bible, as well as from the Latin, Anglo-Saxon and others (See *In Awe of Thy Word* for details.) (Scrivener, *Six Lectures*, p. 105; concerning pre-Luther German Bibles, see Michael Maynard, *The History of the Debate Over 1 John 5:7*).

Most Holy Bibles have therefore been translated from other Holy Bibles, written in the translator's own language.

There are two interesting works which list and/or describe in detail the history of Bible translation efforts and document the use of existing vernacular Bibles to translate new Bibles. These are:

1.) *The Bible of Every Land: A History of The Sacred Scriptures in Every Language and Dialect* (London: Samuel Bagster and Sons, 2nd edition, 1860), published from the records of the British and Foreign Bible Society.

2.) *The Book of A Thousand Tongues: Being Some Account of the Translation and Publication of All or Part of The Holy Scriptures Into More Than a Thousand Languages and Dialects with over 1100 Examples from the Text*,

edited by Eric M. North, Published for The American Bible Society, New York: Harper & Brothers, 1938.

A large percentage of the translations discussed in these books were made in the centuries immediately following the publication of the 1611 Authorized Version (King James Bible) and marked by the British missionary and colonization movement. When one includes: 1.) each individual translation of *portions* of scriptures, 2.) the sometimes *repeated* re-translation of languages throughout time, and 3.) the translations, which have followed since 1860 and 1938, which are not included in the aforementioned old books and in the following examples, then it becomes quite clear that it is not an exaggeration to say that the majority of individual translation projects since the first century have been taken up initially with a vernacular Bible, not a Greek text. Note just a few examples taken from the following book:

***The Bible of Every Land: A History of The Sacred Scriptures in Every Language and Dialect* (Spelling is that used in 1860)**

Bible Language		**Translated From Vernacular**
Anglo-Saxon	→	"from the **Latin** version which was in use **before** Jerome's time" p. 194
Arabic	→	Portions translated from "the Coptic" and "the Peshito" p. 49
Arabic	→	from the "Samaritan Pentateuch" p. 50
Amharic	→	from "the Arabic version" p. 62
Persian O.T.	→	"made from the Syriac" p. 67

Persian N.T.	→	"from the Peshito" and the "Vulgate" p. 67
Beloochee	→	"made the translation direct from the Persian Gospels and Hindustani Testament" p. 74
Armenian	→	"from the Syriac" "exclusively, because no Greek MMS were then available in Armenia" p. 77
Telinga	→	"he translated the Scriptures direct from Tamul version into his own language" p. 140
Rommany (Gipsy)	→	from "Spanish" p. 132
Rarotongan	→	"The translation was made from the Tahitian version" p. 379
Lithuanian	→	"taken from a Polish version" p. 312
Lithuanian	→	"made chiefly from Luther's German version" p. 312
Wendish	→	"said strictly to follow the German version of Luther" p. 309
Carniolan (Austria)	→	"He translated from the Latin, German and Italian versions, for he was unacquainted with the original Greek" p. 305

Piedmontese	→	"faithfully rendered from Martin's French version into modern Piedmontese" p. 286
Piedmontese (O.T.)	→	"executed from Diodati's Italian version" p. 286
Pali	→	From Sanscrit to Pali also checking the "Bengalee version" p. 93
Ribera (Spanish) 1831-1883	→	"The translation was make from the French version of Vence" p. 263
Bruj	→	Taken from the Urdu Bible p. 104
Danish	→	Taken from the "Latin version of Erasmus" and "the German version of Luther" "little else than a verbal transmutation of Luther's" p. 218
Danish	→	"made from that of Luther" p. 219
Tschuwaschian	→	"translated from the Sclavonic" p. 351
Tamal (near India)	→	May have come from "German version of Luther"
Malayalim	→	"The translation had been make from the excellent Tamul version" p. 145
Malayalim	→	"translated from Dr. Carey's Sanscrit" p. 146
Greenlandish	→	"Their version of the New Testament is a literal translation of Luther's German

		version" "Psalms …from Luther's version" pp. 442, 443
Dutch	→	From Luther p. 209
Sclovonic	→	"collated with that of versions in other languages" p. 293
Icelandic	→	From Luther and Vulgate p. 215
Icelandic	→	"a faithful mirror of Luther's German version" p. 215
Jewish-German	→	"on the basis of Luther's version" p. 187
Marquesan	→	"adaptation of the Tahitian version to the Marquesan dialect" p. 380
Uriya	→	"translated from the Bengalee version" p. 116
Ossitinian	→	"he translated chiefly from Armenian" p. 85
Swedish	→	"according to Luther's German version" p. 223

Even those pre- and post-Reformation era Bibles, which accessed the newly available Greek manuscripts and editions, compared their versions with other Holy Bibles. The King James Translators said they looked at —

> "the Originall sacred tongues, **together with** comparing of the labours, both of our own [previous English Bibles] and other **foreign languages** [Chaldee, Syriac, Spanish, French,

> Italian, and Dutch] of many worthy men who went before us" (*Dedicatory, The Translators to the Readers*, Holy Bible, London: Robert Barker, 1611).

American Bible Society Translated From King James Bible

It was originally the standard practice of Bible Societies to translate only from vernacular Holy Bibles. The original American Bible Society, founded in the early 1800s, insisted that all translations be made directly from the King James Bible. Use of lexicons or a Greek or Hebrew text was forbidden. The 1881 *Baptist Encyclopedia* says, "The English translation had been made the standard to which all other translations should conform..." not "the Greek and Hebrew texts" (William Cathcart, Philadelphia: Louis H. Everts, vol. 1, 1881, p. 98). The American Bible Society would not publish Bibles which did not "conform in the principles of their translation, to the common English version" ("American Bible Society," 2:299-301). Dr. Gutjahr of Stanford University reiterates that, "This emphasis on the common English version (the King James Version) as the root translation from which translators had to work" brought about a split and the formation of the liberal American and Foreign Bible Society, who wanted to use so-called "Originals" of Greek and Hebrew (See the *First Annual Report of the American and Foreign Bible Society*, 1838, p. 52). Gutjahr noted that "The American Bible Society was tying its translators to an English translation of the Scriptures..." (*An American Bible*, Stanford, CA: Stanford University Press, 1999, p. 106). Making all translations from the KJB was the foundational conviction of the American Bible Society. Their refusal to allow the use of 'Greek' came to a head in their ruling relating to Adoniram Judson's translation, which they refused to print because it was not translated directly from the KJB, but from Greek (Gutjahr's chapter entitled, "Purity," details other methods used by liberals to alter the purity of the printed Holy Bible; e.g. Unitarians, pp. 89, 95, 96, 98, 99, 100; infant baptizers, p. 100; Cambellites pp. 101-102 (i.e. baptismal regeneration);

Cone, a liberal Baptist who wanted to retranslate the entire English Bible, p. 106; and New Age Parliament of World Religions participant, ASV Chairman, and RV committee member, Philip Schaff, p. 108.)

The mid-1800s saw grave apostasy in 'scholarly' circles, with the advent and spread of Griesbach's critical Greek text. It was first published in part in 1774 and completed in 1806. Although it received "conservative opposition," the loud thunder of liberals brought Griesbach's sweeping rain, washing away words from Holy Bibles. Under this cloud a new generation took over the directorship of the American Bible Society. Like typical revisionist historians, they disavowed and even denied their predecessor's adamant insistence on KJB-based translations (Schaff-Herzog, vol. 5, pp. 77, 78; this revisionist history is evident in some of the later writings of the ABS, including William Peter Strickland, *History of the American Bible Society: From Its Organization to the Present Time*, Harper and Row, 1850, pp. 154-155 and Henry Otis Dwight, "The Centennial History of the American Bible Society," Macmillan, 1916, p. 507.)

Steering By the Compass of the King James Bible

England's Prime Minister, Winston Churchill wrote the four volume classic, *The History of the English-Speaking Peoples.* In it he boasts that the King James Bible has been translated into 760 languages, which is no doubt more than have ever been translated from the Greek text. Britain's scholarly Prime Minister said, "It has been translated into more than seven hundred and sixty tongues" (*Churchill's History of the English-Speaking Peoples*, Arranged for One Volume by Henry Steel Commager, NY: Wings Books, 1994 edition, p. 160). This is a disproportionately large percentage, considering the fact that there are only about 6,900 languages. Since then many, many, more translations have been made from **the KJB**. Of the King James Bible the authors of *The Bible of Every Land* say,

> **"And it may be said to be, on the whole, the best substitute there is for the Hebrew and**

Greek originals" (*The Bible of Every Land*, p. 202; also see G.A. Riplinger, *The Language of the King James Bible*, Ararat, VA: AV Publications).

Edward Hills states that "[T]he King James Version has been used by many missionaries as a basis and guide of their own translation work and in this way has extended its influence even to converts who know no English" (*The King James Version Defended*, Des Moines, Iowa: The Christian Research Press, 1984, p. 216).

As this chapter will demonstrate:

1.) The KJV has been used since its inception to bring the fine points of the scriptures to literally millions of people.

2.) Other vernacular Bibles have provided the mainstay for most vernacular Bibles.

3.) Bibles truly translated solely from Greek and Hebrew have been in the minority.

4.) Since it would be a monumental task to translate directly from Greek, many new editions are translated from vernacular Bibles and only later checked or corrupted with the Greek text, as *The Bible of Every Land* demonstrates. Yet the title pages of many Bibles imply that *the entire volume* was 'translated from the original.' Many have taken the early existing translations and changed them to match the critical Greek text. Removing words to match the critical text can hardly be called 'translating.' Sadly when the corrupt critical Greek text of Griesbach was introduced, many vernacular translations were changed to match it. I purchased a rare Pashto (dialect from India) New Testament from the *mid*-1800s, assuming that it would not have been corrupted by the critical text and found it had already been tampered with. *The Bible of Every Land*,

printed in 1860, already shows widespread evidence of a new move to 1.) the critical text and 2.) corrupt 'corrections' via Greek and Hebrew texts, of Bibles *already* translated from vernacular Holy Bibles (p. 5 et al.).

Note the following documentation, which evidences the fact that the KJB has been used as a basis for translation and that other vernacular editions have also been used. This has been the rule, rather than the exception.

A most interesting case is that of the Modern Greek Bible itself (today called the Bambas, or the Vamvas). Its Old Testament was first translated using **THE KING JAMES BIBLE**. *The Bible of Every Land* says, "...the plan pursued was the following:

> "A certain portion of the books of the Old Testament was allotted to each of the [Modern] Greek [Old Testament] translators, **who with the English authorised version**, the French of Martin, and the Italian of Diodati, before them, consulting also the Septuagint, the Vulgate, and other versions and aids where necessary, **made as good a translation as they were able into the Modern Greek**"" (*The Bible of Every Land*, p. 243).

It was only *after* the Greek Old Testament was completely translated directly from the KJB and other versions that, "It was then the office of Mr. Leeves and Mr. Lowndes to compare this translation with the Hebrew, calling in the aid of other versions and critical commentaries, and to make their observations and proposed corrections in the margin of the manuscript" (*The Bible of Every Land*, p. 243). The marginal suggestions were discussed in a

committee meeting and either accepted or rejected. But the KJB tightly wove the warp and woof for the Modern Greek Old Testament, which remains the purest available today.

The English Bible has been the word-for-word foundation for numerous Bibles. Only a few are noted here:

From *The Bible of Every Land,* London: Samuel Bagster and Sons, 2nd edition, 1860

English Bible Authority

Mohawk	→	"He drew his translation from the English version" p. 457
Sitlapi (Africa)	→	"In the preparation of the work he had the **English version ever before him**: he also consulted the Dutch and some other versions, and occasionally referred to the German." "This translation in general faithfully follows the English text; but some little deviations from that text occur in a few instances, occasioned by a preference by Mr. Moffat for the corresponding Dutch rendering…" p. 424.
Welsh	→	From Tyndale's English, p. 154, note 1.
Seneca	→	From King James Bible (*Four Gospels in the Seneca Language*, American Bible Society, New York, 1874; http://www.mingolanguage.org/texts/tom/gospel/).

First translated from the English KJB

Bible Language		**Translated From the English**
Greek	→	The Modern Greek Bambas O.T. was **first** translated "with the English authorized" p. 243 (see above).
Arabic	→	"The **first** draft of the whole translation was originally made by Mr. Fares (admitted to be one of the best native Arabic scholars of the day) **from the authorized English Bible**." Later "it was **afterwards** to a very considerable extent corrected by the original [?] Hebrew" [also the Greek] p. 51.
Persian	→	"The translator took the English Authorized Version for a **basis**, and adhered to it as far as it expresses faithfully the sense of the original." "In rendering the sense of difficult passages, **he first consulted our English version, then** turned to the original Hebrew" p. 69.
Tongan	→	"The translation of the New Testament was **chiefly drawn from the English** version, but many passages were translated from Greek…" p. 382
Irish	→	"the translation was made in the **first** place from the **English version**…"

although Greek and Hebrew were used p. 163

English As a Final Authority

Note the following examples of Bibles for which the King James Bible was the final authority.

Caffre (Africa) → Although they consulted the Greek and Hebrew initially, "a rule was enforced, as in the case of the New Testament, to **admit no rendering into the Caffre translation which does not occur either in the English**, the Dutch, or the German versions." "**The translation had been drawn partly from the English version**..." p. 429

Samoan → "Our **English authorized** version has been constantly before us, and adhered to as nearly as possible." p. 389

Since 1611, English Consulted

Chinese → Morrison began with a very old Chinese edition of the New Testament which had been taken from the Latin. For the Old Testament he accessed the Hebrew, as well as the French and other versions. They add, "**he never appears, however, to make any remarkable departures from the sense of the Authorized English Version**" p. 6

Hinduwee	→	"Being unacquainted with the original languages of Scripture, he consulted the **English Authorized version**...(Calcutta Bible Society) in all passages where the Hinduwee idiom required him to alter Martyn's admirable rendering [of the Hindustani from which he worked]..." p. 102
Cingalese	→	"constant reference was made to the Sanscrit and Bengalee versions...The Pali...The whole revision was conducted with **continual reference to** the Greek text and the **English Version**" p. 148.
Karass	→	"consulted" "the **English**, German, and other versions" p. 348
Turkish	→	"collated with the English, German, French versions, with the Tartan...Scotch...Erpenius...London Polygolt" p. 343
Bengalee O.T.	→	It is unknown but Carey may have had "recourse to the **English** version" in addition. p. 110
Breton	→	"consulted the Welsh and English **authorized version**" and the Greek and Hebrew p. 172

Greek is an authority, but because of the variants in Greek texts, it cannot be **the** authority. Therefore translators have seemed to only use it side-by side with other versions.

Finnish	→	"Greek, with the aid of the Latin, German, and Swedish versions" p. 320
German (1667)	→	"the original texts, Luther's German, and Diodoti's Italian version…" pp. 183-184
Spanish Valera	→	consulted Greek "with other translations, particularly with the French Version of Geneva" p. 266
Malayan	→	"Arabic into Malayan"; Only later were the Greek and Hebrew checked p. 363

The following language groups at one time had Bibles translated from the vernacular Vulgate, which, while missing some things, is generally much less corrupt than a critical Greek text: Russian, p. 296; Arabic, p. 49; Breton, p. 172; Maltese, p. 54; German, p. 18; Flemish, p. 206; Spanish Reyna, (Pagninus Latin), p. 266; Polish, p. 299. (See *The Bible of Every Land.*)

Vernacular Bibles Prove Necessary in Preservation

Vernacular Bibles have proven to be a strong safety net when the Hebrews and Greeks dropped Bible words and verses, which did not fit their bulging apostasy. The Old Testament Messianic verses, which were tampered with by unbelieving Jews during the years following Christ, were preserved by other language versions of the Old Testament. For example in Psalm 22:16, the Latin, Syriac Peshitta, and the Greek Bible all preserve "they pierced my hands and my feet." The unbelieving Jews could not bare this verse's witness about the Messiah they rejected. For over 1900 years the correct reading was missing in Hebrew Bibles — until the 1940's discovery of the Dead Sea Scrolls. Until their discovery, the words "they pierced" seemed to contradict the Hebrew text, which Jewish scholars interpreted

as saying, "like a lion my hands and my feet." The oldest Hebrew witness for Ps. 22:16, the Psalms scroll found at Nahal Hever (5/6HevPS), matches the KJB. (This is thoroughly discussed in the chapters on the Hebrew text.)

Likewise, the Greek Orthodox church, which teaches baptismal regeneration, could not bear Acts 8:37 so they removed it from most Greek manuscripts. It has been preserved in the Latin and other vernacular editions. The text of the Bible has not been given to one or two language groups, but to all. By destroying certain verses the Jews and the Greek Orthodox church could be compared to wicked Athaliah. She thought she had "destroyed all of the seed royal." (The Bible is called the "royal law" 2 Kings 11:1; James 2:8). Yet God hid one son and preserved the kingly line. Likewise God preserved his words in Bibles other than those of the corrupt Greek Orthodox church and Hebrew nation, when those language groups destroyed certain readings for sectarian reasons. Charges that the KJB wrongly followed the 'Latin' in a verse are only made by those who do not understand the history of Bible preservation; the Latin merely matches other preserved vernacular Bibles, as one would expect.

Translation Today

Could the famine of the word, foretold in Amos 8:11 and 12, refer not only to the close of the Old Testament canon, but to today's search for pure Bibles? God said,

> "...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 north even to the east, they

> shall run to and fro to seek the word of the LORD, and shall not find it."

Pure Bibles have existed in all countries, but a large percentage appear to be out of print, preserved by God on library shelves, waiting to be sought, found, collated, and reprinted. Many language groups are consequently left with only those widely proliferated tainted editions printed by liberal Bible Societies from the corrupt texts. Those interested are now scavenging the library shelves for old editions which were printed or translated before the mid-1800s, when the influence of Griesbach infiltrated the Bible Societies. Since English is understood worldwide, many, in search of a pure edition, are using the KJB as a plumb-line to examine old Bibles.

The ideal situation would be to simply re-print a pure out-of-print Bible. For example, the Morrison Chinese Bible of 1821 has just been digitized in a collaborative and labor-intensive effort by Chinese-speaking Christians and an American Missionary.

In rare cases where no pure text is immediately found, translators are using the KJB, old Bibles in their receptor language, and vernacular Bibles in cognate languages to restore the best edition they can find to its original pure form. The Spanish *Santa Biblia, Valera 1602 Purificada* was a fourteen year project, begun in 1994 and made available in 2008 after many prayerful years of exhaustive work. It is the only Spanish Bible to follow rules similar to those followed by the KJB translation. That is, in the main, they followed the God-given Spanish Bibles which preceded them, as well as examining many other sources. This is also the only Spanish Bible project

to which God gave the rare editions of the 1543 Fransico de Enzinas, the 1556 Juan Perez de Pineda New Testament and Psalms, the 1553 Ferrara Spanish Old Testament, as well as the editions of Reina and Valera. Their exhaustive work has been copied in part by other stop-gap translations, such as the Reina-Valera-Gomez, which rightly sought to replace the corrupt 1960 Reina-Valera, but which falls short in thoroughness and unwisely introduces modernizations. Among scores and scores of errors, it uses 'Jehovah' throughout the Old Testament, breaking the connection between Jesus as Lord of both the Old and New Testament, and missing the old Spanish reading of the Pineda.

In speaking with the translators of the *Valera 1602 Purificada* over the years, I observed that they were wisely not inclined to use a reading which had not been seen in another Romance language Bible, even going so far back as the Old Latin. For example, in John 1:1 they retain the historic word "Palabra" for "Word," instead of the Catholic Latin word "Verbo." ("In the beginning was the Word, and the Word was with God, and the Word was God.") Erasmus fought vehemently against Jerome's corrupt rendering and himself used "sermo" in his Latin text (*The Bible of Every Land*, p. 252 et al.). The word "Palabra" had been used in Spanish Bibles from the earliest days, including the Valera 1602 and the Reina 1559. McClintock and Strong's *Cyclopedia* note, "For the greater part he [Enzinas] follows Erasmus's translation, e.g. John i, 1: *En el principio era la palabra, y la palabra estava con Dios, y Dios era la palabra*" (McClintock and Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, Baker Book House, 1981 reprint, vol. 9, p. 99). Pure early Romance language Bibles use it as well, as can be seen in the French Ostervald (Parole), the LeFèvre's French (parolle), Olivétan French (parolle), Geneva French (Parole), the Italian

Diodati (Parola), Swiss Version (Parole), the pure old Latin followed by Erasmus (sermo), Castalio's Latin (sermo), Almeida's Portuguese (palavra), Indo-Portuguese (Palavra), Toulouse (paraoulo), Vaudois (Parola), Piedmontese (Parola), and Romanese (Pled). (See *The Bible of Every Land*, pp. 252-288). Jerome's corruption was re-introduced in 1793 by Roman Catholic Padre [Father] Scio, who translated from Jerome's corrupt Vulgate (*The Bible of Every Land*, p. 266). Verbo is used by all corrupt Spanish Bibles, such as the Reina-Valera 1960); the wicked occult cabalists likewise say, God is a 'Verb.' It is crucial that the word 'palabra' be used as it parallels the written 'word' of God with Jesus, the Word. When two different words are used here, the connection is lost. (Assertions that the masculine word *verbo* is preferable to the feminine *palabra*, are not Biblical. Jesus is described using feminine words such as the door (la puerta), the vine (la vid), the light (la luz), the life (la vida), and the truth (la verdad) in all Spanish Bibles. (The pure Spanish Bible is available from A.V. Publications, P.O. Box 280 Ararat, VA, 24053 or Sembrador De La Semilla Incorruptible Apartado #8 CD. Miguel Aleman, Tamps. 0 Mexico, 88300).

The French Bible had been adulterated by the corrupt Greek text and had remnants of Jerome's corrupt Vulgate, as evidenced in the Segond and other French bibles. Several efforts have been put forth to restore the original pure French Bible. Of these, the most widely received in French speaking countries is the *King James Française*, available for download at http://www.kingjamesfrancaise.com. A native of France took the King James Bible and collated old pure French Bibles with it to produce this edition. It is very much the original 1669 French Geneva Bible (Bible de Genève), but where corruption crept in, it conforms to the KJB as needed. The translator said, "In the notes you can see the exact words in French, as seen in the KJB." The 1669 notes even admit "Lord" should be

"Seigneur," instead of "Eternel" and "only begotten Son" should be "*le seul fils engendré*," instead of "*fils unique*." (Letter on file). One might wonder why a native of France would name the Bible after King James. There seems to be a worldwide recognition that the KJB is a solitary light of preserved truth in the current sea of Bible corruption. (I am amazed at the daily flow of calls and letters I receive from those living *outside* of the U.S., (whose first language is not English). It evidences the worldwide use of English and a Holy Ghost inspired, not a culture led, passion for the KJB.

Many from other nations are looking to the KJB. In the last ten years, the Koreans have published a translation of the KJB into Korean. The interest in the KJB is so intense in Korea that three editions of my books, discussing the KJB issue, have been translated into Korean. Sjúður Højgaard, a native of the Faroe Islands near Denmark, is currently translating the King James Bible into his native language. He writes,

> "The King James Bible is truly God's gift to the whole world, English then as today being the predominant language of the world, this also being established at the same time as the King James Bible came forth. There will never be any Bible to replace the King James Bible, for it has the purified words of God, yea seven times. The noble task facing us today is merely to translate its words into other languages of the world. And this we will do with all sincerity and pureness of heart, anticipating and furthering out King's soon return, as his gospel must go forth, ere we may even be granted to sit amidst John Wycliffe

and Tyndale and Luther and many others" (letter on file).

John Selden (1584-1654) recorded the same view, held by polyglot editor Brian Walton, that the English Bible "is the best translation in the world and renders the sense of the original best." Bulstrode Whitelock (1605-1675) tells of "the Bible in English; which was yet agreed to be the best of any translation in the world" (David Norton, *A History of the Bible as Literature*, Cambridge: Cambridge University Press, 1993, vol. 1, pp. 229, 218)

Bryan Girard, missionary to Papua New Guinea, wrote saying of the translation of the Old Testament "I am going directly from the KJV English to [Melanesian] Pidgin..." (The New Testament has been completed). Perry Demopoulos, a missionary to the Ukraine, is translating the KJB into Russian. A native of Denmark, Tonny Møllerskov, is restoring the Danish Bible by accessing the KJB and following the Danish Bible of 1717, which itself appears to have been an old translation of the KJB into Danish. He also is accessing the Frederick VI Bible from 1740. (If you have the Danish 1607 by Hans Resen Poulsen, he would like to see it.) Translator Peter Heisey is using the KJB as his plumb line to translate a good Bible for the Gypsies of Romania (see his collation of Scrivener's Greek text in the Chapter "Scrivener, A Little Leaven"). Charity Baptist Missions has produced translations from the King James Bible and old versions in both Turkish (Ralph Cheatwood) and Bulgarian (Dimitar Stefanov).

These are just a few of the *many* translations which have been inspired by the recent recognition that the foreign Bible Societies are often printing Bibles from the corrupt text. It has been my privilege, in trying to find copies of old pure Bibles, usually preceding 1850, to work with multi-lingual researchers

such as Dr. Nico Verhoef of Switzerland and Dr. John Hinton, a Harvard graduate and linguist who speaks most of the world's languages and rare dialects from the 10/40 window. Both of these men, though trained in Greek and Hebrew, are committed to the absolute authority of the English King James Bible; they both recognize the adulterated state of Greek and Hebrew texts and lexicons. Others, pursuing pure texts or seeking to find printers to support who are struggling to print these resurrected pure Bibles, are urged to contact our group, set in motion in 2006, to bring interested parties (researchers, printers, and translators) together to avoid the duplication of efforts and to support the printing of old or newly restored pure Holy Bibles worldwide (A.V. Publications, P.O. Box 280 Ararat, VA 24053). We believe that God has preserved his word and we seek to return to print old pure Bibles; rarely, a reconstruction or translation needs to be done, but this is the exception and not the rule. In these cases translation has generally been done from the translator's native tongue and must continue to be done in this manner for the following reasons:

1.) Tools for translation from Greek (or Hebrew) to any given language are grossly corrupt. All lexicons are also highly secularized; printed Greek and Hebrew editions range from corrupt to slightly undependable; all this has been amply demonstrated in this book. Though these texts are interesting, like any other translation, they too must be translated, and as Shakespeare said, 'Ah, there's the rub.' Translators use corrupt Greek-to-English tools, such as those constructed by Spiros Zodhiates, George Ricker Berry, Jay P. Green, and others. They deceive themselves and others implying that *they* are translating 'from Greek,' when in fact they are merely reading the English of the interlinear or lexicon. Also, I have observed that foreign

translations, taken from even generally correct and currently printed editions of the *Textus Receptus*, read like NKJVs. This is because *adulterated* lexicons or interlinears are used to *simulate* access to the Greek or Hebrew texts. Holy Bibles, such as the KJB or other old Bibles in the translator's language, will provide true "holy" words. Why use a text that needs its own translation before it can be accessed? We have a holy translation of it already. Or is the word "Holy" on the cover of a Bible a lie? 'Holy Lexicon,' hmmmm, that will sell.

2.) Translation is not a science; context makes demands which have already been addressed in vernacular Holy Bibles.

3.) God did not give the Bible to the Greeks alone to begin with, as evidenced in Acts 2. We have no solid scriptural evidence that the originals were written in Greek *alone*, at least not solid enough evidence to base *everything* that we do upon Greek.

4.) Those who claim skill in Greek and Hebrew have garnered their store of 'knowledge' from corrupt lexicons and grammars; therefore an expertise in these languages is merely an expertise in the available *adulterated* resources. The so-called experts today could not hold a conversation in Greek with the KJB translators if their lives depended upon it. The translators spoke Greek to their peers in the dormitories as students at boarding school. The great minds, which today study rocket science, physics, medicine, computer programming, and other highly demanding subjects, were in the 16th century, focusing all of their brain power on the classical languages. They were not dependent upon lexicons; they *made* them or had access to original sources (e.g. Boise; see *In Awe of Thy Word*). If they *were* alive, they would not know the multitude of remote

languages and dialects which need Bibles. God has wisely set up a system wherein he honors godly nationals or missionaries whom he calls to bring the Bible to certain language groups.

5.) The Greek editions available today were in themselves highly impacted by vernacular editions.

Epilogue

The Greek flagship will stay afloat on the raging waves of pride, peer pressure and publisher's profits, which "say not, It is enough."

1.) **Pride:** We had to admit we were wrong when we got saved. Keeping that kind of mindset is crucial to Christian growth. How much easier to admit error now, than to be charged with it at the judgment seat of Christ. However, the pride which brought Lucifer's fall casts down many more. The socially insecure feel a need to align themselves with the polished "heady, highminded" "high things" — higher education, higher criticism, and higher numbers, rather than "condescend to men of low estate," who are rich in faith, yet are the "poor," "weak," "base," and "foolish" things God uses to confound the wise. They will not condescend to those "base" broken vessels who have been forgiven much and therefore "tremble at his word" (2 Tim. 3:4, Rom. 12:16, 1 Cor. 1:27, James 2:5, Is. 66:5, Luke 7:47).

2.) **Peer Pressure**: Everybody's doing it, dad! Peer pressure for teens is nothing compared to being "without the camp, bearing his reproach" (Heb. 13:13). Many men see their identity, not with Jesus Christ, but with a group. That is what country clubs and Masonic lodges are all about. Are we no better? Many will look to see what Dr. 'so and so'

thinks. (Of course, there is wisdom in the multitude of counselors, but first of all "Thy testimonies also are my delight and my counsellors" Ps. 119:24). At the judgment seat of Christ we will be alone and the compromising position of even good men will provide no excuse.

> "Beware lest any man spoil you through philosophy and vain deceit, after **the tradition of men**, after the rudiments of the world, and not after Christ" (Col. 2:8).

When the Catholic church was everywhere to be seen, some went against the grain because the grain was not going in the direction of the Bible. It was difficult then, but it should be less difficult today since few are called to give their lives as these martyrs were. Others face more difficult perils. Imagine receiving Jesus Christ as your Saviour, while living in Israel, surrounded with swarms of Jewish rabbis and Islamic terrorists, all violently hostile to the gospel. Many make the right choice, even if it is not what their peers believe. We will stand with all of these brave souls; small wonder tears of shame will have to be wiped away.

3.) **Profits:** Greek sells. With the Greek-myth kept afloat, publishers can keep pumping out new versions and selling lexicons, study aids, and piles of software to help the naïve 'understand' the Bible. "Of making many books there is no end" (Eccl. 12:12). They will continue to pretend that understanding comes from 'their products.' They will not tell you that understanding the Bible is strictly contingent upon salvation, study, fellowship with and obedience to our Lord and Saviour Jesus Christ.

Chapter 31

Seven Infallible Proofs of the King James Bible's Inspiration

Part 1

- **It's Alive!**
  "The Word of God, Which Liveth and Abideth Forever" 1 Peter 1:23

Part 2

- **Linguistic Proof**
  "the Spirit speaketh expressly…" (1 Tim. 4:1)
  'God's Spirit' more correct than 'God-breathed'

Part 3

- **Historical Opposition**
  Calvinist B.B. Warfield first to move locus of inspiration to lost originals

Part 4

- **Scriptural Proof**
  What does "All scripture is given by inspiration of God" mean?

Part 5

- **Historical Proof**
  Wycliffe and Coverdale say English Bible is Holy Ghost authored

Part 6

- **More Scriptural Proof**

Part 7

- **Christians Must Have Scripture; All Such Is Given By Inspiration**

Part 1 "Liveth and Abideth For Ever"

Your Holy Bible is alive — handle with care!

> "...not of corruptible seed, but of **incorruptible**, by the **word** of God, which, **liveth** and abideth **for ever**" (1 Pet. 1:23).
>
> "The **words** that I speak unto you, they are spirit, and they are **life**" (John 6:63).
>
> "...who received the **live**ly oracles to give unto us" (Acts 7:38).
>
> "For the **word** of God is **quick...**" [The Bible contrasts the "quick and the dead" 2 Tim. 4:1].

"Liveth," But Where?

If the word of God liveth and abideth forever, where is it? The actual 'originals' have not been the recipient of the promise of preservation, as they have long since dissolved. As has been demonstrated in the previous chapters, all currently printed Greek and Hebrew editions contain the idiosyncratic ideas of their individual editors. The answer to the question, 'Where is this living word of God' lies in God's promise given in Isaiah 28 and fulfilled in Acts 2.

> "With men of **other tongues** and other lips will **I speak**...saith the Lord" (1 Cor. 14:21).

In this verse God says, "I speak" "**other tongues**." Notice that the words "other tongues" are plural. Vernacular Bibles are God speaking, just as truly as he did to the Greeks and Hebrews. His living, speaking voice has not diminished as he

speaks with "other tongues." He is still speaking. Today's Holy Bibles, be they English or Korean, are *not* just preserved museum words or accurate but lifeless equivalencies. They are his very "spirit" and "life." Jesus says, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). They contain just as much of the spirit and life of God as did the originals. The word of God which "**liveth** and abideth **forever**" was inspired, is inspired and will be inspired, forever. In the King James Bible, we hold in our hands the very "**word** of God, which **liveth** and **abideth for ever**" (1 Pet. 1:23). "[L]iveth" and "abideth" define inspiration and preservation. Inspiration abides and its life is preserved.

The inherent "spirit" and "life" of scripture are what enables it to bring forth the **spiritual** new birth. Only living things can reproduce themselves. 1 Peter 1:23 says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which **liveth** and abideth **forever**." It "liveth," just as Jesus said; his words "are...life." We can hide the scripture in our hearts (Ps. 119:11); we can handle it (2 Cor. 4:2); it is nigh us, even in our mouth (Rom. 10:8). And finally, we will be judged by it (John 12:48). Its life is "incorruptible." It is alive. The Holy Bible is actually God speaking now.

Toad's lungs are living breathing things. Why would God continue to make them perfectly, to breathe out only a croak of toad's breath, and not make vernacular Bibles, which speak his very words, just as alive? Or did the Bible croak? New versions are buried when their copyright owner dies, since they are no longer propelled by the hot air of advertising campaigns.

The King James Bible remains alive; its English words are drawn from what Wycliffe calls the inspired "Scriptures in tongues," which were born in Acts 2. The KJB is the Biblical

English through which God can speak to the two billion people who speak English as a first or second language. They are *his* English words. Remember, *he* invented languages at the tower of Babel; he also said, "I speak" "other tongues."

Earlier he spoke a Biblical form of Koine Greek to many in the first centuries after Christ. The book of Revelation records the warning Christ gave to the Greek-speaking church: He said that their candlestick (that is, their church which holds forth the light of the word of God) would be removed if they did not repent. The unorthodox character of the Greek Orthodox church since the 5th century exhibits its continued rebellion. This is evidenced in their Greek manuscripts, which remove such things as 1 John 5:7 and Acts 8:37, which reproves their heresy of infant baptism. Therefore their candlestick was removed. By 600 A.D this form of ancient Greek was replaced by Modern Greek. No one today speaks Biblical Koine Greek. We have a living God who speaks to living people. God now speaks through pure vernacular Holy Bibles which sprung from the intervention of the Holy Ghost recorded in Acts 2, as foretold in Isa. 28:11, 13, and 14. The chapter "The Wobbly Unorthodox Greek Orthodox Crutch" details the questionable character of Greek manuscripts. The chapter "The Scriptures to All Nations" demonstrates the work of the Holy Ghost in providing scriptures for "every nation under heaven," as described in Acts.

(The word 'inspired' is derived from the verse, "All scripture is given by inspiration of God..." Grammatically, the Bible *can* be called 'inspired.' Consider this grammatically identical parallel: 'All pure water is produced by the distillation of Jones Bottled Water Company.' This water is therefore called 'distilled water,' just as the Bible is called 'inspired scripture.' As a word of personal testimony I might add that before I was saved I was determined to read the *entire* university library. But when I finally read the King James Bible in my late twenties, I knew it was not a book written by man. I got saved and have never gotten over the *difference* between it and other books. It is alive. Later as a professor, the Lord knew I would witness to students, so he spread me thin, teaching 17 *different* college courses, including upper division courses in over six *different* and highly divergent majors, several in which I had no academic experience. This necessitated *much* more reading. After sixty years in a world of books, I can say that the King James Bible stands *so far* above the books of even the best and brightest men, one could never attribute it to the brilliance of the translators.)

Part 2

"Now the Spirit Speaketh Expressly..." (1 Tim. 4:1)

> "All scripture is given by inspiration of God" (2 Tim. 3:16).

What does "given by inspiration" mean? What is "All scripture"? These questions hopefully will be resolved for the reader in this section. I will begin with a discussion of the Greek text, only because that is where this discussion usually, and I might add, somewhat incorrectly begins. My analysis will be Biblical and will not come from the standard corrupt secularized lexicons and critical editions (such as Strong, Vine, Zodhiates, Moulton, Milligan, Thayer, Wuest, Trench, Vincent, Liddell, Scott, Persbacher, Gesenius, Brown, Driver, Briggs, Scrivener, Berry, Beza, Westcott, Hort, Aland, Metzger, Green, and Ginsburg — all are proven unreliable in various degrees in this book and *New Age Bible Versions*).

The Greek word "theo**pneu**stos" is translated "is given by inspiration of God." The first part of the word is *theo* which means "God." The second part, from *pneuma*, is almost always translated as "spirit" (**322** times; 91 times as 'Ghost' or ghost; once as 'wind,' once as '**life**,' and ***never*** as 'breath' or 'breathed' (J.B. Smith, *Greek-English Concordance*, Scottdale, PA: Herald Press, 1983). Given the vast preponderance of the translation of this Greek word into English as "spirit," it is logically translated with the English "spir," as seen in the word "in**spir**ation." The use of the word "spir," meaning "spirit," lines up perfectly with John 6:63, where Jesus defines his words. He said,

> "[T]he **words** that **I speak** unto you, they **are spirit**, and they are **life**."

In other words, the word of God is not just ink on paper, like other books; its words are "spirit." Since the spirit of God is alive, his words are also alive. Consequently John 6:63 concludes that the word of God is "life."

(It would only be marginally correct to say that *theopneustos* is connected directly with the breath of God (i.e. Acts 9:1 *ĕmpnĕō* "breathing out"), since there are *different* Greek words used for 'breathed,' such as that used in John 20:22 from the root *phusaō* and that used in Acts 17:25 (*pnoe'*). The latter is translated **once** as "breath" and once as "wind" in Acts 2:2. The spelling of *theopneustos* (i.e. from the noun *pneuma*) precludes it being from the verb *pneo*, as Phil Pins suggests, in his effort to separate it from the noun 'spirit' and join it to the verb 'breathe.' The current repetition of the definition of "theo**pneu**stos" as "divinely breathed" comes directly from liberals such as James Strong and Harold K. Moulton. It is rooted in their penchant for **secularizing** Bible words.)

Breath is tangible; the spirit is not tangible. Those who are afraid to call the KJB "inspired" are wrongly focusing on the *physical* character of Strong's or Moulton's erring definition, "breathe"; they know that God did close the canon and stopped the physical sign gifts. But God's "Spirit" is still striving with man, comforting man, and leading man into all truth. God never said the Spirit would not *translate* the canon; he did provide for this in Acts 2 when "every man heard them speak in his own language" from "every nation under heaven." Although the Greek word *pneuma* can be seen in secular English as 'pneumonia' and 'pneumatic,' both relating to air, its Biblical usage is *exclusively* as 'spirit,' never as 'breathe.' Even Hodge, as noted in Augustus Strong's *Systematic Theology* on p. 198 admitted that 'spirit' is the correct correlative.

Not surprisingly, corrupt new bible versions, such as the NIV, replace "inspiration" with the *secular* word "breathed," thereby erasing the root 'spir' and its connection to the Spirit of

God. The Calvinist produced *English Standard Version* (ESV) similarly says "breathed out" (yet the word "out" also appears in no Greek texts).

Secular Dictionaries and the Word "inspiration"

Remember:

1. Dictionaries are written by fallible men.
2. Dictionaries contain numerous definitions, which apply to distinct contexts; these definitions are not interchangeable to other contexts.

(To understand that the varied definitions of a word *cannot* be intermixed, look at the dictionary definition of the word "save." *Webster's New College Dictionary* shows that its varied meanings include:

- "To copy (data) from a computer's main memory to a storage medium so that it can be used again,"
- "To accumulate money or goods," "to prevent an opponent from scoring or wining, esp. in hockey,"
- "A game in which a relief pitcher preserves a victory by protecting a team's lead,"
- "To prevent waste,"
- "To treat with care in order to avoid fatigue, wear or damage," and
- "To put aside for future use."

The definition "To deliver from sin," which is the theological definition, is also listed. If one used any of the other definitions of the word 'saved,' to describe what Jesus Christ did for us, they would be wrong.)

As one might expect, dictionaries, made by unregenerate men, often give very weak or strictly secular definitions of "inspiration." After giving several secular definitions of 'inspiration' (including "breathing"), which do not apply to theological contexts, the *Webster's New World Dictionary* says that in theological contexts, ("Theo.") 'inspiration' means "a **divine influence** upon human beings, as that resulting in the writing of the Scriptures." The Webster's II gives six different usages, of which only one includes "breathing"; only one of the six applies to the Bible. That one says to "arouse by the **divine influence**." The word "divine" is a quality, a descriptive adjective; it is not "God," who is a person. The term "influence" implies a minor involvement, not an all-encompassing one. Even their theological definition is watered-down.

Other more expanded dictionaries give a long list of definitions based upon context. These can be misused by those who apply the wrong definition to the wrong context. The Webster's 1828 Dictionary gives three separate definitions of "inspiration"; the first two definitions are secular and the third definition is theological. The first two include inhaling and breathing; they are distinct from the third usage and definition which says, "The **in**fusion of ideas into the mind by the Holy **Spirit**...All Scripture is given by inspiration of God 1 Tim. iii." According to this, inspiration is the work of God's Spirit, not God's breath.

The twenty volume unabridged *Oxford English Dictionary* also actually uses 2 Tim. 3:16 as a sample of the strictly theological usage of the word 'inspiration'. Those who do not know how to use the OED or Webster's 1828 grasp *any part* of their lengthy entries on "inspiration"; this cannot be done. The OED, for example, divides all words into their *various* usages

by Roman numerals (i.e. I, II, III, IV et al.). Under each usage is given *examples* of the word in historical contexts which elicit that particular definition. The word 'inspiration' is divided into two categories (i.e. I, II). The first usage (I) is "Literal (physical)." It includes as "rare" the action of blowing. It includes, as much more common, the action of "breathing in." No scriptures are used as an example.

The second usage (II) is the "Figurative senses." It too is divided into two headings. The first includes, "The action of inspiring; the fact or condition of being inspired." The verse in question falls under this category. The first of these is theological ("a. spec. Theo., etc"). The very verse in question, "2 Tim. iii. 16," is cited from Tyndale's New Testament as the perfect example of the theological usage of the word "inspiration." (The definition of Bible words comes from the Bible itself!) It defines the usage in 2 Tim. 3:16 as,

> "A special immediate action or **in**fluence of the **Spirit of God**...upon the human mind or soul; said esp. of that divine influence under which the books of **Scripture** are held to have been written"

Under this category another example includes an A.D. 1450-1530 citation which says, "He sente the holy goste on **Penthecoste** sondaye to **enspyracyon** of hys dyscyples." (He sent the Holy Ghost on Pentecost Sunday to inspiration of his disciples.) Interesting, this old quotation connects the word "inspiration" with Acts 2, as suggested in this chapter.

The second subcategory under "Figurative senses" includes secular usages, which are defined as "a breathing or infusion into the mind or soul."

According to the plan of the OED and other dictionaries, a word used in the very *example* for *one* kind of usage could never be defined by the definition of *another* kind of usage. Since the OED, like Webster's, selects 2 Tim. 3:16 itself to give the definition of "inspiration," and defines it as the "influence of the Spirit of God," then one could not use the OED or Webster's to support the definition "breathed" for that very context (see OED, s.v. inspiration, vol. 7, p. 1036). Understanding how to use, not misuse, a dictionary is a most basic skill. Highly refined tools, such as the OED, should not be used by novices to promote their agenda.

A word's context is the determiner of usage and meaning. That is why the OED's definition ("**in**fluence of the **Spir**it of **God**,") is taken directly from the words of 2 Tim. 3:16 ("**inspir**ation of **God**"). A dictionary's definition of Bible words came originally from the Bible itself; therefore there is no reason to consult a secular dictionary to define Bible words. This can best be seen by viewing the unabridged OED. To take another context, particularly a secular one, to define the word 'inspiration' as "breathed," is the agenda of someone who either knows nothing about lexicography or has an agenda to secularize the Bible (e.g. Strong, Moulton, Trench et al.).

One must understand the origin, history, and purpose of the OED and other dictionaries, as demonstrated in works such as, *Lost For Words*, a history of the OED by Oxford professor Lynda Mugglestone. The founder of the *Oxford English Dictionary*, R.C. Trench, was rabidly against the Holy Bible and its all pervading influence and sociological control. He wanted the dictionary to show that words were being used in society in ways which differed from the historical Bible usage. He wrote two entire books *against* the KJB: *On the Authorized*

Version of the New Testament, in connection with some recent proposals for its Revision (New York, 1858) and *Synonyms of the New Testament* (Cambridge, 1854). In these books he set the stage for the watered-down liberal definitions seen in today's new versions. On the title page of one of these books, he placed the same serpent logo used by Luciferian H.P. Blavatsky. Because of his hatred for the KJB, he was asked to be a member of the Westcott-Hort *Revised Version* Committee. He merits an entire chapter in this book for his vile re-definition of Bible words. As one might expect, *The Shorter Oxford English Dictionary's* definition of 'inspiration' also drops the name "God" for the adjective "Divine." It charges that the inspiration of the Scriptures "are believed by **some**" only. Instead of citing the Bible, it sites Trench's friend and Ghostly Guild founder, "B.F. Westcott" writing what the "early Fathers" believed, instead of what the scripture states. (Other chapters in this book detail the heresies of these ancient Catholic "Fathers."

The OED editors, which followed Trench, also believed that they were *not* compiling prescriptive 'definitions,' but descriptive *samples* of how a word has been used in different contexts (secular, not always Bible-based contexts). The OED will allow the inclusion of the Biblical definition of words, but merely sets it in the midst of numerous other usages. To take one of its secular definitions and apply it to re-define the Bible's historic usage is to fall squarely into the clutching hands of R.C. Trench, whose official portrait shows him donning the occult 'X' medallion, described on pp. 401, 359, and 994-998. (Patrick of Ireland was an evangelical and no Catholic 'saint'; he had no such 'X' medallion).

God demands no knowledge of Greek or the methodology of lexicographers. The definition of "inspiration" is "plain to him that understandeth" (Prov. 8:9). The word "inspiration" is

a compound word. Even a child can see the definition within the word 'in-spir-ation.' Any English-speaker has been pre-conditioned to know the meaning of the phonemes "in" and "spir," through their previous usage in the Bible and elsewhere. The brain stores words in files in alphabetical order. The 'spir' file will take the mind directly to the word "spirit." It is called cognitive scaffolding. (*In Awe of Thy Word* explains this in great detail.) The suffix 'ation' changes a verb into a noun of action (e.g. visit-ation, vex-ation). Therefore 'in-spir-ation' conveys the active (because the subject, 'scripture,' is passive) sense of the **Spirit** acting **in** the scriptures.

Men have always known that it is by God's Spirit, not his breath, that the succession of the scripture "is given." Oliver Cromwell in his 1653 *Speech the First* said,

> "The true Succession is through the **Spirit** given in its measure. The **Spirit is given** for that use, 'To make proper Speakers-forth of God's eternal Truth;" (Cromwell used the 1638 KJB, not the Geneva.).

King James I said in his 1599 treatise, *Basilikon Doron*,

> "The whole scripture is dited [dictated] by God's **Spirit**, thereby (as by **live**ly word) to instruct and rule the whole Church militant, **till the end of the world**."

Finally, the Bible itself makes it clear that the ever-abiding Spirit of God, not the one-time breath of God, gives life unto the scriptures:

> "It is the **spirit** that quickeneth; the flesh profiteth nothing: the **words** that I speak unto you, they **are spirit**…" (John 6:63).

Some will call the Bible, the 'word of God' (ignoring what those three words mean), but they will not admit that the Bible's words are still spirit (in**spir**ation). But the Bible is "the sword **of the Spirit**, which is the word **of God**" (Eph. 6:17). The Bible is written, "**not** in the words which **man**'s wisdom teacheth, but which the **Holy Ghost** teacheth, comparing **spirit**ual things with **spirit**ual" (1 Cor. 2:13).

This verse makes it clear that the fleshly minds of the King James translators, or any other translators, cannot profit in the giving of the Holy Bible, without the indwelling direction of the Spirit of God. This is inspiration. Psalm 12:6, 7 says,

> "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."

The words which the LORD keeps and preserves are still *his words*; they do not degrade into the words of mere translators, even after being "being tried in a furnace of earth." These verses contravene those who wrongly say that God inspired the originals, but the translators preserve them "for ever." Only the Spirit can convey his own words; otherwise they would not be the "words of the LORD," but would become the words of a translator. Because the Spirit gives the words, they are never just ink on paper, but are themselves 'spirit.' Hence, the word "in-**spir**-ation" is a perfect description of the way in which the quickening Spirit gives words which "are spirit." The Bible says of God's word, "they are spirit, and they are life." The qualities 'spirit' and 'life' cannot be separated. Words which are no longer 'spirit,' cannot be said to have "life" and therefore will not "liveth and abideth forever."

The word 'preserve' inherently requires an object of preservation. *Something* must be preserved. There is no preservation without an object of preservation. If I said, "The blue suit is preserved," the suit would still be blue; it would still be a suit. A preserved entity retains *all of the qualities* of the original.

To wrongly substitute God's 'breath' for God's 'spirit' is to:

1.) Ignore the pertinent scriptural parallels of the word 'spirit.'
2.) Ignore the component definitional phonemes in the word 'in-spir-ation.'
3.) Ignore the preponderant translation of the word *pneuma* as 'spirit,' and never as 'breath.' (Pneumatology is the study of the Holy Spirit.)
4.) Follow the definition of liberals, such a H. K. Moulton (and his father, the corrupt lexicographer and his grandfather, a member of the RV committee) and Bible reviser, James Strong, whose agenda was to replace the Spirit-filled KJB with his own ASV hot air. These men could only support their 'beloved' new versions by maintaining that the Spirit of God had *not* been involved in the previous pure English Bible's translation, but merely had spoken aloud, with his breath, in the distant past, constraining himself to three dead languages. (Modern Greek and Hebrew are not ancient Biblical Greek and Hebrew).
5.) And finally, to wrongly substitute God's 'breath' for God's 'Spirit' is to disavow the abiding inspiration of God's words. This resigns inspiration to an act of past history and makes today's Holy Bibles the mere words of men, having no authority or claim to inerrancy, because they are not the words of God.

"Is Given"

If the scripture "is given by inspiration," then the 'inspired originals-only theory' collapses. The old B.B. Warfield theory that only the original scripture *was given by inspiration* mandates the changing of the word "is given" to "was given" or "is being given until the canon closes." The construction does not allow for these. The italicized word "is," used in all Bible versions, good and bad, is demanded in Greek and English construction. The past tense word "was" is not even an option.

(Invariably, those who deny the inspiration of the Holy Bible, use past tense words, such as "were given" in their explanations. For example, *The Miracle of Inspiration* wrongly parallels 2 Tim. 3:16's present tense "is given" with the past tense "was once delivered" from Jude 1:3, doing violence to the latter's parallel past tense verse in Jude 17, which identifies and limits verse three to "the words which **were spoken before** of the apostles..." (e.g. Paul, Peter, and other apostles, not Jude, Mark, Luke etc.) (H.D. Williams, *The Miracle of Biblical Inspiration: A Refutation of Perfection of Translation*..., Bible For Today, 2009, pp. 104, 113, 10, 18, 27, 67, 68, 104 et al.). Phil Pins wrongly says "...to say "***is*** given" is the verb phrase seems incorrect." His switch from the KJB's "is given" to "once given," is wrongly based upon the idea that the Greek word "given," *which does not appear in any Greek text*, might be an "aorist Greek participle." To this imaginary Greek word, he adds the Jehovah Witness/ASV reading, wherein the solitary word "is" is placed *later* in the sentence (i.e. "All scripture once given by inspiration of God is..." (Phil Pins's unpublished *Elementary Greek Workbook*, c. April, 2009 draft; *Emphatic Diaglott*, Watch Tower Bible & Tract Society, NY, 1942). It unhappily appears that both Pins and Williams may have become contaminated by their association with the NIV's progenitor, Moody Bible Institute. The "enemy" may "prevail against" a man of "great strength" and "faith," such as Samson, Pins, and Williams, when he wanders into enemy territory where Delilah's dictionaries "pressed him daily with her words" (Judges 16, Hebrews 11).

The KJB construction reads, "is given by inspiration of God and is profitable..." For those who insist on an analysis of Greek, observe that in Greek the sentence has no predicate (verb). It has, however two Greek words, which are translated "is given by inspiration of God" and "profitable." In such a case, when these two words are connected by the conjunction "and," they must both be preceded by the present tense verb "is."

Of Phil Pins's suggested JW reading, even Strong's *Cyclopedia* warns that, "this rendering is liable to insuperable objections" as "both" must include a verb [i.e. "is"] "if either of them" does. It says that a reading such as Pins's "is at variance with a common rule of Greek syntax, which requires…if there be an ellipsis of the substantive verb this verb must be supplied …Now there exists precisely such an ellipsis [omission] in the case before us; and as there is nothing in the context which would lead to any exception to the rule, we are bound to yield to its force." "[T]he evidence in favor of the common rendering, derived from the fathers, and almost all the versions, is most decided." The *Cyclopedia* associates Pins's reading with the critic Semler and those who would suggest that "inspiration belongs to a part of scripture" only (McClintock and Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, vol. 4, pp. 612-613).

In plainer words, the verb "is" must be inserted with "given" *and* "profitable"; it cannot be "was," nor "is being," nor can the word "is" be used only once. Therefore, according to Greek grammar rules, inspired scripture "is." (It is not merely settled in heaven, as scripture is described as "profitable" to man). Having taught English to Greek speaking adults, I can attest to the fact that the usage of "is given," in both English and Greek, is a "continuing action," to use the words of Polly Powell, a former instructor of English at Clemson University (phone conversation). In English, "is given" is a present tense verb; it is not time sensitive. In this context "is given" cannot be bound to the time of the writing of the Bible. It is an irregular verb and its passive voice indicates that the scripture receives the action of the 'spirit' (spir) of God. The liberals of the 1800s, and yet today, try vigorously to view the Bible as an historic, not a living document. That approach, applied to this context, is non-grammatical.

The following examples of the usage of the phrase "is given," seen elsewhere in the Bible, demonstrate that it might not describe an historical event (e.g. 'once given'), but often refers to a continuing phenomenon or a perpetual promise.

Job 37:10 "By the breath of God frost **is given**." Frost is given by God yet today.

Ezek. 33:24 "the land **is given** us for an inheritance." God's gift of the land to Abraham and his descendents is perpetual.

Mark 6:2 "what wisdom is this which **is given** unto us." God is still giving wisdom daily to those who ask.

Rom. 5:5 "the Holy Ghost which **is given** unto us." He is still given to those who receive Jesus Christ as their Saviour.

Rom. 12:6 "the grace that **is given** to us." Grace is given to believers daily.

1 Cor. 1:4 "the grace of God which **is given** you by Jesus Christ."

1 Cor. 11:15 "her hair **is given** her for a covering." Hair is replaced daily. To those who would say that "is given" in 2 Tim. 3:16 refers to the one-time inspiration of the Bible and that Bibles are no longer "given by inspiration," one must ask, 'Are all women now bald?' No, because hair "is given" repeatedly as it falls out. God even keeps track of the number of our hairs; how much more would he attend to *his* very words?

Eph. 4:7 "But unto everyone of us **is given** grace according to the measure of the gift of Christ."

Phil. 1:29 "for unto you **is given** in the behalf of Christ, not only to believe on him, but also to suffer for his sake." If you live godly in Christ Jesus, you will suffer persecution yet today.

According to these verses the Christian "is given" "grace," "wisdom," "the Holy Ghost," and even a continual supply of "covering" hair. It would be unscriptural, given the context in 2 Tim. 3:16, to say that "is given" refers only to the *then current* giving of the canon of scriptures. Just as in the aforementioned verses, this context, demands that a perpetual, continual aspect be applied. The very end of the sentence in 2 Tim. 3:16 says,

> "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 throughly furnished unto all good works."

Just as the aforementioned verses show that the phrase "is given" is used in verses which must apply to *all* Christians, historic and present, 2 Tim. 3:16 too must apply to all Christians, not just those who lived when the scriptures were first given. We need God's life giving inspired scriptures more than we need lost hairs replaced.

Only scripture "given by inspiration" is "profitable." It "is given by inspiration of God" for a purpose. That purpose is "**That**" the Christian can profit. Inspiration is absolutely necessary for true "doctrine" and "instruction." Unless the Holy Bible is the very words of God himself, it cannot be an *infallible* guide to doctrine.

Ecclesiastes 12:11 is an interesting parallel. It says,

> "The preacher sought out to find out **acceptable words**: and that which was written was upright, even **words of truth**. The words of the wise are as goads, and as nails fastened by the masters of

> assemblies, which **are given from one shepherd**. And further, by these, my son, be admonished…"

The **words** of truth, that is, the Holy Bible, "**are given**" from our good **Shepherd**, the Spirit of truth, who promises to "guide" us "into all truth" (John 16:13). The translators or the "masters of assemblies" merely fasten them down to paper.

Part 3

Warfield Moves the Inspiration Bull's Eye

Jesus Christ is the *target* of hatred by this world. His living Spirit-inspired words, which give his express will on this earth, are the *bull's eye*. Christians who stand with Christ's word at the very bull's eye will not only suffer persecution, but they will also be subject to a *constant* barrage of attack. The word of God brings the same reproach he bore. His word is the only vestige on earth of Jesus Christ, other than the Holy Ghost and the testimony of born again Christians. Many move slightly off center to avoid the unremitting assault of questioning scribes and mocking bystanders. Those edging away from the bull's eye are still 'for Jesus,' but the desire not to appear "foolish" finds puffed egos seeking ways and means to avoid the "shame" that comes from saying that you have a book in which God actually talks to man (Acts 5:41, Heb. 12:2).

The living "powerful" quality of the King James Bible incites sinful men to "mock" and "question" it, just as they did Jesus Christ, the living Word, when he was on earth (Mark 10:34; Matt. 22:15, Mark 8:11, et al.). (The thought seems to

be — 'Point a finger at it, before it points one back.') The apostles scurried away when Jesus was tried and crucified. When the KJB is likewise tried with accusing questions, even some of the best men scurry under the cover of a Greek text, some lexicon, or the elusive 'originals.' (The answer to every KJB question has been given in eight books: my five books and the three written by Maynard, Bouw, and Moorman, all offered by A.V. Publications 1-800-435-4535.)

Calvinists such as Carl Barth (1886-1968) and B.B. Warfield (1851-1921), although defending a semblance of traditional Christianity against German rationalism, were among the first to erect imaginary castles to house the word of God, *outside of* the tangible 'Holy Bible.' Jesus is the "Word" (capital 'W' John 1:1); the scriptures are the "word" (small 'w'). Carl Barth (and Heinrich Brunner), the fathers of neo-orthodoxy, wrongly claimed that the 'word' of God did not actually exist on earth. To them the Bible was merely a fallible man-made book, speaking of Christ, the Word. Therefore Barth began capitalizing the letter 'W' when he referred to the 'word.' This was just one of many weak 'Christian' accommodations to the 19th century skeptics' claims that the Holy Bible could not stand up under their "science falsely so-called." (Today too many copy his liberal capitalization of the letter 'W' when referring to the 'word,' not knowing the unscriptural character of such a switch.)

Pastors say, "Open your Bibles to...." Sunday School teachers say, "I hope you all brought your Bibles." There are those, however who say that the 'Bible is inspired,' but actually *mean* that only the originals or some Greek text is inspired. They are practicing Semler's deceptive theory of accommodation. They are trying to give the impression of orthodoxy to their listeners or readers. When I use the term 'Holy Bible' or 'Bible' I mean what every church-going person

means and exactly what the dictionary calls the "Bible"— "the sacred **book** of Christianity including the Old and the New Testament." A 'book' is defined by Webster as "a set of written or printed pages fastened on an end and enclosed between protective covers." This describes precisely the Holy Bible Christians read and have in their homes. A 'book' is nowhere identified as 'dissolved animal skins or parchments which have been written on'; neither is a 'Bible' thought of by *anyone* as a rare and unreadable Greek text. No living person identifies a 'Bible' as any of these things, except perhaps those 'clergy' who, like Humpty Dumpty say, "When I use a word it means just what I choose it to mean." When children and politicians, like Clinton, do this, it is called lying. The new definition and usage of the word 'Bible,' as the lost originals or conflicting Greek and Hebrew manuscripts or editions, is a neologism, that is, "a new meaning for an already established word" (Webster's II New College Dictionary).

The Unabridged 20-volume *Oxford English Dictionary* defines "**Bible**" as, "The **Scriptures** of the Old and New Testament." As such, the verse "All scripture is given by inspiration of God" would mean that the "Bible" "is given by inspiration of God." One merely needs to see the OED to determine that the **Bible is scripture** and according to the Bible "All scripture is given by inspiration."

B.B. Warfield was one of the first American theologians to declare war on the Holy Bible's inspiration. In the 1800s this American Presbyterian theologian found himself too close to the bull's eye, the Holy Bible. He unwisely positioned himself under a constant barrage of attack when, in 1876, he went to study for a year in Leipzig, Germany under the higher critics, who denied that God had given man the Bible. Warfield brought

to Germany a letter of introduction by Philip Schaff, ASV Chairman and organizer, with the Luciferians, of the Parliament of World Religions. Warfield's questionable associations and dead Calvinism left him no match for the twisted German assault on the Bible. There he readily absorbed the 18th century rationalism of German and other 'Enlightenment' philosophers, which exalt human reason and rule out revelation as a source of knowledge (e.g. Descartes, Spinoza, and Leibniz). Compounding this, he was exposed to the modernism of Schleiermacher, Hume, and Kant, which flatly deny any miraculous intervention by God. These philosophers all redirected their 'faith' from faith in the Holy Bible to a faith in man. Such dark naturalistic philosophies have cast a lingering shadow over the *miraculous* nature of the Holy Bible in the minds of even seminary graduates.

Warfield sought to merge what he learned in Germany with his previous conservatism. On one hand Warfield wrote against the rank unbelief of Briggs, the German higher critic (and author with Brown and Driver of the corrupt English edition of Gesenius' *Hebrew Lexicon*, unwisely used today; see chapters on Gesenius, Brown, Driver, and Briggs). However, Warfield could not defend the Bible in hand. He did not have a strong enough background in manuscript evidence or a humble enough faith in the scriptures to counter the barrage of textual variants and 'problems' thrust at him in the German classroom. He invented a plan whereby he could retain the creed, that stated that 'the Bible' was inspired. He redefined the word 'Bible' for seminary students. ***He* moved the locus of inspiration from the Holy Bible to the lost originals**. This "biblical paradigm shift" by B.B. Warfield contravenes every previous belief and church confession (e.g. Turretin c. 1687, Westminster, 1646, London Baptist, 1677 et al.). Warfield could still defend the

inspiration of 'the Bible' with vigor, and he did, but he *now* stated that this inspiration related only to the originals. He was the spokesman for his compromising contemporaries at Princeton who felt that only the originals "were" inspired. A.A. Hodge, son of textual critic Charles Hodge, who himself had studied two years in Germany, had planted the seed in Warfield's mind; Warfield's fellow associates **first** put this new heresy in print at the Niagara conference in 1878. Princeton was the first place in history to harbor this particular shift from an inspired Holy Bible in hand to inspired originals, long gone. Warfield used the Westcott and Hort RV; his "heresies" in other areas (Ecumenical Calvinism) reveal that he was not "approved" according to 1 Cor. 11:19. Hence his view of inspiration should be rejected.

In order to divest themselves of a living book that contains the words of the Spirit of God, today's liberals have adopted his distinction between the so-called 'originals' and the word of God extant today in vernacular Holy Bibles. His 'original' idea about the originals has "crept in unaware" into Bible school textbooks and doctrinal statements. It provides a comfortable respite for those who, as Jesus said, are "ashamed of me and my words," when questions arise (Mark 8:38).

Commenting on Warfield's departure from the historic faith is Dr. James Sightler, a medical doctor and son of Dr. Harold Sightler, the famous and now deceased pastor from Greenville, S.C.. Dr. Sightler took the pulse of the King James Bible and determined that it was alive. His booklet *Lively Oracles* is his dissertation on the inspiration of the KJB. In his earlier classic, *A Testimony Founded Forever*, Dr. James Sightler writes,

> "It has been stated by Sandeen that the **Princeton** Theologians Archibald Alexander Hodge and Benjamin Breckinridge **Warfield**, in 1881, were the **first to claim inspiration for the original autographs only** and to exchange the doctrine of providential preservation for restoration of the text by critics. This **shift** was accompanied by a change from reliance on internal verification of the scripture by the **witness of the Spirit** and the structural integrity of the **entire Bible** to reliance on external evidences. Actually it was Warfield's teacher and predecessor at Princeton, Charles Hodge, father of A.A. Hodge, who was the first to take up naturalistic text criticism and abandon the doctrine of providential preservation. It should also be remembered that the Niagara Creed of 1878, adopted at the Niagara Conference on Prophecy, which was dominated by a coalition of **Princeton graduates** and followers of J.N. Darby, may well have been the **first document** to claim inspiration for every word of scripture "provided such word is found in the **original** manuscripts"" (emphasis mine; See Ernest R. Sandeen, *The Roots of Fundamentalism*, Grand Rapids, MI: Baker Book House, 1970, pp. 103-131 as cited by James Sightler, *A Testimony Founded Forever*, Greenville, SC: Sightler Publications, 2001, pp. 31, 32 et al.; Sightler's book gives an entire chapter which documents Warfield's heretical shift. John Asquith has written a book entitled *Further Thoughts on the Word of God: Defending the Inspiration of the AV 1611*, which I also recommend.)

Dr. Gary La More of Canada wrote an entire paper detailing Warfield's cowardly retreat,

> "Having been encouraged by A.A. Hodge to defend the Princeton view of verbal inspiration against an attack by the critical theories of Charles A. Briggs, Warfield found himself on the horns of a dilemma…Warfield's solution was to **shift his doctrine of inerrancy to include only the original autographa**; no longer holding to the belief in the inerrancy of the Bible of the Reformers, the Traditional Text. Thus he moved that **if the locus of providence were now centered** in restoration via "Enlightenment" textual criticism, rather than preservation of the traditional texts, then **we need not concern ourselves with the criticisms lodged at the text of Scripture presently (and historically!) used in the Church**" (Gary La More, *B.B. Warfield and His Followers*, Scarborough, Ontario, Canada: Grace Missionary Baptist Church, 2007, pp. 27-28).

Warfield accommodated the Bible to modern scientific rationalism, empiricism, and naturalism. Like doubting Thomas, Warfield must see it, not just believe it. Many were drawn to his naturalistic idea because they did not know how to defend their Bibles from the barrage of questions arising out of Germany. As La More observed, Warfield's accommodation is a comfortable resort today for those who cannot answer questions about why the KJB reads as it does and do not want to appear "foolish." It is frightening to think that a non-soul-winning German-trained Calvinist is dictating from the grave his originals-only theory of inspiration to those who disavow many of his other beliefs and practices. Warfield's inspired 'originals only' still stains many churches' 'Statement of Faith.' The churches who have such statements think that their creed is orthodox and have no

knowledge of its heterodox origin. They do not realize that it was merely an accommodation to the infidels in Germany who found imaginary faults in the Bible.

Warfield's invention has darkened the sense and spread a faltering faith to even good Christians such as John Burgon, Edward Hills, and their modern day proponents, some of whom have cowered and acquiesced to alleged spots or conceivable future updates or improvements to the KJB. These men have become rationalists, naturalists and modernists *in practice* by exalting man's role in the transmission of the Bible and denying the miraculous intervention of God. The Bible says, "**Thou** shalt preserve them..." It is *his* work. What shall he preserve? He shall preserve *his words* — not replace them with men's words. Unwittingly, they have in a sense adopted the neo-orthodox position that the Bible (that we have) only contains God's message (but accurately translated by men into English).

To them Bibles are no longer God's own English words. Remember, he said "I speak" "other tongues." Practically speaking they have adopted the same view as those who create and use modern versions, who say that the Bible was inspired only in the originals and consequently they are free to reconstitute it themselves according to rationalistic methods. There is not a lot of difference (in presumption, not text) between *men* making NIVs and *men* making the 'updated' KJV Easy-Reader or KJV Evidence Bible (Ray Comfort). Is the Holy Bible God's words or man's? There is no middle ground. The title even says 'Holy' Bible. Since when can unholy men make a wholly holy book? (Chapters 8, 9, and 10 of *In Awe of Thy Word* show the mathematically miraculous nature of the KJB which could not have been instilled by man.)

Another author observes,

"Throughout the twentieth century, a view of inspiration gained ascendancy among evangelicals and many fundamentalists that marked a **departure** from that which was **previously** confessed by believers since New Testament days...Recent scholarship has shown that men like Princeton professor Benjamin Warfield (1851-1921) were not as committed to the Biblical doctrine of verbal inspiration as we are sometimes led to believe. Thinking to answer rationalist theologians on their own ground and legitimize textual studies, these men began to suggest that only the autographs (originals) were inspired; apographs (copies) were not. For this reason many of the Statements of Faith issued by various bodies now speak of the Scriptures being inspired 'as originally given' whereas before this time the conviction was that inspired Scripture was preserved in the copies. **All this took place almost unnoticed**, but we are being asked to swallow a real whopper! The apostle Paul is right, "Professing themselves to be wise, they became fools" (Romans 1:22).

What this means is that as the originals have long since turned to dust, no inspired text exists today...Warfield's book on biblical inspiration is still hailed as a 'classic,' but his viewpoint has done more to undermine confidence in Scripture than almost any other in the last 150 years or so" (David W. Norris, *The Big Picture*, pp. 295-296 as cited in La More, pp. 20-21).

Warfield fought higher criticism, but adopted lower criticism, which is the rationalistic belief that the inspired originals had been lost for a millennium and a half and could be reconstructed by Westcott, Hort, and Schaff on the RV and ASV committees. Warfield said Westcott and Hort "furnish us for the first time with a really scientific method" which "will meet with speedy universal acceptance" (as cited in La More, note 13 pp. 17, 27 et al.; also see Mark A. Noll, *Between Faith and Criticism*, 2nd ed., Grand Rapids, MI: Baker Book House, 1991).

In 1886 Warfield wrote the first book in America promoting textual criticism (*Introduction to the Textual Criticism of the New Testament*). Calhoun's history of Princeton says, "His positive attitude toward textual criticism influenced many to appreciate the science and to value the new translations of the Bible [RV and ASV]..." (David Calhoun, *Princeton Seminary*, Vol. 2, "The Majestic Testimony 1869-1929," pp. 113-115). Schaff invited Warfield to contribute his Hortian views on manuscript genealogy to his heretical *Companion to the Greek Testament and English Version.* Sightler says, "Westcott, Hort, Schaff, and Warfield...all knew that Griesbach openly denied the Deity of Christ, and yet they followed his methods in preference to those of Frederick Nolan, who was a believer. They reasoned in circular fashion that the best readings were in codices B and Aleph, therefore B and Aleph gave the best textual evidence [Vaticanus and Sinaiticus]" (Sightler, p. 31).

Benjamin Breckinridge Warfield should have followed in his maternal grandfather and namesake's footsteps. Robert Breckinridge was a lawyer and Presbyterian minister who single-handedly stopped the wavering American Bible Society from printing their own revised version of the KJB thirty years before the RV. This version was edited and corrupted by men including John McClintock (of McClintock and (James) Strong's *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*). This version omitted such important doctrines as, "God was manifest in the flesh" (Sightler, p. 35).

Each generation must remember that—

> "With the ancient is wisdom; and in length of days understanding" (Job 12:12).

> "...ask for the **old paths**, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6:16).

The Holy Bible has always been recognized as the locus of inspiration, that is, until the Egyptian locusts saw its fruitful boughs and swarmed to consume it.

Part 4

"All scripture"

"All scripture is given by inspiration of God" (2 Tim. 3:16). Just what does the phrase "is given by inspiration" include? What is "All scripture"? Why does God begin the sentence with the word "All"? Linguists call this 'fronting,' whereby the author places the most important point in the front of the sentence. "All" modifies and describes "scripture." The definition of 'All' will be included in the Bible's definition of 'scripture.' Does 'All' mean 'the originals from Genesis to Revelation'? Or does 'all' include copies and vernacular editions also? The Bible's usage of the word "scripture" will answer that question.

God purposely placed the *sole* verse on the inspiration of scripture in a context identifying the inspired "scripture" as what a grandmother and a mother (2 Tim. 1:5) had taught to a child. God placed inspired scriptures within the easy grasp of a child. Why? Jesus said, "...thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25). In the context and verse immediately preceding 2 Tim. 3:16 Paul said to Timothy, "and that from a child thou hast known the holy scriptures...All scripture is given by inspiration

of God…" In this immediate context the "scripture" is something that Timothy knew as a child. Timothy did not know what the originals said; he had only heard what the copies said. Therefore copies, even thousands of years after the originals, are a part of "All scripture" and are therefore "given by inspiration of God." We read about the copies in Deut. 17:18 which state, "he shall write him a **copy** of this law in a book out of that which is before the priests the Levites" (also see Josh. 8:32). Proverbs 25:1 says, "These are also proverbs of Solomon, which the men of Hezekiah king of Judah **copied** out."

Its "life" "is given" as it is transferred on to other media. Its life "is given" over and over again, and it never diminishes. It is "the voice of the **living** God speaking…" (Deut. 5:26).

Not just the immediate context of 2 Tim. 3:16, but every usage of the word "scripture[s]" in the New Testament refers to copies or translations, not the originals. Therefore the word "scripture" cannot refer to the originals alone. The eunuch read "scriptures"; the Bereans searched "scriptures"; Apollos was "mighty in the scriptures." None of these people had any 'originals.' What is included in "All scripture is given by inspiration of God"? Note the following:

- In Acts 17:11 we read that the Bereans "searched the **scriptures** daily." They did not search the originals.
- In Acts 18:28 Apollos was, "shewing by the **scriptures** that Jesus was the Christ." He did not have originals.
- In Matt. 21:42 Jesus asked them, "Did ye never read in the **scriptures**." They did not have the originals to read.

- In Matt. 22:29 Jesus told them, "Ye do err, not knowing the **scriptures**." If the scriptures were only the inaccessible originals, why would he chide them for not knowing the scriptures? (See also Mark 12:24.)
- In Luke 24:45 "opened he their understanding, that they might understand the **scriptures**." What point would there be in understanding something that neither they, nor anyone else had.
- In John 5:39 Jesus told them to "Search the **scriptures**..." How could they if the scriptures were only the originals?
- In Acts 17:2 "Paul...reasoned with them out of the **scriptures**." He did not have the Old Testament originals.
- In Mark 12:10 Jesus asked, "have ye not read this **scripture**..." Why would he ask them, if only the originals were scripture and they did not have them?
- John 2:22 says that "they believed the **scripture**." Who would believe something they had never seen?
- Rom. 15:4 says that "**we** through patience and comfort of the **scriptures** might have hope." Did only those who actually saw the originals have this promise?
- 2 Peter 3:16 warns that some would "wrest, as they do also the other **scriptures**." Did they break into the Corinthian church at midnight, find their original letter from Paul, steal it and change it? Or did they read copies or vernacular editions and "wrest" them?

If "All scripture is given by inspiration of God," then all of the "scripture," noted in the aforementioned verses, is inspired. We must conclude that the Bible uses the terms "scripture" and "scriptures" to describe something *other than* just the originals. Therefore the term "All scripture" *cannot* refer to only the

originals, 'from Genesis to Revelation.' It must include copies of the originals, as well as vernacular versions, as the following section will prove. Therefore the verse — "All scripture is given by inspiration of God" — is stating that the originals, the copies, and the vernacular translations are "given by inspiration of God." When God's Holy Bible does not match man's seminary textbook, the latter is wrong.

"All Scripture...to All Nations"

Romans 16:26 refers to "the **scriptures** of the prophets...made **known to all nations**." One cannot *know* something that is in another language. What he does know is referred to as "scriptures," "All" of which are "given by inspiration of God" according to 2 Tim. 3:16. Many say that a Greek *translation* of the Hebrew Old Testament was used by Timothy, who knew the "**scriptures**" and whose father was a Greek. "Apollos, born at Alexandria," and "mighty in the **scriptures**" may also have had a Greek translation of the Old Testament (Acts 18:24-28). (Theirs was certainly not the Vaticanus sold today as the Septuagint, nor would Jews in Israel, including Jesus, have used a Greek Bible.)

Other usages of the word "scripture" might also include vernacular copies. Of the Ethiopian eunuch it says, "The place of the **scripture** which he read..." (Acts 8:32). *The Cambridge History of the Bible* speaks of the Ethiopians, who were originally converted to Judaism after the Queen of Sheba met with Solomon (1 Kings 10:1-13; for details see chapter on Ginsburg's Hebrew text). To this day they still have their ancient Ethiopic version of the Old and New Testament. The eunuch may have been reading out of this Ethiopic Old Testament. Philip no doubt had the gift of tongues and "began

at the same **scripture**, and preached unto him Jesus." Acts says that the eunuch had "scripture" and 2 Tim. 3:16 says that "All scripture" is "given by inspiration." Therefore vernacular editions are "given by inspiration." It "is given" over and over again by the Spirit of God. If man can make a computer program that can translate a document in a split second, could not God's Spirit do better?

Word of God = Scriptures

The **script**ures are the written words of God. The Bible equates "scriptures" with the word of God.

> "the **word of God** came, and **the scripture** cannot be broken…" (John 10:35).
>
> "And ye have not his **word** abiding in you…search the **scriptures**" (John 5:38, 39).
>
> "…they received the **word** with all readiness of mind, and searched the **scriptures**…" (Acts 17:11).

The phrase "the word of God" summarizes and re-iterates the fact that the Holy Bible is still God's words, not man's words (i.e. not the words of the KJB translators, etc.). Some have tried to re-define the few simple words — "the word of God." In any other usage the phrase 'the word of John' means that they are John's words, not someone else's. The Bible reiterates:

> "when ye received the word of God which ye heard of us, ye received it **not as the word of men**, but as it is in truth, the word of God…" (1 Thes. 2:13).

The phrase "the word of God" says it all, if we will only cease re-defining it as the meaningless expression, '*wordofGod.*'

"Samaria had received the word of God" (Acts 8:14). The Samarian villagers spoke Samaritan; only a moderate number of those who lived in the cities spoke Greek. Therefore the word of God was given in their vernacular language. (For details, see chapter "The Wobbly Greek..." and "The Scriptures to All Nations").

The vernacular versions continue to be God's living spirit communicating to each reader through his own culture, using Biblical language. For example, in the Greek Bible in the book of Acts the heathen were described as worshipping the *Greek* goddess *Artemis*. In the English Bible, she is called 'Diana' because that is the name by which she was known to "all Asia and the world" (Acts 19:27). Any witch today in America, France or Germany identifies Diana as her goddess, not the strictly Greek national goddess Artemis.

What is Biblical language? The word 'holpen,' for example, is God's Biblical English word for 'helped.' The word was historically used only in the Bible. The word 'help' is much more archaic (800 A.D.) than 'holpen.' (See the unabridged *Oxford English Dictionary,* s.v. holpen, s.v. help; See *In Awe of Thy Word* for many more examples).

The Holy Ghost himself could have given *any* gift at Pentecost. The ability to fly would have greatly benefited Paul and the disciples, allowing for quick and safe journeys. Yet he gave the gift of the word of God in the vernacular. Men from "every nation under heaven" heard men speak in their own language (Acts 2). The vernacular word of God would be the vehicle by which they would "go into all the world and preach

the gospel." Holy Ghost-given languages, other than Greek, were *the power* that the disciples needed and for which they had to wait (Acts 1:8, Heb. 4:12). They were not learned languages and dictionary equivalencies, but words given by the Spirit (inspiration) of God. My book, *In Awe of Thy Word,* traces the words from the Gothic language (extant at Pentecost) which are readable and now found in the King James Bible. The English Bible, as are other Germanic Bibles, is also derived from other Acts 2 languages, such as Latin, Greek, Hebrew and others, just as the Romance language Bibles, such as the Spanish, French, and Italian, came from the Latin, given in Acts 2.

Part 5

Wycliffe & Coverdale Say God Was English Bible's Author

Miles Coverdale was the editor of one of the early English Bibles; the words of the Coverdale Bible are still seen in today's KJB, particularly in the Old Testament. He was intimately involved in the process of the Bible's being "given" (2 Tim. 3:16) and "purified" (Psa. 12:6, 7) in English. He said the English Bible is authored directly by the Holy Ghost. To those who say God did not directly author the English Bible, Coverdale said,

> "No, **the Holy Ghost** is as much the **author** of it in Hebrew, Greek, French, Dutch, and **English**, as in Latin" (*In Awe*, p. 846).

Coverdale said in the preface of his Bible that—

> "...the **scriptures**...leaveth no poor man unhelped...And why? because it **is given by the inspiration of God**" (*In Awe*, p. 847).

He knew that the poor men who read only English Bibles had the "scriptures" "given by the inspiration of God." God is not a respecter of persons.

Coverdale was echoing the beliefs of his predecessor, John Wycliffe, who had penned one of the early English Bibles and who believed that the word "scripture" referred to the English as well as other vernacular Bibles. Wycliffe was accused of **heresy** for believing that the English Bible was actually Holy Ghost-given scriptures. He said,

> "The clergy cry aloud that it is **heresy** to speak of the Holy **Scriptures** in **English**, and so they would condemn the Holy Ghost, who gave **tongues** to the Apostles of Christ to speak the **word of God in all languages** under heaven. (For these and more such quotes see G.A. Riplinger, *In Awe of Thy Word*, e.g. pp. 846, 847, 757, 758).

> "You say it is **heresy** to speak of the Holy **Scriptures in English**. You call me a heretic because I have translated the Bible into the common tongue of the people. Do you know whom you blaspheme? Did not the Holy Ghost give the word of God at first in the mother-**tongue** of the **nations** to whom it was **addressed**? Why do you speak against the Holy Ghost? (*In Awe*, p. 758 et al).

Wycliffe said that the word of God was addressed to Romans (Latin), Hebrews (Hebrew) and others besides Greeks. Remember, there were three languages on the cross.

God entrusted Wycliffe and Coverdale with the transmission of the text. He would not trust it to those whose views he did not share. I am a Wycliffite in this regard and so is every one sitting in the pews. It is erring 'clergy' who want to place themselves between man and the Spirit of God. Wycliffe continued his theme of "Scriptures in tongues" in his book *Wycket*, saying,

> "...such a charge is condemnation of the Holy Ghost, who first gave **the Scriptures in tongues** to the Apostles of Christ, to speak that **word** in **all languages that were under heaven**" (*In Awe*, p. 758).

Wycliffe would be burned at the stake in today's colleges for believing in the Dictation Theory of the originals. He said,

> "Holy Scripture is the unique word of God and our authors are only God's scribes or heralds charged with the duty of inscribing the law he has **dictated** to them...[H]e himself had **dictated** it within the hearts of the humble scribes, stirring them to follow that form of writing and description which he had chosen...and **not** because it was **their own word**...(*In Awe*, p. 759).

When God said he would "preserve" **his** words "for ever," what was he preserving (Ps. 12:6, 7)? The inspired word which is "forever settled in heaven" includes, by his will and foreknowledge, the vernacular Holy Bibles, by which each man will be judged on the last day.

Part 6

Word of God Glorified & the Disciples Multiplied

What does the Bible teach that will be the result of an increased focus on the word of God? It gives a very simple formula:

> Acts 6:7 says, "And the **word of God increased**; and the **number of the disciples multiplied** in Jerusalem."

Notice that the increased use of the true word of God resulted in an increased number of converts. The seed planted resulted in fruit (Luke 8:11). Souls were born again, "not of corruptible seed, but of incorruptible, by the word of God..." Even corrupt new versions mix their leaven with the real scriptures. New versions always plagiarize the living words of the KJB. I collated the original NASB and found that most of the sentences in much of their book of Romans were taken directly from the KJB. Even the word "Jesus" is a KJB word.

Though some will be saved by using the living KJB words under new version covers, Paul thought it was important to warn people about "many which corrupt the word of God" (2 Cor. 2:17). Warning soldiers of the location of land mines is not a diversionary tactic. Tearfully Paul warned night and day of those who spoke "perverse things."

> "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, **speaking perverse things**, to draw away disciples after them. Therefore watch, and

> remember, that by the space of three years I ceased not to **warn** every one **night and day** with tears" (Acts 20:29-31).

Such "perverse things" pock the pages of new versions. Warning about the "perverse" places in new versions is a part of Paul's charge to, "be ye followers of me" (1 Cor. 4:16). The only person such warnings will harm is the devil. The new versions have created such deep craters in the Bible that Ryrie says in his *Basic Theology* that if he had to have Bible "proof" texts, "I could never teach the doctrines of the Trinity or the Deity of Christ or the Deity of the Holy Spirit..." (Chicago: Moody, 1999, pp. 89, 90,). His NIV and NASB omit these vital doctrines as documented in *New Age Bible Versions*.

What was the final bottom line for Paul?

> 2 Thes. 3:1, 2 "**Finally,** brethren, pray for us, that the **word of the Lord** may have free course, and be **glorified**...for all men have not **faith**..."

Unbelievers and new converts must hear the word "glorified" (2 Thes. 3:1). Certainly God's living and life-giving words must be free from deadly doubting comments. This is not accomplished when someone says, "That word in Greek *actually* means..." The listener will naturally conclude, 'I do not have what God *actually* said...' When the word is not "glorified" it is difficult for unbelievers and new Christians to have "faith" in it.

It is critical in these days of multiplied versions that we sometimes say 'King James Bible,' not just 'Bible.' Given the fact that he has magnified his word above his "name" and above "all blessing and praise," the King James Bible can hardly be

"glorified" too much. It alone is the vehicle to communicate the gospel to nearly two billion of the world's six billion souls.

High ground: We know it is a blessing and praise when someone gets saved.

> "...there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

Higher ground: But "exalted above" salvation is God's **name,**

> "blessed be thy glorious name, which is **exalted above all blessing and praise**" (Neh. 9:5).

Highest ground: His word is magnified above his name,

> "thou hast magnified thy **word above all thy name**" (Ps. 138:2).

The Challenge vs. The Textbooks

Finally, I have a challenge for Bible teachers who do not believe that the KJB "is given" by the Spirit, even while it was being "purified," and even as it is read today. The Bible says that we are to "set them to judge who are least esteemed in the church" (1 Cor. 6:4). Poll the people in the pews asking, "Please stand up if you believe the Bible in your hands is inspired." Now count the standing people in front of the pulpit and compare that to the number of people behind the pulpit. Case closed. Even Bible critic and ASV chairman Philip Schaff confessed that —

> "...to the great mass of English readers King James's Version is virtually **the inspired** Word

> of God..."(Philip Schaff, *A Companion to the Greek New Testament and the English Version*, 4th ed. rev. NY: Harper & Brothers Publishers, 1903, p. 413).

The church members have gotten the impression that the Bible is inspired *from their Bibles*. Could the *whole* body of Christ have gotten such a wrong impression from the Bible? One could write an entire book citing the Bible passages which give this impression. Page after page of the Bible says that it is the *word of God*. Only theology textbooks could re-define those three simple words. Verses such as 1 Peter 1:25 are characteristic in their personal address:

> "But the word of the Lord **endureth** for ever. And **this** is the word which by the gospel is preached unto **you**."

Those who believe the Bible is inspired have only read the Bible. Those who do *not* believe this have read **textbooks** *in addition to the Bible*. Therefore, one can logically conclude that the ideas introduced by Barth and Warfield, under pressure from the higher critics, have now become traditions which tarnish the textbooks and "make the word of God of none effect." These textbooks are not written by fundamentalists. They already have a textbook — the Bible — and are busy telling others about Jesus Christ. When a Christian college feels a need to teach Systematic Theology or Biblical Introduction, the faculty will use the best textbook they can find. Even the best of them echoes Warfield's **disjunction** of inspiration and preservation. This disjunction of inspiration and preservation is nowhere given in the scriptures, as it is delineated in textbooks. God said, he would preserve "them." (Psa. 12:6, 7). What is "them"? What is preserved but the very inspired words of God?

(See *Answers Minton 1 and 2*, available from A.V. Publications, for a discussion of the Hebrew in that verse.)

The problem lies in the fact that the liberal does not know HOW scripture "is given" and "purified" and this *bothers* him. He did not see it and will not believe. The naturalistic empiricism adopted by higher critics and the neo-Orthodox demanded, as did their counterparts in the natural sciences (e.g. evolution), **evidence of linear causation**. God left no such signs of how and where he did his work. He merely said he would "do wonders" to preserve his word (Josh. 3:5-4:7). Today there is no physical proof that the waters of the Jordan opened to allow the passage of the ark containing the word of God, yet we have those words today. Likewise, God has not marked the mileposts along the path of his intervention, yet we have the word of God today.

> "As thou knowest not what is the way of the spirit…" (Eccl. 11:5).

If a book was in the library in the morning and was in my office in the evening, could you prove that I did not carry it there? If I said that I did, would you believe me? Why will some not believe that God said, "I speak" "other tongues" to carry the word forward so that it is "nigh unto thee, even in thy mouth, and in thy heart, that thou mayest do it" (Deut. 30:14)? "[H]ow is it that ye have no faith?" (Mark 4:40).

> "[B]lessed are they that have not seen, and yet have believed" (John 20:29).

Textbooks further muddy the waters, giving non-scriptural definitions and terms. Many textbook formulas are abstracted from liberal and Calvinist Augustus Strong's *Systematic*

Theology. He was a higher critic and evolutionist. His discussion of inspiration is echoed in today's textbooks by Herbert Lockyer, Charles Ryrie and all others. (Calvinists spend their time writing theology books, instead of evangelizing. Their prolific views then become integrated into textbooks used by non-Calvinists). Such textbooks contain mounds of pure *speculation* about inspiration. For example, they include the word "illumination," a word which occurs nowhere in the Bible in that form at all (and only once as "illuminated" in Heb. 10:32, where it refers to persons being "illuminated"; the scriptures are not a part of that context.) One verse is hardly a cause to elevate 'illumination' to a doctrine. In fact their textbook definition of "illumination" matches one of the Bible's definitions of "inspiration." Job 32:8 says,

> "The **inspiration** of the Almighty **giveth** them understanding."

According to the Bible 'inspiration,' not 'illumination,' gives understanding. That may not be the view of those who have been *reprogrammed* by textbooks, but that is what the Bible *says*. It is interesting that the word 'giveth' [present] and 'is given' [present] are used in the only two verses using the word "inspiration."

All textbook discussions of inspiration and preservation neglect the important concept of "interpretation," which means 'translation' in every usage in the New Testament. In fact, even the Bishops' Bible, which was used before the KJB said, "Emmanuel, which being **translated**, is God with us" (Matt. 1:23). The meaning of "interpretation" effects the understanding of the verse which says that "scripture" is not "of any private interpretation" (2 Peter 1:20). The word "interpretation" is

covered thoroughly in the chapter "Very Wary of George Ricker Berry" which also discusses his questionable *Interlinear Greek-English* New Testament.

Too many are seeing the Bible through the dark lens of groping blind men. The classroom has become a handholding séance with the heretics of generations past, all of whom are somewhat unknown entities to most teachers and certainly to all students. Has the college think-tank become the skeptic tank? The Bible says, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual" (1 Cor. 2:13). A humble man of God and a Bible are all that is needed to "commit thou to faithful men" (2 Tim. 2:2).

No textbooks define "scripture" which "**is** given by inspiration" by citing the Bible's usage of the word "scripture." Ryrie's textbook on *Basic Theology* is typical of the double-talk and unscriptural character of textbooks. He says,

> "...inspiration can only be predicated of the **original** writings...God breathed it; men wrote it; **we possess it**" (Ryrie, p. 82).

If only the originals were, in his words, "God breathed," we don't have "it." In one sentence he says only the originals "**were** breathed out" [past tense] but scriptures "are" [present tense] without error. (His NIV has removed 64,000 words from the KJV text. Which is "without error"?) He adds,

> "...its words **were** [past tense] breathed out from God and **are therefore [present tense]** without errors..." (Ryrie, p. 108).

Either the current copies **are** "breathed out" or Ryrie has the originals in his office and needs to let us see them. He continues his double-talk in his definition of inspiration saying,

> "Inspiration concerns the method God employ**ed** [past tense] to actually record the content in the Scriptures" (Ryrie, p. 75).

The past tense occurs nowhere in the Bible verse which uses the word "inspiration" It says it "**is given** by inspiration."

It gets funnier. He adds,

> "He allowed the human writers to compose His message using their freedom of expression. But He breathed out the total product" (Ryrie, p. 81).

To Ryrie, they wrote it for him and he breathed it out. It would be humorous, if this NIV and NASB based textbook on 'Theology' were not being used in otherwise conservative Christian colleges today. (See his copyright page). **NIV and NASB 'theology' is completely different from KJB theology.** Ryrie, knowing less than an elementary school child in a good Christian school, says,

> "It is fair to say that the Bible does not clearly teach the doctrine of the Trinity, if by clearly one means there are proof texts for the doctrine. In fact, there is not even one proof text, if by proof text we mean a verse or passage that "clearly" states that there is **one** God who exists in **three** persons" (Ryrie, p. 89).

His corrupt version omits the *entire* Trinitarian proof text verse, 1 John 5:7, which has his required, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these **three are one**."

It is difficult for a seminary graduate to unlearn what articulate men taught him when he was an impressionable young student. Unless he has permanently tightened the lid on his jar, he should humble himself, cast off "the traditions of men," and simply "compare spiritual things with spiritual."

After Christ's death, the closed-jar 'clergy' were hiding in the upper room. Mary Magdalene, out of whom Christ had cast seven devils, gratefully left the lid off. In Mark we read, "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." She does not seem to have been the most credible person to whom THE most important news in history should be given and first spread. Yet she was told to "tell his disciples that he is risen from the dead…bring his disciples word…go tell my brethren" "And she went and told them…that he was alive…" And they "believed not" (16:11).

Likewise, today some of the very closest men to Jesus, the 'clergy,' doubt the resurrection of the written word. To them it died only to be entombed on the material on which it was originally written, to rise no more. If the "Word" died and was buried and rose again, would not the "word" also be buried and rise again by "the Spirit of him that raised up Jesus from the dead" (Rom. 8:11)?

"After that he appeared in another form" (Mark 16:12). If the living Word could appear in another form, could not his written word do likewise – in Chinese characters, Roman fonts,

or Arabic script? "The Word was made flesh" for many languishing; could not the 'word' be made fluent for many languages?

God promised in Ps. 12:6, 7 to "preserve" his inspired word. In his wisdom he destroyed the originals. If they no longer exist, they are not preserved and are therefore not what he calls his inspired word which "liveth and abideth forever." Did God's spirit evaporate with the originals; is it inspired or did it expire? God's word is the only food that never needs a 'Sell by' date.

Part 7

Christians Must Have Inspired Scriptures

1.) The new birth is given by the incorruptible seed of the word of God. A man-made storybook does not have eternal life, such as the scripture imparts. The "scripture" which "is given by inspiration" is described as "profitable" and that which is "able to make thee wise unto salvation." If only those who had the originals or could read Greek could be made wise unto salvation, few could ever be saved.

Inspired scripture must be something that *all* men must have, not just those who had the originals or can read Greek. The Bible is above all a practical book. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise..." (1 Cor. 1:26). (Greek verb endings present a challenge even to the wise.)

> "...and so the poor of the flock that waited upon me **knew** that it was **the word of the LORD**" (Zech. 11:11).

2.) The pastoral epistles and the book of Acts do not include a charge that men become linguists to be qualified as pastors. God's instructions are given in the Bible and are meant to describe God's qualifications to all generations. There is no mention of being conversant in four languages, (Greek, Hebrew, Aramaic, and one's native tongue). This would place Christians in subjection to linguists and contravene the priesthood of the believer. If only Greek and Hebrew communicated God's true intended meaning, linguistics would be given as a qualification for ministry. Or if language study was even deemed useful, it would have been mentioned by Paul as helpful. In the New Testament's instructions to pastors, no admonition to study Hebrew is given. Paul never told Timothy to study it. Timothy may not have been able to read Hebrew. If he needed to learn it to teach, Paul would have said this. When he spoke of the inspiration of the scriptures in 2 Tim. 3:16 he did not mention 'original languages.' When Jesus read from the temple scroll he never said, 'That word in Hebrew means…'

Herbert Lockyer said, "The humblest believer, in simple dependence upon the Holy Spirit, can receive the insight into Holy Scripture that baffles and escapes the scholar who, with all his intellectual endowments, and knowledge of the **original languages** of the Bible, fails to possess..." He adds, "…W. Robertson Nicol expresses the matter thus, "…it seems to us that in these latter days Christians have taken to believing that it is by the use of the **grammar** and commentary that they can understand the New Testament. Nothing is understood in the New Testament without" the spirit of God (Herbert Lockyer, *All the Doctrines of the Bible*, Grand Rapids, MI, Zondervan, 1964, p. 5).

3.) The Bible says that our battle requires the "sword **of the Spirit**" (i.e. in**spir**ation).

> "For though we walk in the flesh, we do **not** war after the **flesh**: (For the **weapons** of our warfare are not carnal, but mighty through **God**…" (2 Cor. 10:3, 4).

Our weapon is "the sword **of the Spirit**, which is the word **of God**" (Eph. 6:17). Our Bible cannot be a product of translators' carnal minds; "we have the mind **of Christ**" in the Bible (1 Cor. 2:16). Today's believers certainly need a God-wrought weapon, just as much as those who received the originals or who understood Koine Greek.

> "But God hath **revealed** them unto us by his **Spirit**: for the Spirit searcheth all things, yea, the deep things of God…even so the things of God knoweth no man, but **the Spirit** of God…which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing **spirit**ual things with **spirit**ual" 1 Cor. 2:10-13

In Closing

The KJB must be the word of God which "liveth and abideth forever," because the English words of men in critical Greek and Hebrew editions and lexicons are certainly *not* inspired and hardly contain God's intended meaning. I have written a 1,200 page book, *In Awe of Thy Word: Understanding the King James Bible, Its Mystery and History, Letter By Letter*. It documents that the King James Bible is and has historically been considered "scripture" and therefore is included in the

scripture "given by inspiration of God." That which is merely touched upon in this chapter is expounded thoroughly in that book. It also gives answers to the myriad of questions which attempt to nudge believers off target and away from the bull's eye. Inspiration is discussed particularly in Chapters 9, 22, 24 and on pp. 537-563, 751-771, 843-851, and 865-870. (The book is available from A.V. Publications, P.O. Box 280 Ararat, VA, USA, 1-800-435-4535, and http://www.avpublications.com.)

The King James Bible is the only book in world history to exceed one billion copies in print. Oh, how our generation pales next to the powerful voices of the past in glorifying the word of the Lord.

- In the 1940s H.W. Robinson's, *The Bible in Its Ancient and English Versions,* reminds us, "The Authorized Version is a **miracle** and a landmark" (Oxford: Clarendon, 1940, p. 204).

- G. Hammond, in *The Making of the English Bible,* records one historian as saying, "its text acquired a sanctity properly ascribable only to **the unmediated voice of God**; to multitudes of English-speaking Christians it has seemed little less than blasphemy to tamper with its words" (Philadelphia, PA: Philosophical Library, Inc., 1983, p. 263).

- In 1911, W. Muir's book, *Our Grand Old Bible*, states,

> "The Authorized Version…has the **Divine** touch…Like a rare jewel fitly set, the sacred truths of Scripture have found such suitable expression in it, that we can hardly doubt that they filled those who made it with reverence and awe, so that they walked softly in the **Holy Presence**" (second edition; London: Morgan and Scott, Ltd).

Consider the Sparrows

> "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." Luke 12:6, 7

The following analysis is for your consideration. God tells us that the very hairs of our heads are all numbered. A sparrow does not fall to the ground without his attention. Hairs and sparrows both fall from their place unnoticed by us, but marked by God. How much more would he attend to the most important tangible thing on earth— the Holy Bible, the repository of *his* very words. He has presented it in various letterforms, such as Hebrew, Roman, Greek, Chinese, Arabic, and other alphabets. Even words within our Roman alphabet have been represented by various spellings. 'Christ' can be spelled 'Christus' in German and 'Christo' in Italian. The English Bible before Wycliffe spelled 'begotten' as 'bigetn' pronounced 'begetten.' The living quality of the word adapts to its living receptors. Even in the midst of this and other varieties, God's hair-counting care evidences itself.

No doubt myriads of miraculous phenomenon can be observed by someone who will pause and pray. Jesus said that "if thou wouldest believe, thou shouldest see the glory of God" (John 11:40). For example, Missionary Robert Breaker says the word "sin" occurs 447 times and the word "blood" occurs 447 times in the King James Bible. God's math is perfect because "without shedding of blood is no remission" of sin (Heb. 9:22).

The following miraculous phenomenon was discovered some years ago by Periander A. Esplana, a Christian from

Camarines Norte, Philippines. It may be, perhaps, God's way of confounding "the wise and prudent," who suggest that the Trinity of 1 John 5:7 does not belong in the Bible. From the following we can draw no other conclusions than that the Holy Bible, even in one of its many forms, reveals the glory of God. There are no books in the world, let alone other English Bible versions, or do-it-yourself translations from Greek and Hebrew lexicons (done by bible schools students), that will exhibit this:

Example I

This example is just for the FIRST VERSE and the LAST VERSE of the King James Bible. (Who knows what lies in between!)

"In the beginning God created the heaven and the earth." Gen. 1:1
"The grace of our Lord Jesus Christ be with you all. Amen." Rev. 22:21

Count the number of *letters* in the first verse of the KJB _____44_____
Count the numbers of *letters* in the last verse of the KJB_____44_____

Count the number of *vowels* in the first verse of the KJB_____17_____
Count the number of *vowels* in the last verse of the KJB _____17_____

Count the number of *consonants* in the first verse of the KJB ___27_____
Count the number of *consonants* in the last verse of the KJB ___27_____

Jesus Christ is the Word. He also said, "I am Alpha and Omega (letters), the first and the last: and What thou seest, write in a book..." (Rev. 1:11).

Example II

One of the most important verses in the Holy Bible is 1 John 5:7. It distinguishes the Christian religion from all false

religions (The chapter ends saying, "This is the true God..."). This verse identifies the Trinity and states that Jesus is God.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." 1 John 5:7

Because this verse is so important, it has been removed in new versions and was removed by the Greek Orthodox church from almost all Greek manuscripts. It is in all pure vernacular Bibles.

Jesus is not only "the first and the last," he is "in the midst" of the New Testament in 1 John 5:7 (Matt. 14:24, 25; 18:2; Luke 5:19, 6:8, 9; 24:36 "Jesus himself stood in the midst." John 8:9, 8:59; 18:19 "Jesus in the midst," 20:19; 20:26.

Count the number of *letters* in the first verse of the KJB	44
Count the numbers of *letters* in the last verse of the KJB	+44
Count the number of *letters* in 1 John 5:7 in the KJB	**88**

When the letters in the first and last verse are totaled, they equal the same number of letters in 1 John 5:7.

Count the number of *vowels* in the first verse of the KJB	17
Count the number of *vowels* in the last verse of the KJB	+17
Count the number of *vowels* in 1 John 5:7 in the KJB	**34**

When the number of vowels in the first and last verse are totaled, they equal the number of vowels in 1 John 5:7.

Count the number of *consonants* in the first verse of the KJB	27
Count the number of *consonants* in the last verse of the KJB	+27
Count the number of *consonants* in 1 John 5:7 in the KJB	**54**

The number of consonants in the first and last verse equals the same number of consonants in 1 John 5:7.

Example III

As if the fact that the first and last verses of the Bible match identically were not enough, (and they also match 1 John 5:7), it gets more interesting.

First verse letters = 44
Last verse letters = 44 Total 88

First verse vowels = 17
Last verse vowels = 17 Total 34

First verse consonants = 27
Last verse consonants = 27 Total 54

First verse words = 10
Last verse words = 12
Words in 1 John 5:7 = 22 Total 22

Therefore, the total letters, consonants, vowels, and words in 1 John 5:7 equal the total of those in "the first and the last" verses in the Holy Bible.

And some need a man-made lexicon to check *what?*...when Jesus Christ, "the first and the last" is also "in the midst"?

The two verses most often used in a discussion of the Bible's inspiration are parallel.

"All scripture is given by inspiration of God... (2 Tim. 3:16)
"...holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

The words parallel:
"moved by the **Holy Ghost**"
"given by in**spir**ation of **God**."

Summary: Seven Proofs of the KJB's Inspiration

1.) The Bible teaches the inspiration of vernacular Bibles, as demonstrated in Acts 2 and described in 1 Cor. 14:21, when God said, "I speak" "other tongues."

2.) The Bible teaches it is "purified seven times" in the "earth" by God himself ("Thou shalt"; Psalm 12:6, 7).

3.) Even the Greek word underlying "is given by inspiration of God" (*theopneustos*) is translated 322 times as "spirit" (i.e. in**spir**ation) and never as the tangible word 'breath,' a word which would require a tangible miracle, rather than the normal leading of the Spirit of God.

4.) The Bible's normal usage of each word in 2 Tim. 3:16 must determine its meaning. For example, the verb "is given" is usually used in the scriptures to refer to an ongoing event (e.g. Job 37:10 and 1 Cor. 11:15). The word "scripture" is always used in the Bible to mean accessible and readable editions, not originals (e.g. Rom. 16:26, Acts 8:35).

5.) The recent neologisms (new definitions) for the words "Bible" and "word(s) of God" are the product of liberals, such as Barth and Warfield. These words can have no meaning other than their normal dictionary, semantic, and grammatical sense. The Bible (the book used by Christians) is the words of God (his words, not words "chosen by men" (Williams, p. 54)). The Holy Bible, in whatever language, has always been regarded as a unique book, in that it is the words of God, and not those of men.

6.) The men God entrusted with the scriptures, such as Coverdale and Wycliffe, called it "blaspheme" of the "Holy Ghost" to deny the inspiration of vernacular Bibles.

7.) God has covered the earth with his "word" in vernacular Bibles (Col. 1:5, 6; Rom. 10:17, 18); yet he has kept, as generally inaccessible throughout a large part of history, any entirely infallible Greek or Hebrew originals, which, even when found, would be unreadable by most of the people in the world. Their translation into vernacular languages has been almost universally established long ago and is not open to the "private interpretation" of unregenerate translators and authors of lexicons and grammars.

Epilogue

- **Summary: Questions And Answers**
- **Critics Cornered with Questions**
- **Where Is All of This Leading?**
- **Acknowledgements**

SUMMARY: Questions and Answers

There are only a few questions a reader might have after *skimming* this book:

1.) Are there any totally reliable Greek and Hebrew lexicons or dictionaries?
The answer is "No."

2.) What about the lexicons the KJB translators used?
They had the entire original writings of early Greek authors, not snippets of quotes cited in lexicons. The few lexicons the KJB translators did use were generally in Latin, not English. They are no longer generally available, since they fulfilled their purpose. (See *In Awe of Thy Word* for details.)

3.) Are any Greek New Testament or Hebrew Old Testament editions available that can be used as a final authority?
Those who bind themselves to *any* one printed, digital, or antiquarian edition are working in chains of their own forging. Why struggle? All lexicons and grammars which might interpret these editions are corrupt; the Holy Bible (KJB) has God's chosen words for the English speaker.

4.) How then does one find the meaning of a Bible word?

☑ "Seek ye out of the book of the LORD, and **read**:" (Isa. 34:16). The Bible defines its own words, as demonstrated in the first chapters of both *The Language of the King James Bible* and *In Awe of Thy Word.* God "used similitudes," "line upon line" (Hosea 12:10; Isa. 28:10, 13).

☑ Appendix C of *New Age Bible Versions* and chapter 26 of *In Awe of Thy Word* explain the Bible's methods and criteria for understanding its words. The Bible gives many criteria for understanding God's word, none of which include linguistics. For example:

- "the **meek** will he teach his way" (Ps. 25:9).
- "[H]is secret is with the **righteous** (Prov. 3:32).
- "Receive with **meekness** the engrafted word" (James 1:21).

Editors of corrupt versions even must admit, "Not only do most readers of the King James Version suppose it to be the original English Bible; they are actually unconscious that there is any more ultimate form of the Bible to translate or consult." Would God lead all Christians into such widespread delusion, if they truly had a need to access lost originals? (E. J. Goodspeed, *Thesis on The Translators to the Reader, Preface to the King James Version 1611*, Chicago, IL: The University of Chicago Press, 1935).

Things at a *distance* appear smaller than they really are. When someone is distant from Christ and his word, both appear to be less than they really are. When someone moves away from them, and towards man-made books and software, the word shrinks from its grandeur. But if one draws nigh unto Christ and his word, their glories will unfold. The half has not been told.

5.) Isn't enthusiasm for Greek and Hebrew an historic position?

"Luther was not so enthusiastic, "how I hate people," he complained, "who lug in so many languages as Zwingli does; he spoke Greek and Hebrew in the pulpit at Marburg."" **The Reformers and the KJB translators were working with already existing vernacular Bibles and merely accessed**

Greek and Hebrew texts to *corroborate* readings which had flooded England and the continent for a millennium in many living languages (Newman, Louis I. *Jewish Influence on Christian Reform Movements*, N.Y., 1925, p. 473 as cited in Will Durant, *The Reformation*, NY: MJF Books, 1957, p. 726).

However, diversions *away from* the word of God are historic.

Private Interpretation	Who	The Charge	The Results
1.) The serpent "Yea, hath God said...?" Interpretation (shall not die by proud Lucifer (Isa. 14).	Adam, God's son and Eve	God's words not enough	Fall of mankind
2.) Kabbala (Interpretation by proud carnal rabbis	God's children, Hebrews	God's words not enough	Reject Christ; Allegorical interpretation
3.) Origen &'Church Fathers'; Allegorical interpretation	Gentiles	God's word not enough	Catholic Church
4.) Latin only (Jerome's, Vulgate) interpreted by unsaved priest	Gentiles	God's word not enough	Mysticism
5.) Greek only (interpreted using books which follow pagan & secular ideas)	God's children, Christians	God's word not enough	Apostasy; Pride; Spewed Lukewarm

6.) Weren't a few of these editors 'good men'?

Some may have been good in other areas, but certainly not in the area of reverence for the Holy Bible. Peter was a 'good' man and he was used as a mouthpiece for Satan (Matt. 16:23). A few men may have been good, but they were deceived men, like Joshua. He was "beguiled" by "bread" he was told was "old" and had "come from a far country," instead of seeking "counsel at the mouth of the Lord" for the bread of life (Joshua 9). Likewise, ancient and "dry" manuscripts from "a far

country" have deceived some good men. The majority of these scribes "feigned themselves **just men** that they may take hold of his **words**." Wolves wear "**sheep's clothing**" not devil's Halloween masks. The Bible says men have "crept **in** unawares." Paul said, "**Also of your own selves** shall men arise, speaking perverse things..." (Acts 20:30).

Most of the men discussed in this book made their living from congregations containing real Christians. They were archbishops, pastors, and 'Christian' college professors; they were supported by the donations of the simple Christian in the pew. As such, these wolves had woven their sheep's clothing of the finest wool. The lines of their writings weave a proper Sunday-best wool suit of clothes. Sometimes, however, when they open their mouths to speak, the wolves' fangs flash and the finery fades.

Those critics who are warmed by a like-woven wool suit will want to parade the 'church' finery of these men, found frequently in their writings. Harvard's Kirsopp Lake observed that "...the skill of the writer is so great that the reader often fails to perceive that the words of the historic theology somehow mean exactly what they were intended to deny" (Kirsopp Lake, *The Religion of Yesterday and Tomorrow*, Boston: Houghton Mifflin, 1925 pp. 49-55 as cited in James Sightler *A Testimony Founded Forever*, p. 29). Such liberals use Christian terms, but re-define them to include the broad way. Of one such liberal someone said, he "would not have declined to worship in the same place with the most obtuse and illiterate of ploughboys, but the ideas which that great philosopher connected with such words as God the Father, God the Son, and God the Holy Ghost were surely as **different** from those of the ploughboy by his side as two ideas can well be that are

expressed by the same words" (F. Max Müller, *The Complete Works of Max Müller*, London: Longmans, Green, and Co., 1898, p. 374).

Their rhetoric pales to sheepskin white when compared to what these blood-covered wolves *did* — ravaging to shreds the words of the Lamb.

What about the critics, the complacent, and the imprecise?

Unfortunately some of those who have been exposed to the viruses picked-up on the internet or at liberal Bible colleges will be too proud to thoroughly read a book that will *prove* them wrong or will glorify God instead of MAN. They will waste away as they succumb to deadly pride and a distant relationship with the Saviour. But maybe 'distant' is just the way they want the relationship to be. The Holy Bible is holy and meant to make men holy. Jesus said, "Now ye are clean through the word..." (John 15:3). Reading lexicons, like Vine's and Strong's, do not chafe, like immersing oneself in the *Holy* Bible which cleans with its "sharp" edges and "is a discerner of the thoughts and intents of the heart" (Heb. 4:12). Ignorance is only short-term bliss, however.

The critics and the correctors of the words in the KJB have involved themselves in a maze, and can be left where they find themselves. They hide in the shadows of the language labyrinth where the spirit of God is not welcome. They fill their maze with imaginary game and then invite you to hunt for it. Why cross swords and fill thousands of pages with discussions when convincing data is available, but goes unread? They close their eyes to the strength of the adverse case and stumble as they go.

This book will provoke grave silence, as none can answer it, except with trite and tiny vagaries. It may provoke the backbiting bark of watchdogs who cared not to read it thoroughly and be unsettled in their baseless opinions. The devil does not want those in a position of influence (pastor, professor, writer, and publisher) to read this book. The "king over all the children of pride" would like the prince of Grecia to crown their minds with thoughts such as,

- ✓ 'Some of this is too dry to read and my flesh is too lazy to 'work' through it. It would be easier simply to call Dr. 'so and so' and see what he thinks.' [If he has made his living using Greek lexicons, do not count on him to thoroughly read the material or to have a humble reaction to it if he does. He has too much to lose.]

- ✓ 'I am a solid fundamental Christian, therefore I could not be wrong about *anything*; God wouldn't give *this* author this information *before* giving it to me.' [Maybe it was given to this disabled author, with a heart for 'helps,' because you were rightfully busy doing important things which this author cannot do.]

- ✓ 'I must quickly skim for some small error to prove this wrong. I couldn't have been wrong all these years. I must find something somewhere in the book to show that I know something that this author does not seem to know.' [This may be a test of your humility. "Humble yourselves therefore under the mighty hand of God…" (1 Peter 5:6).]

- ✓ 'What will so-and-so think? Will this put me "without the camp" or denomination I currently follow?' [Maybe God has plans for *you* to help them].

✓ 'I don't believe that Greek and Hebrew study is wrong (although I have not read this book, documenting its problems, nor can I refute it).' ["He that answereth a matter before he heareth it, it is folly and shame unto him" (Prov. 18:13)].

Critics Cornered with Questions

Those who will not pray before they read and will not chew the meat may choke on it to their own hurt and crumble in defeat. May I humbly ask the following questions of the critic, the complacent, and the imprecise?

1.) Define *the specific* text indicated when you say "in *the* Greek" or "in the Hebrew," with full bibliographic information.

2.) Give the Christian testimony of the man whose English mind and English mouth created the so-called English equivalents in your Greek lexicon. (This testimony must be from the originator of the word, not the copy-cat who plagiarized it.)

3.) Give one Bible verse that states that these man-made lexicons and critical editions are an authority *above* the Holy Bible. One will be sufficient.

4.) Give one Bible verse that says that the New Testament was originally written to the Greeks only.

5.) Give one sentence from a professional linguist or professional translator that proves *scientifically* that a Greek word *must* be translated differently from that of the KJB. There are hundreds of different translations of the Bible because translation is not a science.

6.) Give one spiritually edifying insight found in the ancient Koine Greek New Testament (not the English in a lexicon) that cannot be found in the English Bible or another widely available vernacular Bible.

7.) Give one Bible verse that says to "understand," "study," "search," "preach," or "teach" the Bible involves using another language. It is a shame that David did not speak Hebrew. In the Psalms he said five times, "Give me understanding." David not only spoke Hebrew, he wrote a part of the Hebrew text. Yet he said such things in Psalm 119:34, 73, 125, 144, 169 as,

"Give me understanding"…
"give me understanding"…
"give me understanding"…
"give me understanding"…
"give me understanding"…

"Why do ye also transgress the commandment of God by your tradition?...Thus have ye made the commandment of God of none effect by your tradition." (Matt. 15:3, 6).

Time For Fun!

If you have patiently read the whole of this book and have reached this Epilogue, you deserve a relaxing project. (The following handyman's 'Idea' is also included to aid the critics. It will make it unnecessary for them to read this book to look for ammunition. It will provide them with 'something' silly to quote so that they can pretend I am as puddle-deep as they are. They will be at a loss as to how to deal with the rest of the book. The dots below are provided free of charge; they can be cut and pasted into any of the quotes in this book to make the quotes read differently. Also, when this 'Idea' is quoted, it will make the critics look as dishonest as they actually are.)

Let's build a table on which to place the Holy Bible, so that it might be where it belongs —on *top*!

What to do with unwanted Lexicons:

Take a 30 inch high stack of useless...lexicons and liberal commentaries...and apply a layer...of Elmer's glue between each book... to stabilize the tower of Babel books. Be sure to coat each cover...with glue completely before laying...them on top of each other. When the glue...is thoroughly dry, paint the entire tower, on all...five visible sides with clear decoupage. If the books are too small, this tower...can be used as a base and a 1/2 inch thick... round glass top can be set on top. Look up 'Glass'...in the yellow pages for dealers. If your books are of various sizes, be... sure to stack the larger ones on the bottom or it will fall down, just like the tower of Babel. C r^a s_h*!*

The Bible has a better blueprint for these books, lest someday the grandchildren read them. The *very* books of the pagan Greeks, which are referenced by lexicons, were burned and *then* the word of God grew. They "brought their books together, and burned them before all men…So mightily grew the word of God and prevailed" (Acts 19:19, 20).

Where Is All This Leading?

What is the result of the use of Greek and Hebrew study tools? They —

- Elevate the English words in lexicons by unsaved liberals above the English words in our Holy Bible.
- Demote the words of the Holy Bible resulting in a loss of confidence in it.
- Establish an elevated priest-class of a few Greek and Hebrew scholars and incite a rebellious anarchism in the pews, where *everyman's* own interpretation, taken from stacks of software, supersedes that in the Holy Bible.

- Give false doctrines and the heresies of history past a voice (e.g. hell dissolved, women deacons, the end of the 'world' updated to the end of the 'age,' Jesus reduced to a servant, not a Son et al.).
- Bring Christians in contact with pagan and secular interpretations, thoughts, views, heresies, and translations.
- Provide a dangerous shortcut which leads Christians to believe that understanding the Bible is a linguistic feat, not a time when they meet with God as they "labour in the word" (1 Tim. 5:17). "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another..." (Col. 3:16). This has been replaced by solitary surfing in dangerous tides of software, books, and on the web.
- Lead to time spent *away from* the Holy Bible.

Isn't it strange that only the current weak and carnal Laodicean-type church has had wide access to Greek and Hebrew study tools (Rev. 3:14)? Could it be they are weak for this very reason? The martyrs throughout history loved the word of God and actually died rather than re-define it (See *In Awe of Thy Word*, Chapters 25 and 26, "Warning From Translators & Martyrs: Lexicons = Burning Bibles," "Understanding the Bible: Methods of Translators and Martyrs," et al.).

All roads lead to Rome, it is said. The broad way away from the Bible, quickly leads to this originator of lexicons, Greek and Hebrew focus, and Romish extra-biblical interpretation. The *first* widely popularized lexicon was published in the early 1500s in a **Catholic** produced Bible, the Complutensian Polyglot. Little has changed since then. The Catholics saw the advantage of placing before the reader conflicting authorities — which call for a man to arbitrate, whether pope, priest, or professor (Scrivener, *A Plain Introduction to the Criticism of the New Testament*, Eugene,

Oregon: Wipf and Stock Publishers, 4th ed., 1997 reprint of 1894 George Bell and Sons, vol. 2, p. 178).

The Index of forbidden books, published by the Catholic church, lists "books and authors either wholly prohibited, or censured and corrected, by the Romish Church." *The Index Librorum Prohibitorum* lists books which are totally prohibited. Its widely distributed A.D. 1564 edition forbids vernacular Bibles, which it charges cannot possibly be on par with "the sacred text." It says,

> "But **translations** of the New Testament, made by authors of the first class of this index, are allowed to **no one**, since little advantage, but much danger, generally arises from reading them...Inasmuch as it is manifest from experience that if the Holy Bible, **translated into the vulgar**, be indiscriminately allowed to everyone, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or **inquisitors**..." (McClintock and Strong, vol. 4, p. 550).

On the other hand, the same document says "**lexicons**" are "allowed." It adds, "...the works of antiquity, written by the **heathens**, are permitted to be read, because of the elegance and propriety of the language." The direction taken by *The Index,* in lowering the view of the vernacular Bible and elevating lexicons, is identical to a movement manifest today. Too many would-be Popes charge that vernacular Holy Bibles are not inspired, and therefore must be interpreted through lexicons, built from "heathen" "propriety" (McClintock and Strong, vol. 4, 550). Men must stand on a stack of books to appear bigger than our "one mediator," the Lord Jesus Christ, and the Comforter, who will lead us into all truth.

A Catholic pope is a man who places himself above the words in the Holy Bible. There is no fence on which to sit. A 'Christian' pope is a man who places himself above the words in the Holy Bible. When someone says that the 'Greek word means' something *other than* the word placed in the Holy Bible, he actually is correcting the Bible.

The lynch pin that will determine if fundamental and evangelical Christianity is to survive rests in the Christian's attitude toward the Holy Bible. Many renegade groups, such as Roman Catholics, 'profess' the same doctrines as saved Christians. Both profess the virgin birth, the Trinity, the deity of Christ, and salvation through Christ. Both promote 'family values,' Judeo-Christian morals, and modest clothing (e.g. nuns). The major difference lies in what each group believes to be the final authority to interpret the Bible. Does the Bible interpret itself or is a man with a man-made book its interpreter? Catholics have the Pope and the writings of the dead church 'fathers'; the Greek Orthodox church has its Patriarch and the tales of their dead 'saints'; the Mormons have dead Joseph Smith and his Book of Mormon; the Presbyterians interpret the Bible through the dead eyes of John Calvin and his *Institutes*. And now far too many evangelical and fundamental Christians are joining those who look to some 'medium' outside of the Holy Bible. They are having a hand-holding séance with James Strong and the twelve non-canonical apostles: Liddell, Trench, Vincent, Wuest, Thayer, Moulton, Gesenius, Brown, Driver, Briggs, Bauer and Danker. They offer nothing but a widow's peek at their reeking Greek and a boiling cauldron of their 'me brew' Hebrew. Both the apostates and the new apostles are a part of the falling away, wherein a man, not the Holy Bible, is the final authority. Now both the apostate and the believer use Bibles, software, or Greek study tools that deny the Trinity (1

John 5:7), deny the blood atonement (Col. 1:14), and the deity of Christ ("God was manifest in the flesh" 1 Tim. 3:16). These are all doctrines that they profess to believe. But each of the above thinks that a *man* and *his* words, whether pope, patriarch, prophet, or professor of Greek is the final authority above the words of God. Are fundamentalists and evangelicals being edged farther from the straight and narrow than they realize? Continuing, abiding, and searching the scriptures daily or having a séance with dead men's lexicons and texts— what was the command? Jesus said,

"If ye continue in **my word**...

and **my words** abide in you..."
(John 8:31, 15:7).

Bordering on Blasphemy

It jars a Christian to hear the name of the Lord taken in vain. The antichrist "opened his mouth in blasphemy against God, to blaspheme his name..." (Rev. 13:6). Yet the Bible says "for thou hast magnified thy word above all thy name" (Ps. 138:2). How then must it jar and offend God when someone corrects his words in the Holy Bible?

That the Holy Bible is a living book is attested to by the fact that it has endured the apathy of the masses and the active antagonism of Satan's penmen, exposed in this book. Jeremiah said,

"...HEAR ye the word of the LORD..."

"...whose words shall stand, mine, or theirs..."

"...my words shall surely stand..."
Jer. 44:26, 28, 29

And —

"What a word is this!"
Luke 4:36

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Frederick Danker graciously gave permission to include extended quotes from his books, even though he would likely not be an advocate of the thesis of this book. It is hoped that the broad quotations from his writings will allow the reader to fairly appraise his views and make their own decisions about them. He is an example of a man who stands by what he has said and is not afraid to let his views spar in the arena of Christian debate. Such grace is lacking in the new generation of bloggers, who lash and bash and chop quotes into hash. Upon a visit by Danker and his wife to his sometime adversary, *The Christian News*, its editor observed with awe the attentive manner in which Danker cared for his disabled wife. He said it propelled him to write an article extolling the graces of his old adversary.

Without the help and support of my family, this book would not have been possible. My daughter Bryn's editing talent, Bible knowledge, suggestions, and constant helpfulness made this hard job a joy.

Most importantly, all praise and glory go to my Lord and Saviour, the Lord Jesus Christ, who washed me in his precious blood and saved my unworthy soul. "The LORD of hosts mustereth the host of the battle." He daily rallied and enabled this feeble vessel to accomplish this study and brought just the very resources necessary (2 Kings 25:19; Isa. 13:4). "[F]or without me ye can do nothing" Jesus Christ said (John 15:5). May the author and finisher of our faith, the true "scribe of the host, which mustered the people of the land," through his words, encourage the reader to—

"…praise his word"
Ps. 56:4

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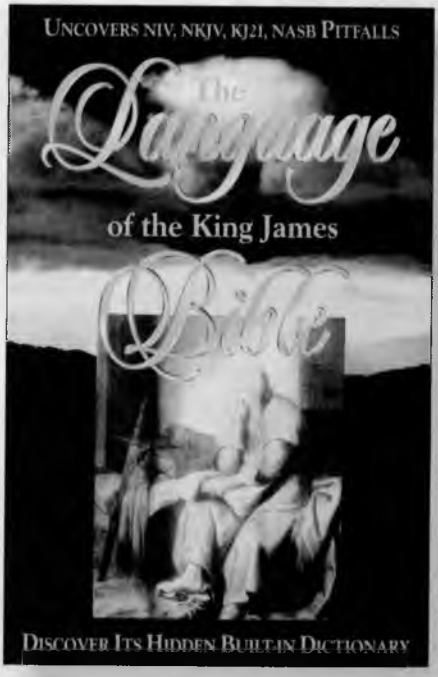

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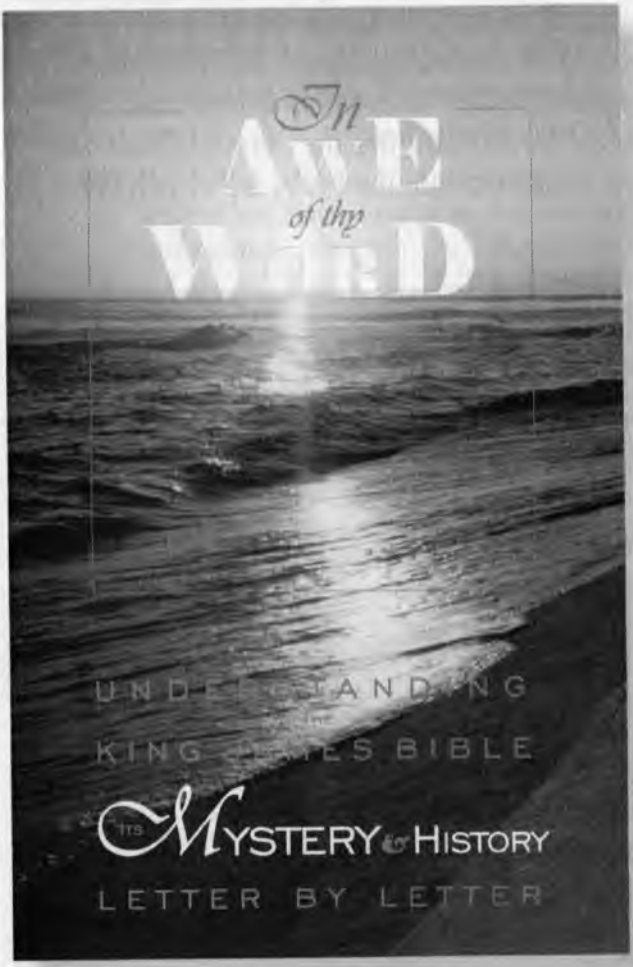

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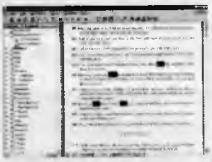

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Video, DVD, CD, and Audio Tapes

Research Update

by G. A. Riplinger

Double Videos (or DVD) $24.95

3 CDs $9.95 Double Audio Cassettes $9.95

INFORMATION OVER-LOAD! Over three hours of lectures are presented on these two videos. They begin with a half hour overview presenting problems in the NKJV, followed by nearly an hour update and overview of errors in the NIV, NASB and other new versions. Listeners will learn that 1) Rupert Murdoch, owner of the Bart Simpson television program, now owns the NIV's printing rights, 2) Roman Catholic Cardinal Carlo Maria Martini, the man Time magazine said is most likely to be the next pope, now edits the Greek text underlying the NIV and NASV, 3) Martin Woudstra, a supporter of the homosexual movement, was the NIV's Old Testament chairman!

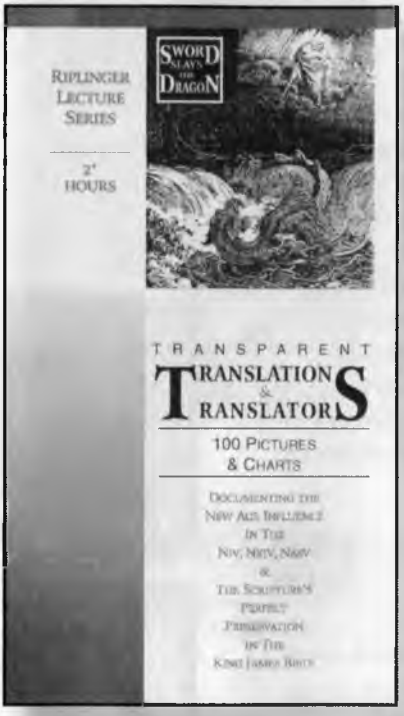
TAPE TWO IS A 2 HOUR PUBLIC QUESTION AND ANSWER SESSION. The following are just a few of the many questions answered: What is the origin of the Catholic edition? Why do "good men" unknowingly use corrupt versions? Why is "Easter" the correct rendering in Acts 12:4? How is the KJV's own self-contained dictionary superior to definitions given in Greek and Hebrew lexicons written by unsaved liberals like Thayer and Briggs? Why is "Lucifer" etymologically the correct rendering in Isaiah 14:12? What are the Satanic parallels to NKJV's logo? Why is the KJ[21] more difficult to read than the real KJV? Why are the so-called "literal" translations in Berry's, Green's, and Kohlenburger's Interlinears in error? What are the parallels between the Jehovah Witness version and the NKJV?

Riplinger also discusses many other subjects such as: 1) The KJV's use of cognitive scaffolding which makes it a perfect tool for teaching "little folks" to read, 2) the dangerous Dead Sea Scrolls 3) the recent discovery by the world's pre-eminent mathematicians of names imbedded in the KJV's Hebrew text. (Nothing could be found when they tried their statistical analysis with the texts underlying the NKJV, NIV and NASB) and 4) Lucis Trust (Lucifer Publishing Co.) documents discussing their planned infiltration of the church.

These lectures were televised on Scripps Howard cable network and WPMC-TV. They were taped at Temple Baptist Church.

Video and DVD

Transparent Translations & Translators



DVD	**$25.00**
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Summary of Version Issue (12 Xerox pages)	**$1.50**

Thousands of participants in nearly a dozen of the major U.S. cities viewed this presentation filmed at a TV station or heard it aired on radio. Dr. Riplinger lectured 2½ hours, presenting on a huge screen, nearly 100 actual pictures and charts documenting the new age and occult influence in the counterfeit new versions. The audience often gasped in shock, seeing such things as the NKJV's 666 logo—now on the forehead of the latest smart card owners. This "picture show" is one-of-a-kind.

This is the ***best*** *video to share with friends who need a thorough analysis of the thousands of errors in the NIV, NASB & NKJV.*

NKJV Logo Exposed **Video or DVD** **$14.95**

Participants flew from France, Australia, and Canada and watched this pictorial history of the NKJV logo as Dr. Riplinger traced it from its origin in Baal worship and through its migration to the Druids, the church of Rome, the Masons, and the Satanists.

Testimony: Mrs. Waite Interviews Dr. Riplinger *DVD or 3 Audio CDs* **$14.95**

Answering The Skeptics

Cutting Edge Lodged in the Groves **$12.95**
By Dennis Palmu *Defending illustrations in the 1611*

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Riplinger's detailed and scholarly responses—unanswerable by skeptics like James White, Hunt, Cloud, Hanagraaff, House, Morey and Passantino.

Answers Minton I & II: NIV, NASB, NKJV errors **$5.00**
Riplinger answers KJV critic Ron Minton, providing support for the unwisely criticized KJV readings in Titus 2:13, II Peter 1:1 and Psalm 12:6,7. Includes Harvard professor's concurrence regarding B. F. Westcott's denial of the creed. Adds data about the earliest papyri and the NKJV's faulty **Hodges-Farstad** *so-called* **Majority Text**. *Proves KJV superior to NKJV at every point. Riplinger's defence of the use of the KJV's words 'God' and 'blood'—omitted numerous times by the NKJV. Proves conclusively that the NKJV ignores the Hebrew text, uses weaker renderings, paraphrase and new age buzz words.*

By Divine Order **$12.95**
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By Michael Hoggard
These two books by Hoggard explore the miraculous ordering and number patterns in the KJV, as seen in Hazardous Materials *chapter 31 on the inspirations of the KJV.*

Words in the Word

by Barry Goddard of Great Britain **$19.95**

The King James Bible's Built-in Dictionary
See Thousands of the Bible's own definitions
437 pages

Book

New Release!

WHICH BIBLE IS GOD'S WORD? UPDATE

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- *How do new versions change the gospel?*
- *How do the NIV and NASB support New Age philosophy?*
- *What about the NKJV, KJ21, and others which say they merely update the KJV?*
- *Where was the bible before the KJV 1611?*
- *What errors are the KJV critics making?*

30% discount off 5 or more ($9.07 ea.)
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The Audios 2 CDs Audio transcript of *Which Bible*: $9.95

The best audio CDs available on the KJV issue. Thoroughly exposes the corrupt NKJV, as well as the NIV and NASB.

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Ask for the Old Paths

BOOK By Bryn Riplinger

Take Heed What Ye Hear $6.95

Discusses the principles of Godly music and what music is pleasing unto the Lord.

Video, DVD, Audio CD and Tapes

OVERVIEW by G. A. Riplinger

SingleVideo or DVD **$16.95**
3 Audio CDs $9.95 **Double Audio Cassettes $9.95**

This single two hour video clearly presents the differences between the corrupt new versions and our beloved King James Bible. It presents the history of the Bible chronologically—its inspiration and perfect preservation by God—as well as attempted corruptions, past, present, and planned.

The material is presented simply and slowly for viewers who would like an overview and introduction to the subject. It is excellent for beginning a discussion with Sunday School classes, youth groups or precious friends who unknowingly use new corrupt versions like the NIV, NKJV, NASV, NRSV, CEV, TEV, REB, KJ21, RV, NAB, Good News, New Living, Phillips, New Jerusalem, Message or New Century versions.

These lectures of Dr. Riplinger's were televised over WBFX and aired over WPIP radio from The Berean Baptist Church.

OVERVIEW
2 HOURS

INTERVIEWS

Nationally syndicated Christian programs in which host interviews G. A. Riplinger about the book *New Age Bible Versions*. Discussions thoroughly cover the contents and topics in the book.

DVD

Niteline **$19.95**
This video has gone all around the world converting many precious souls to the KJV. 90 min.

Action Sixties **$24.95**
Used successfully in scores of churches as a teaching series to educate members regarding the errors in corrupt new versions. One pastor commented that his most hardened new version fan "melted like a popsicle in a microwave" after viewing these 4 programs. (4 hours)

AUDIOS

KNIS Radio Interview on CD **$5.95**

New Age Bible Versions Album **$35.95**
30 interviews with the author by talk show hosts across the nation. Lots of ideas for answering tough questions. 16 CDs

Detailed Update (Best! Audio 2 CDs) **$9.95**

QUESTIONING the word of God came first with the serpent's skeptical query, "Yea, hath God said...?" (Gen.3). Questioning today's Holy Bible is just as rebellious, as questioning ones gender. God did it right the first time. A man-made makeover brings "confusion" and defaces and mutilates God's creation. Only pride and perversion would propel men to presume that they could improve upon God's own handiwork. This book will bring Greek and Hebrew study out of the closet for the first time. Tumbling out come the starving skeletons of the authors of Greek and Hebrew study tools, lexicons and editions, the sordid sources from which new versions, such as the NIV, TNIV, NKJV, ESV, NASB, and HCSB, take their corrupt words. These are the very same study 'aids' which kill a sermon or Bible study when used to 'define' a word in the Holy Bible. Lexicon and Bible dictionary authors dug down into the depths of pagan lore, then ransacked the English dictionary to find a match which could burn the Bible word-by-word. The smoke darkens the directing light of the holy scriptures. This book will document that men who want to change and redefine the Holy Bible are likely to want to change anything – even Bible doctrine, their own gender, and their god. For example, Luciferian connections shadow Trench's *Synonyms of the New Testament* and Ginsburg's TBS Hebrew Masoretic text.

IN THIS BOOK you will learn such things as the connection between new version editor and child molester C.J. Vaughan, whose all 'boys' school parades their cross-dressing perversion in this photo, and tools such as *Strong's Concordance*, *Vine's Expository Dictionary*, the Unitarian J.H. Thayer's *Greek-English Lexicon*, Moulton's Lexicon and Vincent and Wuest's Word Studies. Heresy trials defrocked editors of the popular *Hebrew-English Lexicon* by Brown, Driver, and Briggs and the New Testament Greek-English Lexicon by Frederick Danker. All Greek-English New Testament lexicons plagiarize the first Greek-English lexicon written by Scott and Liddell, who harbored the pedophile author of *Alice in Wonderland* who took improper photographs of Liddell's child and remains a suspect in the Jack the Ripper murder case. The book demonstrates that Greek texts from UBS to TBS fail to reach the perfection of the Holy Bible, where God's words shall not pass away. Why are good Christians putting aside their inspired Holy Bibles to look for light in these conflicting and uninspired Greek and Hebrew tools, made by men who all denied the very truths of the Bible?

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