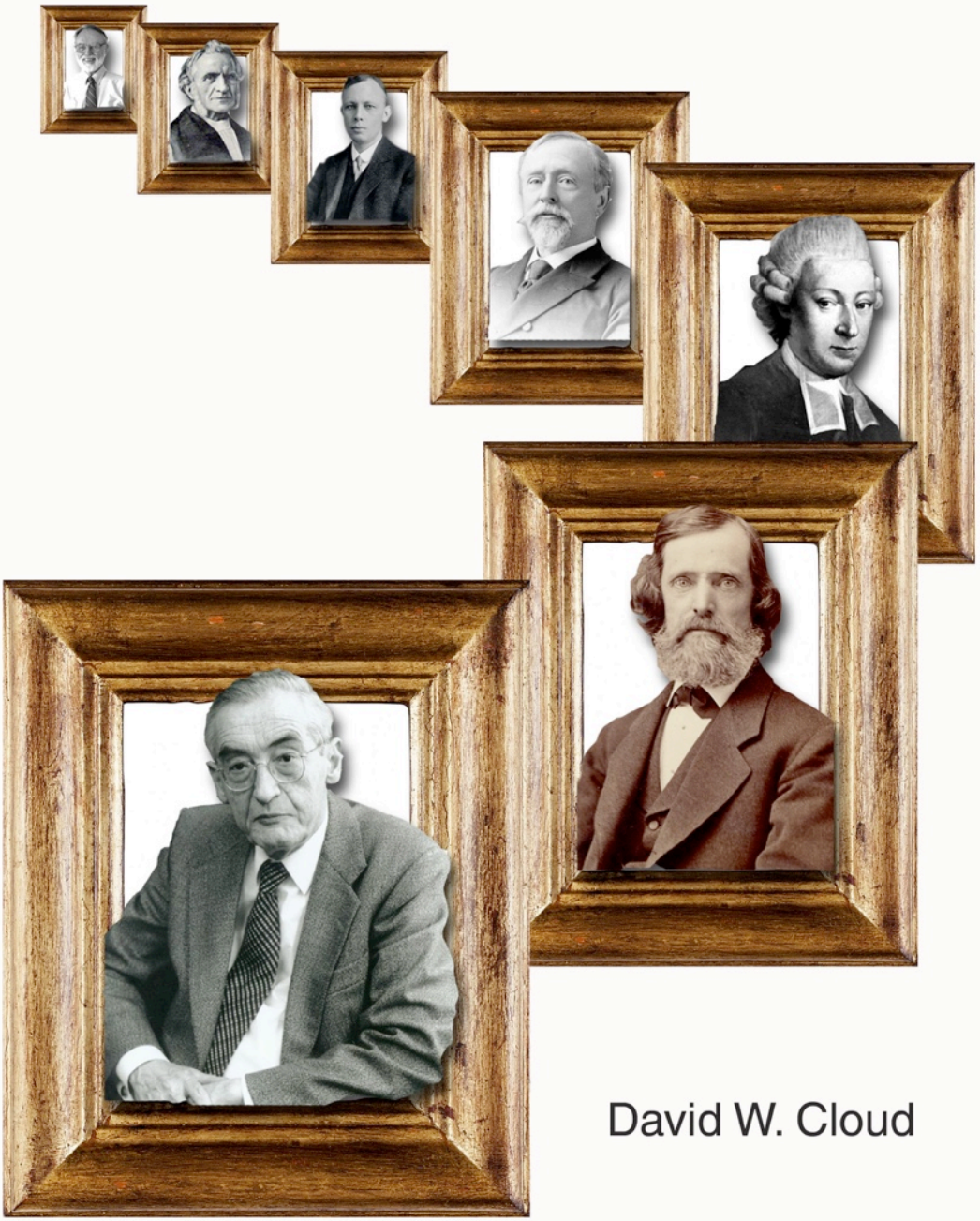
The Modern Bible Version Hall of Shame



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Contents

Introduction

One of the reasons why we reject the modern textual criticism that has given us the multiplicity of modern Bible versions is its affinity to and intimate association with end time apostasy. I don't see how this can be denied in light of the following documentation.

The Word of God gives the following warnings about the believer's association with apostasy:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Romans 16:17-18).

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness" (2 Cor. 6:14).

"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).

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called" (1 Tim. 6:20).

"But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. 2:16-18).

"Having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:5).

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 John 7-11).

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

The information in this book is the fruit of 25 years of research. When I first began studying the

Bible text-version issue in about 1979, I wanted to check my sources and base my research upon primary documents, as much as possible, and I have pursued that goal over the past quarter century. Today my personal library contains a large percentage of the books that have been published in this field in the past 200 years. I have researched this issue at libraries such as Regent College in Vancouver, B.C., Westminster Seminary, the Southern Baptist Historical Library and Archives in Nashville; the British Library; Heritage Baptist University's collection of rare Bibles; the Mack Library at BJU; the Museum of Waldensian History at Torre Pellice, Italy; the Moravian Museums in Pennsylvania and North Carolina; the Scriptorium Center for Biblical Studies in Orlando, Florida; the Cambridge University Library; the Spurgeon Library at William Jewell College in Liberty, Missouri; Wake-Forest University Library; the Waldensian Museum in Valdese, North Carolina; the William Tyndale Museum in Vilvoorde, Belgium; the Gutenberg Museum in Germany; and the Erasmus House in Belgium.

Bible believers of the sixteenth, seventeenth, eighteenth, and nineteenth centuries were busy rejoicing in, preaching, and obeying the Scriptures. On the other hand, the textual critics were flying in the face of the doctrine of preservation. Rejecting the Traditional Text that had been handed down to them by Bible-believing Christians, they were groping around in dark monasteries and papal libraries trying to rediscover the supposed lost Word of God. Their ears were attuned to the vain philosophies emanating from Germany, and they were applying secular principles of textual criticism to the biblical text.

While not every adherent of modern textual criticism is a modernist or a Unitarian or a skeptic or a rationalist, most of its chief architects and proponents have been. Evangelicals such as the Baptist A.T. Robertson and the Presbyterian B.B. Warfield did not develop textual criticism; they did not collate manuscripts or devise theories; they merely rehashed and passed along that which they had received from the rationalistic fathers in this field. Presbyterian scholar Robert Dabney in 1871 observed that evangelicals adopted the critical text "FROM THE MINT OF INFIDEL RATIONALISM" (Dabney, "The Doctrinal Various Readings of the New Testament Greek," *Discussions Evangelical and Theological*, pp. 361; this first appeared in the *Southern Presbyterian Review*, April 1871).

To get a foundation for understanding the issue of Bible texts and versions we recommend *Faith vs. the Modern Bible Versions*, available from Way of Life Literature.

Suggestions to Readers: If you cannot cover all of the men listed in the "Modern Bible Version Hall of Shame," we make the following suggestions.

Short List: Johann Griesbach, Karl Lachmann, Samuel Tregelles, Friedrich von Tischendorf, George Vance Smith, Westcott and Hort, Philip Schaff, Ezra Abbot, Joseph Thayer, Eberhard Nestle, Hermann von Soden, Frederic Kenyon, Kirsopp Lake, Revised Standard Version, and the editors of the United Bible Societies Greek New Testament.

Shortest List: Johann Griesbach, Karl Lachmann, George Vance Smith, Westcott and Hort, Philip Schaff, Ezra Abbot, Joseph Thayer, Eberhard Nestle, and the editors of the United Bible Societies Greek New Testament.

THE ASSOCIATION BETWEEN APOSTASY AND MODERN TEXTUAL CRITICISM STATED BY MEN OF GOD

The following are only a few examples of these statements by discerning men of God. Many more can be found in the 460-page book *For Love of the Bible: The Battle for the King James Version and the Received Text from 1800 to Present*, available from Way of Life Literature.

1. **The testimony of Octavius Winslow, Baptist leader in America, 1837**: "THERE IS A SWEEPING SPIRIT OF INNOVATION ABROAD, AT WAR WITH EVERY INSTITUTION BEARING ON ITS FRONT THE TIME WORN MARKS OF ANTIQUITY. Things that are old are set aside or demolished, to prepare the introduction for things that are new. THE WISDOM OF THE PAST AGES IS DENOUNCED AS THE WISDOM OF THE WORLD'S INFANCY, WHILE THAT OF THE PRESENT IS REGARDED AS ONLY WORTHY OF THE NAME. But where shall we look for wisdom more profound, for eloquence of a sweeter and sublimer order,--for poetry more transcendent--for models in all the fine arts more exquisite, for divinity more sound, or for piety so exalted, as the records of ages gone by will produce? And yet, such is the political, and such the religious Radicalism of the age, no fabric however sacred is secure from its levelling influence, if there be found upon it the dust and the impress of antiquity,--the Bible not even excepted! ... a portion of the Christian church ... regardless of circumstances and reckless of consequences, push forward favourite theories and general rules beyond their legitimate and wise application" (Winslow, "Additional Reasons for Preferring the English Bible as It Is, attached to *Objections to a Baptist Version of the New Testament* by William Brantly, 1837, pp. 55, 56).

2. **The testimony of Arthur Cleveland Coxe, an Episcopalian bishop in western New York, USA, 1857**: "The movement, in England, which had made some little stir in Parliament, in behalf of a new translation, SEEMS TO HAVE BEEN SET ON FOOT BY PARTIES CONFESSEDLY AVERSE TO THE GREAT DOCTRINAL TRUTHS OF THE GOSPEL. It is significant, that the *Edinburgh Review*, in a late article of distinctly latitudinarian character, has pronounced in favour of the experiment. ... Refined gold must be gilded, and the lily painted; and if possible, the very lights of heaven would be tinkered and repaired, by THE WILD CONCEIT OF THE TIMES. ... I submit it to the judgment of devout and reasonable men, whether, at any time, the intrusion of such novelties into a standard, on mere individual responsibility, is not most dangerous. BUT IF, AT ANY TIME, MORE ESPECIALLY AT THIS TIME, WHEN A GREAT PORTION OF OUR COUNTRY IS WITNESS TO THE MOST ALARMING THEOLOGICAL PROGRESS TOWARDS THE RATIONALISM OF GERMANY. IN NEW ENGLAND, ALL THINGS DENOTE THE ADVANCE OF A

THOROUGHLY UNEVANGELICAL SPIRIT, which has possessed itself of the chief seats of learning, and which is successfully contending with the few old-fashioned representatives of a superior orthodoxy, that are left among the descendants of the Puritans. IF THE EVIL SPIRIT HAS BEEN EXORCISED FROM ITS GERMAN HAUNTS, IT IS EVIDENT THAT IT IS SEEKING REST IN AMERICA. And what was the history of its growth in Germany? The school of Semler was founded on a religious basis, the precise counterpart of that which already exists in our own country: on the basis of just such innovations in recognized standards, as the American Bible Society are now making. ... In a day when the *New York Tribune* is the Bible of thousands of our countrymen; when Magnetism is the highest spiritualism of thousands more; when gigantic elements of evil, which have no name, are visible in our great West; and when the subtleties of Dr. Bushnell represent the better phase of the rationalism of New England, can it be wise to insert the sharp end of the critical wedge into the Standard Bible?" (Coxe, *An Apology for the Common English Bible*, 1857, pp. 10, 13, 46, 47). [*COMMENT*: Coxe understood the intimate association between modern textual criticism and theological modernism. This is evident in his reference to Johann Semler, who, as we will see, was not only one of the fathers of German modernism but also one of the early textual critics and the teacher of Johann Griesbach. Coxe recognized that the same spirit of rationalism combined with textual criticism was at work in the American Bible Society in his day. The reference to Bushnell is to Horace Bushnell, who exalted the power of human reasoning and the "revelation in nature" above the Bible, undermining the Bible's authority by teaching that language can offer "only hints, or images" of truth (Bushnell, *God in Christ*, 1877, pp. 46, 74) and that we should treat the books of the Bible, not as "magazines of propositions," but as "poetic forms of life" (William Johnson, "Nature and the Supernatural in the Theology of Horace Bushnell," *Encounter*, Winter 1965, p. 67). In his influential book *Christian Nurture,* Bushnell redefined biblical conversion to make it into a community matter rather than an individual one. The final question which Coxe proposed is the question which we propose in publishing *The Modern Bible Version Hall of Shame*. In a day of far-reaching apostasy, can it be wise to insert the sharp end of the critical wedge into the Standard Bible?]

3. **The testimony of Robert L. Dabney (1820-1898), Presbyterian scholar, 1871**. Dabney taught at Union Theological Seminary from 1853 to 1883 and pastored the College Church during most of those years. He contributed to a number of publications, including *the Central Presbyterian*, the *Presbyterian Critic*, and the *Southern Presbyterian*. His last years were spent with the Austin School of Theology in Texas, a university he co-founded. He boldly withstood the apostasy that was creeping in on every side in this day. According to Dabney, evangelicals who were accepting modern textual criticism had adopted it "from the mint of infidel rationalism" (Dabney, *Southern Presbyterian Review*, April 1871). This would have applied to Charles Hodge, another Presbyterian leader of that day, but one who was promoting modern textual criticism instead of resisting it. In a perceptive article entitled "The Doctrinal Various Readings of the New Testament Greek" Dabney described the attempts of textual critics such as Griesbach and Tischendorf to reject the Greek Received Text and to replace it with the Alexandrian text. Dabney showed that the changes made in the text favored Unitarianism and he believed that these changes could be traced to the work of heretics in the early centuries. "THE

SIGNIFICANT FACT TO WHICH WE WISH ESPECIALLY TO CALL ATTENTION IS THIS: THAT ALL THE VARIATIONS PROPOSED ON THE FAITH OF THESE MANUSCRIPTS WHICH HAVE ANY DOCTRINAL IMPORTANCE, SHOULD ATTACK THE ONE DOCTRINE OF THE TRINITY; nay, we may say even more specifically, the one doctrine of Christ's deity. ... Their admirers [of the favored manuscripts supporting the critical text] claim for them an origin in the fourth or fifth century. The Sabellian and Arian controversies raged in the third and fourth. Is there no coincidence here? Things do not happen again and again regularly without a cause. ... And when we remember the date of the great Trinitarian contest, and compare it with the supposed date of these exemplars of the sacred text, the ground of suspicion becomes violent. ... THESE VARIATIONS ARE TOO NUMEROUS, AND TOO SIGNIFICANT IN THEIR EFFECT UPON THE ONE DOCTRINE, TO BE ASCRIBED TO CHANCE. ... there are strong probable grounds to conclude, that the text of the Scriptures current in the East received a mischievous modification at the hands of the famous ORIGEN, which has not been usually appreciated."

4. **The testimony of John Burgon and Edward Miller, 1896**: "That which distinguishes Sacred Science from every other Science which can be named is that it is Divine, and has to do with a Book which is inspired; that is, whose true Author is God. ... *It is chiefly from inattention to this circumstance that misconception prevails in that department of Sacred Science known as 'Textual Criticism'*" (Burgon and Miller, *The Causes of the Corruption of the Traditional Text of the Holy Gospels*, 1896, p. 9).

5. **The Testimony of George Perkins Marsh**, who spoke out against the English Revision of 1881: "The acuteness of German criticisms, the speculations of German philosophy, have given rise to a great multitude and diversity of opinions, not on questions of verbal interpretation merely, but of doctrines also, which are but just now beginning to be openly and freely discussed in this country and in England, and THE MINDS OF MEN ARE NOW PERHAPS MORE UNSETTLED ON THESE TOPICS THAN THEY HAVE BEEN AT ANY TIME BEFORE FOR THREE CENTURIES. ... the future is more uncertain than the past ... the irreverent and wanton thoughtlessness of an hour may destroy that which only the slow and painful labor of years or of centuries can rebuild" (George Marsh, *Lectures on the English Language*, New York: Charles Scribner, 1860, p. 630).

6. **The testimony of George Samson, President, Columbian College and Rutgers Female College**.* In 1882 Samson described the connection between rationalism and modern textual criticism. After examining the principles of textual critics such as Lachmann and Tischendorf, Samson wrote: **"**STUDIED EFFORT TO UNDERMINE THE INTEGRITY OF THE 'TEXTUS RECEPTUS' BEGAN IN GERMANY, AMONG THE REJECTERS OF THE SUPERNATURAL INTERPOSITION CLEARLY MANIFEST IN THE OLD AND NEW TESTAMENT RECORDS; whose verity was maintained by evangelical as distinct from rationalistic interpreters. IT WAS FOSTERED BY GERMAN SPECULATIVE TENDENCIES OF THOUGHT; and has unconsciously pervaded the minds not only of a large class in the State Churches of Germany and of England, but has stolen into the Scottish Presbyterian State and

Free Churches, and has also influenced a large class of American Biblical students who have over-estimated the comparative value of German philological research. The speculative tendency of German intellect ... has been manifest to the acutest and most comprehensive scholars in every department of research. ... Within the last twenty years Dornes in his exhaustive treatise, and Ritschl by his keen supplementary analysis, have shown, from their native point of view in German theology, how the 'subjective' tendency to individual speculation has overruled 'objective' devotion to the impartial interpretation of the teachings of Jesus and His apostles ... MEANWHILE THE QUIET WORK OF UNDERMINING THE FOUNDATIONS OF THE WHOLE FABRIC OF THE CHRISTIAN FAITH, THE INTEGRITY OF THE TEXT OF THE NEW TESTAMENT, HAS GONE ON; and that through the 'subjective' rule of 'internal evidence' unconsciously accepted as legitimate by editors of the Greek New Testament, like Griesbach and Hahn; and as unconsciously received by American and English as well as German Bible students" (Samson, *The English Revisers' Greek Text*, 1882, pp. 97, 126-128). [* Columbian College began as a Baptist institution. It was approved at the second meeting of the Baptist General Convention in 1817, received a charter from Congress in 1821, and opened in 1822 (William Cathcart, *The Baptist Encyclopedia*, Vol. 1, 1883). Its first property was obtained through the efforts of Luther Rice, former missionary to Burma. The name was changed in 1873 to Columbian University and in 1904 to George Washington University. George Samson was president of Columbian from 1858-71, at which time he accepted the presidency of Rutgers Female College of New York.]

7. **The Testimony of the Trinitarian Bible Society of London, England**, which was formed in 1831 in protest to the liberalism that was already entrenched within the British & Foreign Bible Society. Consider this statement: "The last century has witnessed a steady drift away from the deity of Christ and towards 'unitarianism'. IT IS NOT SURPRISING THAT SCHOLARS WHO HAVE BEEN CAUGHT UP IN THIS TIDE OF UNBELIEF SHOULD WELCOME THE SUPPORT OF THESE UNRELIABLE DOCUMENTS" (Terence H. Brown, *God Was Manifest in the Flesh*, Trinitarian Bible Society, 1965). A similar charge was made in T.B.S. Article #14: "Textual Criticism, the evaluation of the actual manuscripts in the ancient languages, the preparation of printed editions of the Hebrew and Greek Text, and the modern translations now being made in English and many other languages, are very largely conducted under the direction or influence of scholars who by their adoption of these erroneous theories have betrayed the unreliability of their judgment in these vital matters. WE MUST NOT PERMIT OUR JUDGMENT TO BE OVERAWED BY GREAT NAMES IN THE REALM OF BIBLICAL 'SCHOLARSHIP' WHEN IT IS SO CLEARLY EVIDENT THAT THE DISTINGUISHED SCHOLARS OF THE PRESENT CENTURY ARE MERELY REPRODUCING THE CASE PRESENTED BY RATIONALISTS DURING THE LAST TWO HUNDRED YEARS. Nor should we fail to recognise that scholarship of this kind has degenerated into a skeptical crusade against the Bible, tending to lower it to the level of an ordinary book of merely human composition" (*If the Foundations Be Destroyed*, T.B.S. Article No. 14, p. 13).

8. **The Testimony of the Bible League of England, which was formed in Britain in 1892**: "In the eighteenth century Religious Rationalism was begotten in Germany and began to spread in

its Universities. It has influenced and debased the theological thought in almost the whole of Protestant Christendom. ... The Father of this new revolutionary attitude to the Word of the Lord and the Lord of the Word was J.S. Semler (1725-91), Professor of Theology at Halle. One of his pupils, J.J. Griesbach (1745-1812) was appointed Professor of the New Testament at Jena in 1775. ... It should not be surprising, nor should it be overlooked, that Griesbach, INFLUENCED FROM HIS UNDERGRADUATE DAYS BY THE RISING TIDE OF RATIONALISM SWEEPING OVER HIS COUNTRY, WAS A FOE OF ORTHODOX CHRISTIANITY. He abandoned the Textus Receptus, and constructed a new Greek New Testament text" (emphasis added) (D.A. Thompson, *The Controversy Concerning the Last Twelve Verses of the Gospel according to Mark*, Surrey: The Bible Christian Unity Fellowship, pp. 39-40; reprint of four articles which appeared in *The Bible League Quarterly*, London, 1973).

9. **The Testimony of Zane Hodges, who was Professor of New Testament Literature and Exegesis at Dallas Theological Seminary from 1959-87**. Hodges associated modern textual criticism with theological rationalism. "The acceptance of the newer critical editions of the New Testament does not rest on factual data which can be objectively verified, but rather upon a prevailing consensus of critical thought. IT WILL BE THE PURPOSE OF THIS DISCUSSION TO SHOW THAT CONTEMPORARY CRITICAL TEXTS ARE, IN FACT, THE FRUIT OF A RATIONALISTIC APPROACH TO NEW TESTAMENT TEXTUAL CRITICISM. ... Modern textual criticism is psychologically 'addicted' to Westcott and Hort. Westcott and Hort, in turn, were rationalists in their approach to the textual problem in the New Testament and employed techniques within which rationalism and every other kind of bias are free to operate. The result of it all is a methodological quagmire where objective controls on the conclusions of critics are nearly nonexistent. It goes without saying that no Bible-believing Christian who is willing to extend the implications of his faith to textual matters can have the slightest grounds for confidence in contemporary critical texts" (Zane C. Hodges, "Rationalism and Contemporary New Testament Textual Criticism," *Bibliotheca Sacra*, January 1971, pp. 27-35).

10. **The Testimony of Edward F. Hills, who had a doctorate in modern textual criticism from Harvard University**: "Has the text of the New Testament, like those of other ancient books, been damaged during its voyage over the seas of time? Ought the same methods of textual criticism to be applied to it that are applied to the texts of other ancient books? These are questions which the following pages will endeavor to answer. An earnest effort will be made to convince the Christian reader that this is a matter to which he must attend. FOR IN THE REALM OF NEW TESTAMENT TEXTUAL CRITICISM AS WELL AS IN OTHER FIELDS THE PRESUPPOSITIONS OF MODERN THOUGHT ARE HOSTILE TO THE HISTORIC CHRISTIAN FAITH AND WILL DESTROY IT IF THEIR FATAL OPERATION IS NOT CHECKED. If faithful Christians, therefore, would defend their sacred religion against this danger, they must forsake the foundations of unbelieving thought and build upon their faith, a faith that rests entirely on the solid rock of holy Scripture. And when they do this in the sphere of New Testament textual criticism, they will find themselves led back step by step (perhaps, at first, against their wills) to the text of the Protestant Reformation, namely, that form of New

Testament text which underlies the King James Version and the other early Protestant translations. ... WEAKENED BY DEAD ORTHODOXY AND PIETISM, CONSERVATIVE PROTESTANTS OF THE LATE 17TH AND 18TH CENTURIES FAILED TO RESIST THE RISING NEUTRAL WORLD-VIEW AS VIGOROUSLY AS THEY SHOULD HAVE DONE. Instead of taking their stand upon God's revelation of Himself in holy Scripture and pointing out that the neutral world-view is not really neutral but antichristian and full of contradictions, they began to adopt it themselves, especially in those areas of thought not specifically covered by their Reformation creeds, namely, philosophy and biblical introduction and above all New Testament textual criticism" (Edward Hills, *The King James Bible Defended*, pp. 1, 44).

A LOOK AT THE APOSTATE CONDITIONS THAT EXISTED IN EUROPE, ENGLAND, AND (TO A LESSER DEGREE, AMERICA*) WHEN MODERN TEXTUAL CRITICISM WAS BEING FORMULATED

[* The religious climate in America in the 19th century was significantly different from that of Germany and England, and, in fact, is still so. This is because there was no state church in America and also because of spiritual revivals. (While England experienced revivals, they were less frequent and did not last as long or reach as far.) The Second Great Awakening in America occurred in the late 18th century, beginning with a Concert of Prayer by Baptist churches in New England in 1795. Presbyterians and Methodists followed suit and the revival spread through America's eastern seaboard and then to the frontier. Many evangelists were involved in stirring up the churches to godliness. Midweek prayer meetings and Sunday Schools became common for the first time. Existing Bible colleges and seminaries were revived and some 20 new ones established. The revival resulted in an important split between Unitarians and evangelicals in the Congregational churches. Missionary endeavors and Bible publishing greatly increased. The first American missionary board was established in 1810 and sent Adoniram Judson to Burma. As the 19th century progressed, there were many other revivals. It is estimated that there were at least a million conversions in America between 1858 and 1859 alone, as revival swept both the North and the South prior to the Civil War. There were also revivals during the American Civil War, beginning among Confederate forces in 1861 and moving throughout the armies and into society in general by 1863. There were far-reaching revivals in the late 19th century that accompanied the ministries of prominent evangelists, such as Charles Finney, D.L. Moody, Billy Sunday, R.A. Torrey, and J. Wilbur Chapman. Revivals continued into the early 20th century. The awakening of 1905 affected all parts of America and reached into Canada and the British Isles. Methodists, Baptists, Presbyterians and Lutherans reported an increase of 600,000 members as the 20th century began. The fundamentalist movement of the early 20th century was a revival movement that had vast consequences for every strata of American society, and this movement continues to this day. During the first half of the 20th century it was more of an

interdenominational movement, affecting both Protestant and Baptist denominations. Since the second half of that century, the fundamentalist movement has been more restricted to Bible churches and independent Baptists, but this is not to say that the movement is small. The number of fundamentalist churches in America even today runs into the tens of thousands, and this is a powerful contemporary revival movement that has no counterpart in England or Europe.]

1. The time when modern textual criticism was devised was a time when THEOLOGICAL LIBERALISM was blossoming.

a. Nominal Christianity paved the way for apostasy both in Europe and in England.

(1) In Germany the Lutheran state church was spiritually powerless. The citizens of the nation were members of the church by birth and by infant baptism, but they were not born again and the new birth was seldom preached. Though Pietist movements such as the Moravian sprouted from time to time, these did not bring about permanent change because they did not make a plain break with the heresy of infant baptism and sacramentalism and succeeding generations would quickly fall back into nominalism and ritualism.

(2) A similar situation existed in England though to a lesser degree. The Church of England dominated religious life in the nation, and it largely represented a nominal Christianity. In the 18th century George Whitefield was referring to conditions in the Church of England when he observed, "In our days, to be a true Christian, is really to become a scandal" (*George Whitefield's Journals*, London; Banner of Truth, 1960, p. 32). Wesley and Whitefield found that there was no room within the Church of England for preaching the new birth in a scriptural fashion. But in England, unlike Germany, there was a stronger evangelical movement within the state church and a much stronger evangelical church movement apart from the state church, as represented by Baptists, Methodists, Brethren, Presbyterians, and others.

b. Biblical criticism had its origin among Roman Catholics who were opposed to the Protestant Reformation and its sole authority for faith and practice, the Bible. "So eager were the Jesuits to destroy the authority of the Bible--the paper Pope of the Protestants, as they contemptuously called it--that they even did not refrain from criticizing its genuineness and historical value" (Ernst von Dobschutz, *The Influence of the Bible on Civilization*, 1914, p. 136).

(1) Richard Simon (1638-1712), a French Roman Catholic priest, questioned the Bible's historical authority and was "the forerunner of modern biblical criticism" (*Catholic Encyclopedia*, Vol. 4, p. 492).

(2) Jean Astruc (1684-1766) was a French Roman Catholic medical doctor and theologian. He was the son of a Protestant pastor who had converted to Catholicism. He wrote "the first great treatise" on syphilis and venereal diseases. In 1753, he published "Conjectures sur les mémoires originauz dont il paroit que Moyse s'est servi pour composer le livre de la Génèse" ("Conjectures on the original documents that Moses appears to have used in composing the Book of Genesis"), in which he claimed that Genesis was composed from various sources. He conjectured that Moses used two documents, one that used the name Elohim and the other that used the name Jehovah. Astruc's "work opened the modern era of critical Biblical inquiry" (*Wikipedia, the Free Encyclopedia*). Astruc's documentary hypothesis was taken up by Eichorn in Germany.

c. By the mid-18th century, it was the age of "enlightenment" in which rationalism was positively encouraged by Frederick II, the "philosopher king," who reigned over Prussia for 46 years (1740-1786). The "age of enlightenment" should be called the "age of unbelief." Frederick was "a thorough rationalist and patron of 'free thought.' The sight of a cross, it was said, was enough to make him blaspheme" (Iain Murray, *Evangelicalism Divided*, p. 5). The *Shorter Oxford English Dictionary* of 1934 correctly defined "Enlightenment" as "shallow and pretentious intellectualism, unreasonable contempt for authority and tradition."

d. Following are some of the prominent names in the development of theological modernism:

Gotthold Ephraim Lessing (1729-81) was a German poet, playright, theologian, and Lutheran deist. He is known as "the father of German criticism" (*Minute History of the Drama*, 1935). As a young man he was engaged in translating the works of Voltaire, who lived for some time in Germany, but Lessing parted ways with Voltaire and developed his own unbelieving philosophies. Lessing was a prominent voice in a new approach to history that led to the concept of "organic development." "Lessing regarded history as a continuous process by which an immanent god gradually educated humanity. Humanity was seen as a giant individual developing from infancy through childhood to maturity; always changing but always the same individual and at each stage of development gaining advanced ethics. The word applied to this process is *aufheben*. Revelation was merely the progressive instruction of the race and was not only denied to be *ab extra*, or from without, but also was not ever intended to be a fixed deposit given once for all. It required to be changed from age to age. This process of religious education of the races, with its necessary advancement in doctrine, eventually became the concept of organic development" (James Sightler, *Tabernacle Essays on Bible Translation*, 1992, pp. 8, 9).

Johann Gottfried Eichhorn (1752-1827) developed and popularized Jean Astruc's documentary theory. It was Eichhorn who made the distinction between "lower criticism" and "higher criticism." *Lower criticism* is the examination of manuscripts to "recover" the best possible original text of a document, whereas *higher criticism* is the investigation of questions such as authorship, date, and historicity of the Bible. (Both lower and higher criticism came from the same skeptical cauldron and both have greatly undermined faith in the Holy Scriptures because neither is predicated upon faith.) Eichhorn fearlessly engaged in biblical criticism, claiming that the Pentateuch was not written by Moses as taught by Jesus Christ and the apostles and as traditionally believed by God's people but that it was an edited composition of diverse documents and traditions. "This theory was later extended and developed into the Graf-Wellhausen thesis, which sees the whole of the Pentateuch the product of several layers of oral tradition, developed over time and written down long after the events it records are claimed to have occurred" (*Biblical Criticism*, http://www.christis.org.uk/archive/issue71/biblical_criticism.php).

H.E.G. Paulus (1761-1851) of Heidelberg, Germany, devised naturalistic explanations for Christ's miracles. He claimed, for example, that Jesus did not actually walk on the water but that He was walking on the shore and in the mist and fog it only *appeared* that he was walking on the water. He claimed that Jesus did not die on the cross, but only swooned, and in the coolness of the tomb he revived; and after an earthquake moved the stone, he walked out and appeared to the disciples. Of course, that would have been nearly as great a miracle as the resurrection!

Frederick Schleiermacher (1768-1834) of Halle, Germany, exalted experience and feeling over Bible doctrine. He used traditional Christian language but gave this language new and heretical meaning. He emphasized the necessity of knowing Christ through faith, but by this he did not mean believing the Bible as the historically true and infallible Word of God; he was referring merely to man's own intuition or consciousness. It was not faith in the Word of God but faith in faith. He did not consider historical biblical truth to be necessary to faith. Thus Schleiermacher could say, "With my intellect I am a philosopher, and with my feelings quite a devout man; ay, more than that, a Christian" (quoted by Daniel Edward, "Schleiermacher Interpreted by Himself and the Men of His School," *British and Foreign Evangelical Review*, Vol. 25, 1876, p. 609). Schleiermacher barred doctrinal preaching from the pulpit (Iain Murray, *Evangelicalism Divided*, 2000, p. 11). "Schleiermacher is correctly viewed as the chief source of the massive change which has occurred in the historic Protestant denominations during the last two hundred years. ... In his separation of the intellectual content of Christianity (the objective biblical revelation) from Christian 'feeling',

Schleiermacher seemed to provide a means whereby the essence of Christianity could remain unaffected, no matter how much of the Bible was rejected. Hostile criticism of Scripture need not therefore be seen as a threat to the 'faith' ... Christianity, it was concluded, could be successful irrespective of whether Scripture were preserved as the Word of God, and this thought was the more appealing as the theological scholarship of the nineteenth century became increasingly destructive" (Murray, p. 11). Schleiermacher paved the way for the New Evangelical view that men can be genuine Christians and "love the Lord," even though they reject biblical doctrine. For this reason, Billy Graham can have sweet fellowship with modernistic skeptics and Roman Catholic bishops and popes.

Ferdinand Christian Baur (1792-1860), founder of the Tuebingen (Germany) School of New Testament criticism, claimed that the Gospel of John was not written until 170 A.D. and that only four of Paul's Epistles were actually written by him. He argued that the New Testament was merely the natural record of the early churches. He taught that Paul preached a spiritual rather than a bodily resurrection and that only after Paul's day, during the controversy with the Docetists, did the preaching of the bodily resurrection begin. Baur also promoted the doctrine of "organic development," that "the church as the literal body of Christ on earth progressively apprehended higher truth but was always infallible and authoritative at any point in time" (James Sightler, *Tabernacle Essays on Bible Translation*, 1992, p. 9). This doctrine was promoted in America by Phillip Schaff, the chairman of the American Standard Version translation committee. The Tuebingen School was very influential in the spread of theological modernism.

David F. Strauss (1808-74), a pupil of F.C. Baur, "dismissed all the supernatural and messianic elements in the Gospels as myth." He boldly denied the divinity of Jesus Christ. His book *Das Leben Jesu* (*The Life of Jesus)* (1835) was very influential. "Strauss' thesis was that the entire Gospel was one grand parable; a great mass of legends drawn from many sources, even some which had pagan beginnings, applied from motives of hope and benevolence in his followers, to an obscure Galilean prophet who was himself swept up in the scheme unwittingly, all pointing not to the God of Moses and Elijah, cruel and vindictive and even immoral as Strauss and the transcendentalists felt Him to be, but to a higher, man-made, Platonic Deity, who was the beneficiary of the advanced ethics of the 19th century" (Sightler, *Tabernacle Essays on Bible Translation*, p. 9). Strauss spiritualized the resurrection. Strauss's *The Life of Jesus* was translated into English in 1846 by Mary Ann Evans (who went by the pen name of George Eliott), author of *Silas Marner*, "who in the process gave up the evangelical faith in which she had been reared" (Sightler, p. 9).

John Stuart Mill (1806-73) published his *System of Logic* in 1843, with the claim that the only valid source of information is the physical senses and scientific investigation, thus renouncing faith. Mill had a large influence at Cambridge University and throughout England in the scholarly realm.

The Graf-Wellhausen theory was named for Julius Wellhausen (1844-1918) and Karl Heinrich Graf (1815-69). (Julius Wellhausen published the *Prolegomena to the History of Ancient Israel* in 1878.) According to this theory, the Old Testament is not divine revelation but merely the record of the evolution of Israel's religion. Wellhausen held "that Hebrew religion had undergone a development from the primitive stories of nomadic times to the elaborate, institutionalized ritualism of the period of the centuries before the birth of Christ" (*The History of Christianity*, Lion Publishing, 1977, p. 554). Wellhausen denied the historicity of Abraham, Noah, and other Bible characters. He claimed that Israel did not know about Jehovah God until Moses taught them this at Mt. Sinai. He claimed that the laws and the priestly system were not given by Moses but were developed after Israel was in Canaan and, in some cases, after the Babylonian exile; that most of the Pentateuch was written during the days of Israel's kings as a "pious fraud." This theory has, in its ever-changing forms, wielded vast influence in theological education in most denominations.

The ninth edition of the *Encyclopedia Britannica*, published in 1878, included essays that were critical of the Bible, making such criticism available generally to English-speaking people for the first time.

e. The Broad Church movement in the Church of England grew until it dominated the scene by the end of the 19th century.

(1) The Broad Church movement made allowance for "new thinking," particularly the German liberalism. It rejected the doctrine that the Bible is the sole revelation from God and opened itself to human wisdom and philosophy. Dr. James Sightler, in *Tabernacle Essays on Bible Translation* (pp. 17-18) gives the characteristics of the movement as follows:

(a) First, the doctrine of original sin was denied.
(b) Second, the orthodox satisfaction theory of the atonement was denied and the moral influence theory substituted in its place, or atonement was ignored and incarnation stressed instead. Broad Church theology saw salvation not in what Christ did but in what He was, therefore not in atonement at all but in incarnation.
(c) Third, in Christology the Broad Church teaching varied from rarely held orthodoxy, to denial of the eternal Sonship, to subordinationism and

Sabellianism, and on over to outright Arianism and Socinianism.

(d) Fourth, the virgin birth was denied.

(e) Fifth, eternal life was defined as the knowledge of God here and now on earth and did not refer to any supposed life after death. Eternal death or punishment was defined as separation from God.

(f) Sixth, Heaven and Hell were not believed to be real places.

(g) Seventh, the Resurrection of the Lord and His Ascension were spiritualized and made figurative. The resurrection of believers was also denied.

(h) Eighth, the Second Coming of the Lord was taught as having happened in 70 A.D. at the fall of Jerusalem or as occurring at the death of the believer.

(i) Ninth, verbal inspiration of the Scripture was denied, and its authority was restricted to matters of faith and practice and then only upon authentication by human reason.

(j) Tenth, Christianity was said to be Christ.

(k) Eleventh, the incarnation was taught not as the miraculous appearance of God on earth in human flesh in the person of Jesus Christ alone, but as the union of God with all men in the unfolding of human history.

(l) Twelfth, Darwin's theory of evolution was accepted.

(2) A prominent name in this movement was the famous poet and author Samuel Taylor Coleridge, a Unitarian. D. C. Somervell said, "The whole of the Broad Church school of the next generation, in all its varieties, is derivable from Coleridge" (*English Thought in the Nineteenth Century*, 1929). "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. His books *Biographia Literaria*, *Aids to Reflection*, and *Confessions of an Enquiring Spirit* had a profound effect on Julius Hare, J.F.D. Maurice, and John Sterling" (James Sightler, *Tabernacle Essays on Bible Translation*, p. 12). Coleridge rejected the divine inspiration of Scripture, the virgin birth and deity of Jesus Christ, and filtered the Bible's teaching through transcendental philosophy.

(3) Another prominent name in the Broad Church movement was J.F.D. (Frederick Denison) Maurice, who was expelled from King's College in 1853 for heretical doctrines. Maurice believed that Christ's incarnation "effected a mystical union of Christ with all men, so that all are saved, and the mission of the church is then simply to tell them so" (Sightler, p. 17).

(4) By 1853 the Broad Church had gained the allegiance of 3,500 Anglican priests (James Sightler, *Tabernacle Essays on Bible Translation*, 1992, p. 12).

(5) In 1861, a volume entitled *Essays and Reviews* promoted higher criticism as held

by Broad Church leaders and theologians. The seven authors, led by Benjamin Jowett, denied the virgin birth, deity, vicarious propitiatory atonement, and bodily resurrection of Jesus Christ, as well as the supernatural inspiration and miracles of the Bible. "It also created at least as much public alarm as Darwin's *On the Origin of Species* the year before. British scholars made a significant contribution to the critical study of biblical texts from this time onwards, significantly in the establishment of Mark as the earliest Gospel, and the development of the 'Q' theory of the synoptic Gospels. Suggesting that both Matthew and Luke drew for their accounts upon that of Mark, as well as another source -- 'Q' ... this theory remains substantially accepted today" (*Biblical Criticism*, http://www.christis.org.uk/archive/issue71/biblical_criticism.php). We must quickly note that the so-called "Q" document is a liberal myth.

(6) In 1864 the Privy Council of England permitted the seven Broad Church clergymen who attacked the Christian faith in *Essays and Reviews* to retain their position.

(7) Many of the members of the English Revised Version translation committee were within the Broad Church movement, including Westcott and Hort, R.C. Trench, J.B. Lightfoot, Edward Henry Bickersteth, Benjamin Kennedy, A.P. Stanley, Charles Ellicott, William Moulton, George Milligan, Robert Payne Smith, William Humphrey, and Charles John Vaughan.

f. Consider some general descriptions of what was happening in Europe and England in the days when modern textual criticism was being devised:

The testimony of historian James Good: Rationalism was a terrible tide that "swept over Germany like a flood" (James Good, *History of the Reformed Church of Germany 1620-1890*).

The testimony of R.L. Dabney in 1881: "While German scholarship has been busy with its labors, it has suffered almost a whole nation to lapse into a semi-heathenish condition" ("The Influence of the German University System on Theological Education," *Discussions: Evangelical and Theological*).

The testimony of John Newton, who declared in 1801: "I am told there are about ten thousand parishes in England; I believe more than nine thousand of these are destitute of the gospel" (*Letters and Conversational Remarks by John Newton During the Last Eighteen Years of His Life*, 1809, p. 146).

The testimony of John Berridge, a clergyman in the Church of England: "... there was scarce a clergyman to be found, but who preached contrary to the articles he subscribed" (*Works of John Berridge*, 1838, p. 362).

The testimony of L.W. Munhall: "The unspiritual condition of the churches … and the alarmingly prevalent skepticism, infidelity, and atheism among the masses of the people in Germany, Switzerland, and Holland is, without doubt, almost wholly attributable to the advocacy of these criticisms by a large majority of the prominent pastors and theological professors in those lands. The same condition of affairs is measurably true in England, Scotland, New England, and in every community where this criticism is believed by any very considerable number of people and openly advocated" (L.W. Munhall, *The Highest Critics vs. the Higher Critics*, 1896).

The testimony of Matthew Arnold of conditions in nineteenth-century Britain: "Clergymen and ministers of religion are full of lamentations over what they call the spread of scepticism ... '... the speculations of the day are working their way down among the people...'" (*Literature and Dogma*, 1873, p. vi).

The testimony of historian S.M. Houghton: "The fact is that Germany, by the mid-19th century, was flooded by unbelief. Its schools and colleges, as well as its churches, contributed to this. Its Protestant hymn-book was revised in order to deprive it of much of its evangelical content. Philosophy replaced theology, and Scripture was dealt with savagely. Miracles ceased to be accounted miracles; they were explained away. Bible prophecies were discredited. Christ was robbed of his deity. His resurrection, it was said, never took place. Either he did not really die but suffered a fainting fit, or he retreated after his supposed death to some place known only to his disciples. D.F. Strauss startled the world by a *Life of Jesus* (published in 1835-36) which admitted a framework of fact, but claimed that much of the content of the Four Gospels was sheer mythology. Julius Wellhausen [1844-1910] achieved notoriety by attacking the orthodox teaching on the authorship, unity and inspiration of the Scriptures, and unhappily many followed in his steps. He was the chief pioneer of Higher Critical views, and under his influence many theologians throughout Western Europe and America questioned or abandoned the authority even of Christ himself" (S.M. Houghton, *Sketches from Church History*, p. 239).

The testimony of Charles Haddon Spurgeon, who spent the last years of his life fighting against the "downgrade" in theology that had undermined the Baptist Union. In 1887 Spurgeon wrote the following haunting words: "A CHASM IS OPENING BETWEEN THE MEN WHO BELIEVE THEIR BIBLES AND THE MEN WHO ARE PREPARED FOR AN ADVANCE UPON SCRIPTURE. ... Those who hold evangelical doctrine are in open alliance with those who call the fall a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral, and hold that there is another probation after death. ... Attendance at places of worship is declining and reverence for holy

things is vanishing. We solemnly believe this to be largely attributable to THE SCEPTICISM WHICH HAS FLASHED FROM THE PULPIT AND SPREAD AMONG THE PEOPLE**"** (*Sword and Trowel*, November 1887). Spurgeon thus describes for us the wretched spiritual condition that existed in Britain in his day. End-time apostasy was coming into blossom. Spurgeon's battles against modernism within the Baptist Union occurred at precisely the same time that the English Revised Version was being prepared, and the same battle was being fought (and lost) in other denominations, including Anglicanism, Congregationalism, Presbyterianism, and Methodism. (An excellent overview of this is found in *The Forgotten Spurgeon* by Iain Murray, Edinburgh: The Banner of Truth Trust). Apostasy had effectively prepared the way for the modern text and versions. While there is no evidence that Spurgeon himself understood the association between theological modernism and textual criticism, many other men did. (Spurgeon died in 1892, only a few years after the publication of the English Revised Version.)

The testimony of the Bible League, which was formed in Britain in 1892, described the spread of apostasy from that day until now: "Spurgeon's days saw apostasy as a trickle; by the time of the Bible League's foundation [1892] it had become a stream; shortly it expanded to a river, and today it has become a veritable ocean of unbelief. For the most of men the ancient landmarks have disappeared from sight. Life upon earth has become a voyage on an uncharted ocean in a cockle-shell boat 'tossed to and fro, and carried about with every wind of doctrine.' Never before in human history has the 'sleight of men, and cunning craftiness, whereby they lie in wait to deceive' (Eph. 4:14) been so greatly in evidence. 'Evil men and seducers wax worse and worse, deceiving and being deceived' (2 Tim. 3:13)" ("The Bible League: Its Origin and Its Aims," *Truth Unchanged, Unchanging*, Abingdon: The Bible League, 1984).

2. The time when modern textual criticism was devised was a time when HUMAN PHILOSOPHY was exalting itself against God's Word.

Immanuel Kant (1724-1804) developed his "critical philosophy," which taught that human reason is preeminent and which attempted to reconcile Scripture with "the holiest teaching of reason." Kant denied the supernatural and taught that the Bible is largely mythical, that Satan represents the evil principle in human nature and Jesus represents the good principle in human nature. He saw a two-part world system, *Phenomena*, the realm of man's senses, and *Noumena*, the realm of the soul, God, and other things beyond human perception and reason. "The liberal theologians were to reason that if the Bible is a revelation from God and therefore part of the *Noumena*, it would not need to be reliable in the area of the *Phenomena*" (Daniel J. Ebert, *Will Our Sons Defend the Faith*, 3rd edition, 1994, p. 33). This was merely another way of denying the miraculous in the Bible.

Georg W.F. Hegel (1770-1831) led the German Idealist movement, turning his back on orthodox Christianity and holding to a type of pantheism. Hegel denied that there is such a thing as absolute truth. He said it is "narrow" and "dogmatic" to assume that of two opposite assertions the one must be true and the other false. Instead, he created a system called *Dialectics*. "In this process there is a merging of opposites to form a new idea or thought. Hegel called the position held the 'Thesis,' and the position opposed to it the 'Antithesis.' The two opposites, after a confrontation, must move toward each other, finally merging. This action of the merging of former opposites is called a 'Dialectic.' The new thought formed by the dialectic is called a 'Synthesis.' The resulting synthesis is not the end to Hegel's process. The new synthesis will then break down into another set of thesis and antithesis and the process will begin again. Hegel claimed to be looking for what he called 'Absolute,' which might be defined as the final or ultimate synthesis" (Ebert, *Will Our Sons Defend the Faith*, 3rd edition, 1994, p. 35).

In 1784 Ethan Allen published *Reason the Only Oracle of Man*, which rejected the authority of the Bible.

In 1795 Thomas Paine bitterly assaulted the Bible and Christianity with his book *The Age of Reason*.

Auguste Comte (1798-1857) promoted scientific atheism, claiming there are no spiritual agencies in the universe, only facts discoverable by the senses and events that take place according to natural law.

Soren Kierkegaard (1813-1855) popularized existentialism in contrast to biblical absolutes. Though little known in his lifetime beyond the borders of Denmark, his writings later became influential through translations. Robert Runcie, who was Archbishop of Canterbury from 1980 to 1990, said he was indebted to Kierkegaard's idea "that religion had nothing to do with the rational part of your mind." Runcie said this showed him "a way in which I could hold together a fundamental skepticism with religious devotion" (Humphrey Carpenter, *Robert Runcie: The Reluctant Archbishop*, 1977, p. 88).

Friedrich Nietzsche (1844-1900) claimed that God is dead, meaning that God should cease to be reckoned as a force in people's lives, that they should live life apart from any concern about God. In his book *Thus Spake Zarathustra* (1883-85), Nietzsche attacked Christianity and democracy as something only for the "weak herd," calling for a race of supermen to celebrate life on earth by living as they pleased through "the creative use of passion," rather than entertaining a heavenly hope, and by forcing their will and values upon others. He said, "The most important of more recent events--that 'God is dead', that the belief in the

Christian God has become unworthy of belief--already begins to cast its first shadows over Europe." In the 1930s, the Nazis took Nietzsche as their prophet and set out to be his supermen, brutally imposing their will upon Europe.

Robert Ingersoll attacked the Bible and mocked its miracles in lecture tours and in his 1879 book *Some Mistakes of Moses.*

3. The time when modern textual criticism was devised was a time when UNITARIANISM was making great gains.

a. Unitarianism is the modern revival of the ancient heresy of Arianism, which denied the full deity of Jesus Christ, claiming that He was a created Being and not the eternal Son of God. Unitarianism is a rejection of the biblical doctrine of the Trinity, defined by Webster's 1828 *Dictionary of the English Language* as "the union of three persons (the Father, the Son, and the Holy Spirit) in one Godhead, so that all the three are one God as to substance, but three persons as to individuality."

b. Unitarianism began to show itself faintly in the 16th and 17 centuries.

(1) Michael Servetus (1511-1563), who was an anabaptist, held some type of Arian views in Switzerland and was put to death by John Calvin's government in 1553.

(2) There were Unitarian congregations in Poland, Hungary, and Transylvania in the 16th century. In Poland they became known as the "Polish Brethren" or the Minor Church. Faustus Socinus (1539-1604) was a prominent leader among the Unitarians there and during his days they drew up a statement of faith called the *Racovian Catechism*. Socinus believed "that there was only God the Father, a single divine being. The Holy Ghost was not a person but a divine force, not God and not coequal to the Father. Jesus Christ was an exceptional man without sin, but not divine. Salvation required a holy life after the example of the man, Jesus Christ" (http://www.exlibris.org/nonconform/engdis/socinians.html). Because of Socinus' leadership in the movement, the name "Socinianism" came to be associated with this heresy.

(3) Unitarianism showed itself faintly in England in the 17th century after the Civil War. John Biddle (1615-1662) is considered the founder, but the doctrine did not spread until later.

c. In the late 18th century and into the 19th Unitarianism began to increase in England because of the "rationalistic atmosphere" and the spiritual weakness of the churches.

(1) Book publisher Joseph Johnson (1758-1809) helped establish the foundation for

Unitarianism and theological rationalism in England and America.

(a) He published the works of Joseph Priestly, William Wordsworth, William Beckford, Richard Price, Theophilus Lindsey, William Godwin, Thomas Paine, John Horne Tooke, Samuel T. Coleridge, and other Unitarians and "free thinkers."

(b) In May 1788, Johnson began publication of the *Analytical Review*, edited by Unitarian Thomas Christie. "The review stood in the forefront of libertarianism. It espoused political and social ideologies sympathetic to the French Revolution, opposed the slave trade, encouraged parliamentary reform, supported religious toleration for Catholics and Unitarians, and acquainted readers with Continental literature, especially from Germany, which, until the end of the eighteenth century, was relatively unknown in England" (Gerald Tyson, "Joseph Johnson, an Eighteenth-Century Bookseller," *Studies in Bibliography*, edited by Fredson Bowers, Charlottesville: The University Press of Virginia, 1975, Vol. 28). The *Analytical Review* ceased publication in 1799, but it had exercised considerable influence among British intellectuals. Walter Graham in *English Literary Periodicals* calls it "unquestionably one of the most important periodical sources for the student of the late eighteenth century."

(c) Johnson's shop and apartment at No. 72 St. Paul's Churchyard "were a center for the exchange of news and ideas during the American and French revolutions, since his circle of writers was, with but few exceptions, sympathetic to various kinds of social and political reform" (Tyson, "Joseph Johnson, an Eighteenth-Century Bookseller"). Around the corner from the bookshop was The London Coffee House, where the likes of Benjamin Franklin of America congregated.

(d) Johnson "negotiated the rental of an unused auction hall in Essex Street for the first Unitarian Chapel, appearing in person before the Westminster justices and petitioning them for a license to permit Dissenting worship" (Tyson).

(e) Johnson's last act of support for the Unitarians occurred the year before his death when he turned over to them the copyright that he held for William Newcome's translation of the Bible so it could be used as the basis for a Unitarian version (Thomas Belsham, *Memoirs of the Late Rev. Theophilus Lindsey*, 1812, p. 101). Newcome's translation was desired because it was based on Griesbach's Greek New Testament.

(2) In 1756, a Unitarian named Newcome Cappe was appointed minister of the Presbyterian St. Saviourgate Chapel in York. The appointment was made by the trustees in opposition to at least part of the congregation. The chapel eventually became completely Unitarian. Charles Wellbeloved, principal of Manchester College (Oxford University), was minister of the chapel from 1801 to 1858. He had been Cappe's assistant beginning in 1792. Another minister of this chapel,

George Vance Smith, was on the English Revised Version translation committee. In 1859-62, Smith, Wellbeloved, and John Scott Piper published *The Holy Scriptures of the Old Covenant in a revised translation* (London: Longman, Brown, Green, Longmans and Roberts).

(3) High Street Chapel in Shrewsbury was one of the many British churches infected with unitarianism by the 18th century. This is the church where Charles Darwin (1809-1882) received his early religious training. The chapel was first built in 1691 by Francis Tallents and John Bryan, dissenters from the Church of England, but it took a turn to unitarianism with the appointment of Job Orton (1717-83), who was the minister at High Street from 1741-65 ("The Down Grade - Part 2," *The Sword and the Trowel*, April 1887, p. 14). Though "many of his sentiments were sound and good," he "was not considered fully orthodox." That Orton did not hold to the full Godhead of Jesus Christ is evident by his comment on the name "The mighty God" in Isaiah 9:6: "The meaning of this I cannot tell." Orton's successors at High Street went further in their unbelief, denying the infallible inspiration of Scripture and the cardinal doctrines of the Christian faith. By Charles Darwin's day the High Street Chapel was a full-blown Unitarian congregation and George A. Case was the pastor (from 1797 to his death in 1831). Today the church is called Shrewsbury Unitarian Church, High Street, and a plaque inside the building says: "To the memory of Charles Robert Darwin, author of 'The Origin of the Species,' born in Shrewsbury, February 12, 1809, in early life a member of and a constant worshipper in this church." Charles Darwin's mother, Susannah, was a Unitarian, and Charles was educated for a short period at a school operated by the Unitarian minister George Case. Charles Darwin's wife, Emma Wedgwood, was also a Unitarian. A biographer of Darwin speaks of "the vein of skepticism in the Darwin family" (John Wehler, *Charles Darwin: Growing up in Shewsbury 1809-25*). Thus, Darwinism was a product of end-time theological apostasy.

(4) Essex Chapel in London is called "the first self-styled Unitarian congregation" in England. It was founded in 1773 by Theophilus Lindsey, who had left the Church of England.

(5) The British and Foreign Unitarian Society was founded in 1825 and was influential in spreading this heresy.

(6) Some of the names of influential Unitarians in England in those days were Joseph Priestley, Thomas Belsham, and James Martineau. Priestley, the discoverer of oxygen, influenced many in the unbelieving path of Unitarianism.

(7) By 1831 the British & Foreign Bible Society (BFBS) was infected with Unitarianism. In that year a group of men within the BFBS attempted to have the

Society adopt a Trinitarian policy "to ensure that Unitarians denying the Deity of the Lord Jesus Christ could not be admitted to membership or hold office in the Society" (TBS *Quarterly Record*, No. 475, April-June 1981, p. 3). After a "prolonged and heated debate in Exeter Hall in the Strand, London, at the Annual Meeting, the motion was rejected by a large majority." As a result, the Trinitarian Bible Society was formed on Dec. 7, 1831, by men who were concerned about doctrinal purity. This shows the dramatic progress that Unitarianism had made in gaining acceptance in Britain in the early part of the 19th century.

(8) Large numbers of the English Presbyterian and General Baptist (non-Calvinistic) churches were infected with Unitarian heresy.

(9) Unitarian John Relly Beard (1800-1876) "led the way to modern dictionaries of the Bible" with his *People's Dictionary of the Bible* in 1847. "Beard was also a crusading Unitarian propagandist who preached widely and wrote extensively. A compiler, a populariser, and a translator, he put into simple terms religious and doctrinal developments in England, France, and Germany. Between 1826 and 1876 he wrote or translated thirty-eight works on religion and theology. ... In 1861 he was the joint founder of the *Unitarian Herald*, of which he was also sometimes joint editor. ... In 1854, in association with William Gaskell, Beard established the Unitarian Home Missionary Board for the training of young ministers who would organize new Unitarian churches in Britain" (*Dictionary of Unitarian and Universalist Biography*, http://www.uua.org/uuhs/duub/articles/johnrellybeard.html). Beard was influential in the push for secular public education in Britain.

(10) As the 19th century progressed many of the Unitarians in England adopted other heresies, denying the infallible inspiration of Scripture, denying the fallen nature of man, becoming more skeptical and more closely aligned with theological modernism and philosophy. "... in the 1830s James Martineau and some younger Unitarians led a revolt against biblical Unitarianism and its dogmas. ... They found religious authority in reason and conscience, rather than in a biased interpretation of Scripture. Henceforth the Unitarians were rather sharply divided into an older, 'biblical', and newer, 'spiritual', wing. The new group was well on the way to eclipsing the 'biblical' wing by 1850" (Lion's *History of Christianity*, p. 505).

(11) A prominent Unitarian in England was Samuel Taylor Coleridge, author of *The Rime of the Ancient Mariner* and *Kubla Kahn.* A close friend of the American poet William Wordsworth, Coleridge was a Unitarian from his childhood. In his student years at Cambridge he gravitated toward Joseph Priestley's circle of friends, and he imbibed German rationalism while studying in Germany in 1798.

In 1825, Coleridge wrote, "... a high German Transcendentalist I must be content to remain" (Coleridge, *Letters*, Vol. II, pp. 735-6). "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. His books *Biographia Literaria*, *Aids to Reflection*, and *Confessions of an Enquiring Spirit* had a profound effect on Julius Hare, J.F.D. Maurice, and John Sterling. Coleridge and Maurice may be said to be the founders of that section of the church known as the Broad Church or Latitudinarian party, which by 1853 had gained the allegiance of 3500 Anglican priests. According to D. C. Somervell, in his book *English Thought in the Nineteenth Century* (1929), 'The whole of the Broad Church school of the next generation, in all its varieties, is derivable from Coleridge'" (James Sightler, *Tabernacle Essays on Bible Translation*, 1992, p. 12).

(a) Coleridge exalted human reason as the foundation of Christian belief rather than Scripture.
(b) Coleridge rejected the divine inspiration of Scripture, saying, for example, that David's psalms were inspired in the same sense as Coleridge's own poems and rejected the doctrine that God gave David the words as "a superhuman ventriloquist" (E.S. Shaffer, *Kubla Khan and the Fall of Jerusalem*, p. 77).
(c) He spoke of "a Holy Spirit" rather than "the Holy Spirit" (H.N. Fairchild, *Religious Trends in English Poetry*, p. 319).
(d) He spoke of the virgin birth as "an excrescence of faith" which should be discarded (J.H. Rigg, *Modern Anglican Theology*, p. 309).
(e) He rejected the biblical doctrine of eternal suffering.
(f) He conjectured that Christ might "be the World as revealed to human knowledge--a kind of common sensorium, the idea of the whole that modifies all our thoughts" (quoted by Fairchild, *Religious Trends in English Poetry*, p. 325).

d. In America, Unitarianism arose in the late 18th century and spread in the early 19th.

(1) The first Unitarian church in America was King's Chapel in Boston, which had been the first Anglican congregation in America. In 1785, under the leadership of James Freeman, the church voted to adopt Unitarianism.

(2) William Bentley, pastor of East Church in Salem, Massachusetts, accepted Unitarianism through the influence of William Hazlitt, an associate of Joseph Priestley. Hazlitt came to America in 1784 and "remained in New England for several years distributing literature, preaching, and disputing with numerous orthodox ministers" (*The Diary of William Bentley*, cited by James Sightler, *Tabernacle Essays on Bible Translation*, p. 10). Bentley, an assistant to the

pastor, persuaded the congregation to overthrow the pastor and install himself in his place. He then led the church into Unitarianism. Several of Bentley's members "were captains of sailing ships and brought back theological works from Europe along with their cargoes" (Sightler, p. 10).

(3) Joseph Priestley moved to America in 1794 and wielded a significant influence on American churches, particularly in the Northeast.

(4) By 1800, one-third of the Congregational churches in Boston had become Unitarian. By 1810 "nearly every prominent Congregational pulpit in eastern Massachusetts was held by a preacher of Unitarian doctrine" (http://www.bibliomania.com/2/3/270/1820/21935/1/frameset.html).

(5) In 1805 Unitarians took control of Harvard College with the appointment of Henry Ware to the Chair of Divinity. The aforementioned James Freeman and William Bentley, who were graduates of Harvard, "played an important role in the movement of Harvard toward Unitarianism" (Sightler, p. 10). The divinity school was established at Harvard in 1816 and "became the centre of Unitarian thought."

(6) In 1819 influential Presbyterian pastor William Ellery Channing (1780-1842) publicly espoused Unitarianism in a sermon titled "Unitarian Christianity" (also called the "Baltimore Sermon"). Channing was minister of Federal Street Congregational Church in Boston, but his sermon was preached in the First Independent Church of Baltimore on the occasion of an ordination. Channing urged his listeners to keep their minds free from external authorities and to inquire more of "the oracle within."

(7) In 1825 the Unitarian congregations organized themselves into the American Unitarian Association, with its headquarters in Boston.

(8) In 1837 the Unitarian Horace Mann (1796-1859) was elected Secretary to the Massachusetts Board of Education and played a prominent role in the secularization of education in America. Mann falsely believed in the perfectibility of humanity and society through universal public education. He believed children in public schools should be taught the ethics of Christianity without its doctrines, which was a stepping stone to the complete divorce of public education from religion and morality.

(9) As in England, the American Unitarians became increasingly skeptical and anti-supernatural as the 19th century progressed. They preferred terms such as *transcendentalism* and *anti-supernaturalism*. In about 1819 William Channing "became the spokesman and the new leader of the Unitarians. In his sermons and

writings he enunciated three principles of the greatest importance: God is all-loving and all pervading; the presence of this God in all men makes them divine, and the true worship of God is good will to all men" (*Unitarianism and Transcendentalism*, http://lonestar.texas.net/~mseifert/unitarian.html).

(10) Some of them, such as Ralph Waldo Emerson (1803-82), formed a religious philosophy that attempted to synthesize pagan religions such as Hinduism, Confucianism, and Zoroastrianism, with Christianity.

(a) Emerson was the Unitarian pastor of Second Baptist Church in Boston and following the death of his first wife he began an intense study of the aforementioned religions, "not in order to identify the superior credentials of one religion over another, but in order to develop their own religious thoughts and practices" (Christopher Walton, *Unitarianism and Early American Interest in Hinduism*, 1999, http://www.philocrites.com/essays/hinduism.html).

(b) Emerson frequently quoted from Hindu writings such as the *Upanishads* and the *Bhagavata Purana*.

(c) In July 1842, Emerson wrote: "Each nation has its bible more or less pure; none has yet been willing or able in a wise and devout spirit to collate its own with those of other nations, and sinking the civil-historical and ritual portions to bring together the grand expressions of the moral sentiment in different ages and races, the rules for the guidance of life, the bursts of piety and of abandonment to the Invisible and Eternal;--a work inevitable sooner or later, and which we hope is to be done by religion and not by literature" (Emerson, *The Dial*, July 1842; quoted in R. K. Dhawan, *Henry David Thoreau, a Study in Indian Influence*, 1985, pp. 27-28; *The Dial* was a transcendentalist periodical that featured extracts from non-Christian religions).

(d) In his 1841 essay "The Over-Soul," Emerson wrote: "... within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal One. ... there is no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins" (Emerson, *The Over-Soul*). Thus, Emerson taught that man's soul is God and God is man's soul.

(e) In his message to the Phi Beta Kappa society at Harvard in 1837, entitled "The American Scholar," Emerson exhorted scholars to free themselves of tradition (such as the Bible) and to maintain a "self-trust."

(11) Another influential Unitarian in America was Henry David Thoreau (1817-1862), author of *On Walden Pond*, who said in his *Journal*, "I am a mystic, a transcendentalist, and a natural philosopher to boot." He denied the Fall and the New Birth and the Saviour and sought for "truth" instead through communion with nature, study of eclectic philosophies, and reflection.

(12) Another prominent Unitarian in America was the poet Henry Wadsworth Longfellow (1807-82).

(a) Henry's wife Fanny was a committed Unitarian and attended Bible classes given by William Channing's assistant, Ezra Stiles Gannett, in 1842-43.

(b) Henry was a professor of modern languages at Bowdoin College in Brunswick, Maine, which was a hotbed of Unitarianism and abolitionist thinking fueled by the liberal social gospel. Influential Unitarian Hezekiah Packard was a trustee of Bowdoin in the 1830s and 1840s. Packard's son Alpheus was a professor of Latin and Greek at Bowdoin from 1824-65. Harriet Beecher Stowe, author of *Uncle Tom's Cabin* (1852*)*, was the wife of a Bowdoin professor and wrote her book in her husband's office there. She is known as "the little woman who started the big war," as her book incited anger against the slavery states and provoked violent-prone hotheads on both side of the issue. Her brother Henry Ward Beecher was the liberal pastor of Plymouth Church in Brooklyn. During Beecher's career there, he opened his pulpit to Unitarians such as Ralph Waldo Emerson and Horace Greeley and even to agnostics such as Mark Twain. Henry Beecher "once argued that a Sharps rifle held a better argument than a Bible for persuading slaveholders--hence these rifles were nicknamed 'Beecher's Bibles' when used to combat the spread of slavery in the Kansas Territory before the American Civil War" (http://www.embassy.org.nz/encycl/u1encyc.htm). The Beechers were related to Julia Ward Howe, a Unitarian universalist and the author of the "The Battle Hymn of the Republic," which confused the coming of Christ with the armies of the North. She misidentified God's altar with "the watch-fires of a hundred circling camps" and falsely claimed that His gospel was "writ in burnish`d rows of steel." Julia Ward Howe delivered a pantheistic, universalistic message at the Parliament of the World's Religions at the 1893 entitled "What Is Religion?" (http://womenshistory.about.com/library/etext/bl_1893_pwr_howe.htm).

(c) Henry was later a professor at Harvard, another hotbed of Unitarianism.

(d) Henry's brother Samuel, a Unitarian minister, wrote his authorized biography in two volumes.

e. UNITARIANISM HAD A STRONG INFLUENCE ON MODERN TEXTUAL CRITICISM IN THE 19TH AND EARLY 20TH CENTURIES.

(1) The Unitarians loved the critical Greek text from the days of German modernist Johann Griesbach onward. Prominent Unitarian leader Joseph Priestly attempted to publish a new English version based on the Greek text of Griesbach, and the project was well advanced when the manuscript was destroyed in a fire in 1791. Priestly's successor, Thomas Belsham, continued to make this project his primary objective.

(2) When the Unitarian Book Society was formed, a major objective was the translation of a new English version based on the Griesbach critical text. Abandoning this plan, it published in 1808 an "improved" edition of the 1796 translation by William Newcome of Ireland "chiefly because it followed Griesbach's text" (Earl Wilbur, *A History of Unitarianism in Transylvania, England, and America*, 1952, p. 339; see also P. Marion Simms, *The Bible in America*, pp. 255-258). The complete title was "The New Testament, An improved version upon the basis of Archbishop Newcome's new translation with a corrected text and notes critical and explanatory." It was published in London by Richard Taylor & Co., in 1808, and in America by William Wells of Boston, in 1809. This publication "drew the fire of the orthodox by omitting as late interpolations several passages traditionally cited as pillars of Trinitarian doctrine," such as "God" in 1 Tim. 3:16 and the Trinitarian statement in 1 John 5:7.

(3) By 1857 the state church of Holland was deeply infiltrated by Unitarians and they revised the Dutch Bible on the basis of modern textual criticism. The following appeared in a Dutch Reformed paper in America: "The National Church of Holland, the descendant of the Old Reformed Church of Dort, has, it is true, still its old orthodox standards; but by additional regulations the Synod has deprived them of their binding power, in consequence of which Rationalism and Unitarianism have, in the course of the last fifty years, seized almost the whole of the clergy. The Synod recently by an official verdict virtually declared, that ministers who hold Unitarians views are legal office-bearers of the Church. OF HER 1500 MINISTERS, NOT MORE THAN A HUNDRED ARE KNOWN AS MAINTAINING EVANGELICAL TRUTH; AND THE SYNOD HAS RESOLVED TO PUBLISH A NEW TRANSLATION OF THE BIBLE, which (as the committee and TRANSLATORS CONSIST, ALMOST WITHOUT EXCEPTION, OF UNITARIANS) will doubtless favor their views--and thus the faith of the people, sustained by the old Dutch translation, one of the best in Europe, will be still further undermined" (quoted from Arthur Cleveland Coxe, *An Apology for the Common English Bible*, 1857, p. 18).

(4) In 1869 the American Unitarian Association of Boston published *The New Testament, translated from the Greek text of Tischendorf*, edited by George R. Noyes.

(5) Many of the prominent early textual critics were Unitarians, including Daniel Mace (1685-1753), Johann Wettstein (1693-1754), Alexander Geddes (1737-1802), Edward Harwood (1729-94), George Vance Smith (1816-1902), Ezra Abbot (1819-84), Joseph Henry Thayer (1828-1901), G. B. Winer, and Caspar Rene Gregory (1846-1917). Information on these men can be found in other

parts of this book.

(6) Consider the testimony of the American Standard Version translation committee upon the death of committee member Ezra Abbot on March 21, 1884. The following excerpt from a memorial resolution issued by the committee is clear evidence of this Unitarian's influence on the Revision work on both sides of the ocean: "Always one of the first in his place at the table, and one of the last to quit it, he [Ezra Abbot] brought with him thither the results of careful preparation. HIS SUGGESTIONS WERE SELDOM THE PROMPTINGS OF THE MOMENT. HENCE THEY ALWAYS COMMANDED CONSIDERATION; OFTEN SECURED INSTANT ADOPTION. ... BUT IT WAS IN QUESTIONS AFFECTING THE GREEK TEXT THAT DR. ABBOT'S EXCEPTIONAL GIFTS AND ATTAINMENTS WERE PRE-EMINENTLY HELPFUL. Several of his essays on debated passages, appended to the printed reports of our proceedings which were forwarded from time to time to the brethren in England, are among the most thorough discussions of the sort which are extant, won immediate respect for American scholarship in this department, and HAD NO SMALL INFLUENCE IN DETERMINING THAT FORM OF THE SACRED TEXT WHICH WILL ULTIMATELY, WE BELIEVE, FIND ACCEPTANCE WITH ALL CHRISTIAN SCHOLARS" (*Historical Account of the Work of the American Committee of Revision*, 1885, p. 68). Here is the plain admission that the critical Greek text owes much to Unitarians.

(7) It is important to note that Bible believers of that day did not accept the modern critical Greek text and many critiques were published to refute the theories of textual criticism. The eager acceptance of the critical text was limited in that day largely to theological modernists and Unitarians.

4. The time when modern textual criticism was devised was a time when COMMUNISM was rising.

a. In the late 1700s, Adam Smith transformed economics into an academic matter with his *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776). Smith's followers became increasingly radical as the years passed, "gravitating more and more toward socialism" and striving for state ownership of the economy.

b. Karl Marx and Friedrick Engels published the *Communist Manifesto* in London in January 1848. Socialist organizations began to proliferate across the world. "Marx took Hegel's idea of change through confrontation and accommodation and placed it in the material world. This gives us the basic communist idea of change through destruction and reorganization. Communism thrives on turmoil because, to their way of thinking, anything which upsets order is an aid in movement toward their

ultimate synthesis. In communism, the ruling class is the thesis, the working class the antithesis, and the ultimate synthesis will be a state controlled by the people living in complete equality. ... Many Christians have been amazed at the sympathy and comradeship liberal theologians feel for the godless communist movement. But it is not really surprising since they are both, in different areas of life, searching by the same methods for the same end" (Daniel J. Ebert, *Will Our Sons Defend the Faith*, 3rd edition, 1994, p. 36).

c. A month after the publication of the *Communist Manifesto* the French revolution broke out in all of its socialistic fury. In fact, in 1848 over 50 violent attempts took place to topple established governments (James Webb, *The Occult Underground*, 1974, p. 7).

d. In 1884 the Fabian Society was formed by a group of British socialists. Textual critics Westcott and Hort were both involved with this type of activity. Hort wrote of a "deep hatred of democracy in all its forms" and had no objection "to a limit being placed by the State upon the amount of property which any one person may possess." He viewed the co-operative principle to be "better and mightier than the competitive principle." Foreshadowing the long history of anti-Americanism on the part of socialists and communists, Hort said, "... the American empire is a standing menace to the whole civilization of Europe ... it cannot be wrong to desire and pray from the bottom of one's heart that the American Union may be shivered to pieces."

e. By 1917, communist revolutionaries had gained control of the Russian Empire and were well on their way to dominating and brutalizing a large portion of the world.

5. The time when modern textual criticism was devised was a time when EVOLUTION was developing.

a. An evolutionary concept of geology began to be promoted in the 1830s by Charles Lyell.

b. Charles Darwin's (1809-1882) *The Origin of the Species*, in 1859, applied evolution to the creatures in the world. In the 1871 sequel, *The Descent of Man*, Darwin was even more openly agnostic in relation to the God of the Bible. As we have seen, the church of which Darwin was a member had developed Unitarian tendencies beginning with the appointment of Job Orton as minister in 1741. Karl Marx declared that Darwinism was the biological basis for communism.

c. Thomas Huxley (1825-1893) joined his voice with Darwin in mocking biblical creation with *Zoological Evidences as to Man's Place in Nature* (1863) and *The Physical Basis of Life* (1868). It was Huxley who coined the term "agnostic" to

describe the state of not knowing whether there is a God.

d. Great numbers of Anglicans looked with various degrees of favor upon the new thinking, including the Archbishop of Canterbury, Frederic Temple. Textual critics Westcott and Hort both were sympathetic to evolutionary thought. One of Anglicanism's crown jewel universities, Cambridge, conferred an honorary doctorate upon Darwin.

e. When Charles Darwin died in 1882, he was honored by the Church of England by being buried in Westminster Abbey. The general committee members for his memorial fund included the archbishops of Canterbury and York and the bishop of London. The tomb is located only a few meters from the entrance to the Jerusalem Chamber, where Westcott and Hort had foisted their critical Greek New Testament upon the translation committee in the years just preceding Darwin's death.

6. The time when modern textual criticism was devised was an hour when HUMANISTIC PSYCHOLOGY was developing.

a. In 1855 Alexander Bain published the first psychological textbook, *The Senses and the Intellect.*

b. In 1879 Wilhelm Wundt established the first psychological laboratory at the University of Leipzig in Germany and Lightner Witmer used the term "clinical psychology" for the first time.

c. In 1881 Max Friedrich became the recipient of first doctoral degree in experimental psychology.

d. In 1883 the first laboratory of psychology in America was established at Johns Hopkins University.

e. 1884 John Dewey published *The New Psychology.*

f. In 1885 the first laboratory of psychology in Italy was established at the University of Rome.

g. In 1889 the first International Congress of Psychology was held.

h. In 1892 the American Psychological Association was founded.

i. In 1895 Josef Breuer and Sigmund Freud published *Studies on Hysteria.* Freud named his system "psychoanalysis" and opened the door for the sexual revolution of the 20th century, teaching that when man acts upon his innate desires it is not sinful but natural. Freud once stated, "The only unnatural sexual behavior is none at all."

Psychology almost destroyed the biblical concept of personal accountability, resulting in incalculable harm to Western society.

7. The time when modern textual criticism was devised was an hour when heretical Christian CULTS were blossoming.

a. **MORMONISM**

(1) Joseph Smith published *The Book of Mormon* in March 1830. This contained an alleged revelation from ancient "golden plates" that an angel named Moroni had shown to Smith and that he had allegedly translated with a pair of mystical glasses.

(2) On April 6, 1830, Joseph Smith and five other men established the Church of Jesus Christ of Latter-day Saints (Mormon).

(3) Smith taught that God is an exalted man and that men can become gods; that Adam was God who came from heaven with one of his heavenly wives; that Jesus and Satan are spirit brothers; that Jesus became God through obedience; that Jesus married and had children. Smith taught salvation by works; that there are three different heavens; and that only Mormons go to the highest heaven.

(4) In spite of its strange doctrines and dubious history, the Mormon Church grew quickly; and following the death of Joseph Smith in 1844, it established its headquarters in Salt Lake City, Utah, and spread throughout the world under the direction of Brigham Young.

b. **SEVENTH-DAY ADVENTISM**

(1) According to a prophecy by a man named William Miller, Christ was supposed to return to earth in October 1844.

(2) When this did not happen, a 17-year-old girl named Ellen Harmon prophesied that God was raising up a special people to preach in the last days about sabbath keeping. She claimed that Christ had entered the holy of holies in Heaven in October 1844 and begun an "investigative judgment" of the records of professing believers, to determine if they would be saved or lost.

(3) Ellen Harmon married James White in August 1846 and they became the leaders of the new movement, calling themselves Seventh-day Adventists. Ellen White, who was accepted as a prophetess of God, claimed to have received 2,000 visions and dreams between 1844 and 1915. These were published in fifty-four

books.

(4) Ellen White taught that Sunday worship is the mark of the antichrist and that God requires Christians to keep the sabbath. She taught the false doctrine of soul sleep, that the dead remain unconscious in the grave until the resurrection. She taught the false doctrine of annihilation, that the unsaved will be burned up and will not suffer eternal punishment in the lake of fire.

c. **JEHOVAH'S WITNESS**

(1) In 1876 Charles Taze Russell (1852-1916) began publication of *Zion's Watchtower*. In 1884 he organized the Zion's Watch Tower Tract Society, the forerunner to the Jehovah's Witnesses.

(2) He gave many prophecies about the coming of Christ, but even though the prophecies turned out to be false he had a large following.

(3) The Jehovah's Witnesses deny the Trinity, claiming that God's only name is Jehovah and that Jesus is a created being. They claim that Jesus was Michael the Archangel before he came to earth. They deny that Jesus rose from the dead bodily. According to the Jehovah's Witnesses, salvation is by faith plus works. The Jehovah's Witnesses also deny eternal punishment in hell. According to Jehovah's Witness theology, only a few believers go to Heaven.

(4) Prior to the publication of their own English translation in 1961, the Jehovah's Witnesses adopted the American Standard Version. It is a simple matter to find the reason for this. The Unitarians associated with the ASV project, such as Ezra Abbot and J. Henry Thayer (who was secretary of the New Testament Committee), held the same view of Christ as the Jehovah's Witnesses. And the critical Greek text underlying the ASV weakened key passages touching Christ's deity. A footnote at John 9:38, where the man worshipped Christ, says, "The Greek word denotes an act of reverence, whether paid to a creature (AS HERE) or to the Creator..." This is from an edition of the American Standard Version printed by the Watchtower Bible and Tract Society in about 1929. The Jehovah's Witnesses also publish the Westcott-Hort Greek New Testament.

d. **SPIRITUALISM**

(1) In 1848 Kate and Margaret Fox claimed the ability to communicate with the dead, "beginning a spiritualist séance craze in America." By 1861 there were an estimated 100 mediums in New York City alone. Séances were also in vogue in England and Europe. By the 1860s there were four successful periodicals dedicated to spiritualism in England.

(2) In 1861 President Lincoln attended spiritualist séances in Georgetown and received advice from the famous medium Nettie Colburn Maynard in the White House.

e. **CHRISTIAN SCIENCE**

(1) In 1875 Mary Baker Eddy (1821-1910) published *Science and Health* and in 1883 she published its sequel, *Key to the Scriptures*. These were merged into her textbook *Science and Health with Key to the Scriptures*, which she claimed was a revelation from God.

(2) In 1879 she founded The Church of Christ, Scientist, and it grew quickly until the first quarter of the 20th century. By the 1930s, it was estimated that the membership was 350,000 and that branches had extended to 50 countries.

(3) Chronically ill, Mary Baker Eddy was powerfully influenced by mental healer Phineas P. Quimby (1802-1866). Quimby believed that illness and disease could be cured through positive thoughts. Mary Baker Eddy claimed that Quimby cured her. After his death in 1866 she even claimed that she was visited by his ghost.

(4) Mary Baker Eddy took Quimby's teaching a step further by claiming that sickness and death are not real. Instead of doctors and medicine, Christian Scientists use "Practitioners." These are people trained in Christian Science teaching who help the sick person see through the "false reality of illness."

(5) Mary Baker Eddy's "Scientific Statement of Being" is read every week in every Christian Science congregation. "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."

(6) Christian Science denies the fall of man, the incarnation and blood atonement of Jesus Christ, the bodily resurrection, the Trinity, Hell, and many other cardinal doctrines of the Christian faith. Christian Science claims that the Bible is full of mistakes and that it cannot be understood properly apart from Mary Baker Eddy's *Science and Health with Key to the Scriptures.*

f. **THEOSOPHY**

(1) Some highlights of the Theosophical movement in the 19th century were as follows:

(a) The Theosophical Society was founded in New York City in November 1875 by Helena Petrovna Blavatsky (1831-1891), Henry S. Olcott, and William Q. Judge. Blavatsky has been called "the mother of the New Age."
(b) Her first major work, *Isis Unveiled*, was published in 1877. Isis was an ancient pagan goddess.
(c) The *Theosophist* magazine was launched in 1879.
(d) In 1885 Blavatsky was forced to leave India "having been accused of faking materializations of teachings from her Masters."
(e) Blavatsky's magazine *Lucifer* was established in 1887.
(f) Blavatsky's 1,500-page *The Secret Doctrine*, called her "master work," was published in 1888.
(g) During Blavatsky's lifetime, Theosophy spread to America, India, Sri Lanka, England, and elsewhere.

(2) Theosophy means "divine wisdom."

(a) It is an amalgamation of ancient pagan philosophy and Eastern religion that Blavatsky picked up on her travels to India, Tibet, Egypt, and elsewhere. She said, "The chief aim of the...Theosophical Society [is] to reconcile all religions, sects and nations under a common system of ethics, based on eternal verities."
(b) Blavatsky taught that man is God. "We assert that the divine spark in man being one and identical in its essence with the Universal Spirit, our 'spiritual Self' is practically omniscient, but that it cannot manifest its knowledge owing to the impediments of matter" (Blavatsky). Unitarians such as Ralph Waldo Emerson believed the same thing. Emerson called this the "Oversoul," the unity of all human souls into God.
(c) Blavatsky believed in karma, reincarnation, and other things that she picked up from Eastern religions.
(d) One of the goals of Theosophy is to "form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color."

g. **UNITY SCHOOL OF CHRISTIANITY**

(1) This movement was founded by Charles and Myrtle Fillmore in 1889 and originally was called Modern Thought. The Fillmores studied Spiritualism, Hinduism, Buddhism, Christian Science, New Thought, Rosicrucianism, Theosophy, and other religions and philosophies, amalgamating these into their own cult.

(2) In 1895 the name was changed to Unity and since 1914 it has been known as the Unity School of Christianity.

8. The time when modern textual criticism was devised was a time when FEMINISM was rising.

a. In 1853 Antoinette Brown became the first women formally ordained as a minister in the United States.

b. In 1895 Elizabeth Stanton's *Woman's Bible* repudiated the Scripture's teaching on the woman's position in the created order.

9. The time when modern textual criticism was devised was a time when ROMAN CATHOLICISM was making new advances.

a. In 1854 Pope Pius IX proclaimed the Dogma of Immaculate Conception, teaching that Mary was born sinless.

b. In 1870 Pope Pius IX summoned the first Vatican Council, which decreed that the Pope is infallible when he speaks *ex cathedra* ("from the throne"), referring to the blasphemous Roman claim that the Pope is a spiritual ruler who has the authority to define doctrine.

c. Romanism was sweeping through England on the back of THE OXFORD MOVEMENT (so called because its leaders were associated with Oxford University) in the 19th century.

(1) The beginning of the Oxford Movement is dated July 14, 1833, with a sermon preached by John Keble at St. Mary the Virgin Church, the university church at Oxford.

(2) John Keble, Richard Hurrell Froude, and John Henry Newman began writing *Tracts for These Times* in 1833 to promote a Catholicized Anglicanism. Thus the movement was also named *TRACTARIANISM*.

(3) John Newman (1801-90) was Vicar of St. Mary the Virgin Church from 1828-43.

(a) It is said that "undergraduates flocked to his sermons." The poet Matthew Arnold described it 40 years later: "Who could resist the charm of that spiritual apparition, gliding in the dim afternoon light through the aisles of St. Mary's, rising into the pulpit, and then, in the most entrancing of voices breaking the silence with words and thoughts which were a religious movement, subtle, sweet, mournful?" (*The University Church of St. Mary the Virgin*, A Pitkin Guide, 1992, p. 5). What Arnold did not say is that "the

charm" of Newman's preaching was its tantalizing heresy.
(b) Newman eventually joined the Catholic Church and became a Cardinal.

(4) The sentiment and goal of the Oxford Movement is evident from the following quotes from influential papers of those times:

(a) A voice for the Tractarian Movement, the *Union Review*, stated: "The work going on in England is an earnest and carefully organized attempt on the part of a rapidly increasing body of priests and laymen, to bring our Church and country up to the full standard of Catholic faith and practice, and EVENTUALLY TO PLEAD FOR HER UNION WITH [ROME]" (*Union Review*, 1867, p. 412).
(b) Another organ for this movement said: "Justification by faith, the most immoral of Protestant dogmas, has run its tether, and happily died of self-strangulation" (*Church News*, Nov. 1867).

(5) Edward Bouverie Pusey joined the movement in 1841 and was so influential that its followers were called Puseyites.

(6) Though the movement was resisted by many within the Church of England, its influence was widespread.

(a) Several hundred Anglican clergy had joined the Roman Catholic Church by 1845, and a large number of those who remained were "Anglo-Catholics."
(b) In 1840 there were not 500 Roman priests in England; by 1890 there were 2,600 (H.G. Guinness, *Romanism and the Reformation*, 1891, pp. 2-3).
(c) In 1840 there were only 16 Catholic convents; by 1890 there were over 400 convents with more than 15,000 nuns (Guinness).
(d) In 1840 there were only two colleges in England for training Catholic priests; by 1890 there were 29 (Guinness).

(7) Consider the testimony of historian J.A. Froude, who wrote in great detail of the wretched spiritual climate in Britain in the latter half of the nineteenth century. Froude's father was an Anglican parish minister, and an older brother, Richard Hurrell Froude, joined the Oxford Movement and wrote one of the *Tracts for these Times* which popularized the movement. Thus J.A. Froude was in a position to have first-hand information about the religious situation in England at that hour. He testified that the twin evils of Rationalism and Romanism had devastated the Church of England. "Now, while one set of men were bringing back medievalism, science and criticism were assailing with impunity the authority of the Bible; miracles were declared impossible; even Theism itself was treated as an open question. ... Both these movements [Romanism and

Rationalism or modernism] began within a short distance of one another, and were evidently connected. ... there is scarcely a clergyman in the country who does not carry upon him in one form or other the marks of the Tractarian movement. ... The Church of England has not only admitted Catholic doctrine but has rushed into it with extraordinary enthusiasm" (Froude, *Short Studies about Great Subjects*, 1883, pp. 163, 164, 218).

(8) In the context of the Romanizing influences which were sweeping through nineteenth-century Britain, we do not believe it is unimportant to note that many of the readings preferred by Westcott and Hort and the revisers of 1881 were those that had appeared in Catholic Bibles for centuries and that had previously been condemned as corrupt by Protestants. After a careful examination of all of the various readings introduced by the Westcott-Hort text, Andrew Edgar (who worked on the revision committee) testified: "IT IS CERTAINLY A REMARKABLE CIRCUMSTANCE THAT SO MANY OF THE CATHOLIC READINGS IN THE NEW TESTAMENT, WHICH IN REFORMATION AND EARLY POST-REFORMATION TIMES WERE DENOUNCED BY PROTESTANTS AS CORRUPTIONS OF THE PURE TEXT OF GOD'S WORD, SHOULD NOW, IN THE LAST QUARTER OF THE NINETEENTH CENTURY, BE ADOPTED BY THE REVISERS OF OUR TIME-HONOURED ENGLISH BIBLES. ... We have seen that in a large number of cases in which the revisers have departed from the text believed to underlie the authorised version of the New Testament they have adopted readings that Catholics have all along maintained to be the true letter of Scripture" (Edgar, *The Bibles of England*, 1889, pp. 347, 70, 76). Edgar, while finding this fact interesting enough to note in his book, didn't see a serious problem with it. We do. One of those "Catholic readings" was the omission of "God" in 1 Timothy 3:16.

The previous information is only the "tip of the iceberg." We have merely touched on a few of the high points of the apostasy of the 18th and 19th centuries, in the midst of which the unscriptural theories of modern textual criticism were developed.

A TIMELINE OF 20TH CENTURY APOSTASY

Having looked at the late 18th and the 19th centuries and seen the apostasy that swept into Christian churches in the same era that produced modern textual criticism, we will now show a timeline of 20th century apostasy to document what has happened within Christianity at large as the modern critical texts and modern English versions have become dominate. We will begin at the very end of the 19th century after the publication of the English Revised Version and the Westcott-Hort Greek New Testament and move through the 20th. We will see that the unbelief

that had begun as a stream in the late 18th century and had become a river in the 19th century became "a veritable ocean of unbelief" in the 20th. Like ivy, the modernism that had *slept* in the late 18th century and *crept* in the 19th, *leapt* in the 20th.

1900 -- As a predecessor of the Pentecostal movement, John Alexander Dowie proclaimed that he was "Elijah the Restorer" who was to precede the Lord's coming and that he was the first apostle of the renewed end time church. Dowie established Zion City north of Chicago, "where doctors, drugs, and devils were not allowed." His own daughter died of serious burns when he refused medical assistance.

1901 -- The modern tongues movement was launched when on New Years day Agnes Ozman, a student at Charles Parham's Bethel Bible School in Topeka, Kansas, allegedly began to speak in a language she had never learned.

1904 -- Sigmund Freud published his *Psychopathology of Everyday Life*, launching the movement of psychoanalysis that has brought such untold moral, spiritual, and psychological injury to modern society and that has permeated Christianity since the latter half of the century.

1906 -- The strange and unscriptural "Azusa Street Revival," with its gibberish "tongues," false promise of healing, and women preachers, began in Los Angeles, inaugurating the Pentecostal movement.

--------- Albert Schweitzer published *The Quest for the Historical Jesus*, claiming that Jesus was not the supernatural Messiah, the eternal Son of God, but a mere man who, thinking that the destruction of the world was imminent, attempted to usher it in by his death.

1907 -- Walter Rauschenbusch published *Christianity and the Social Crisis*, popularizing the unscriptural Social Gospel. Other influential names in the Social Gospel movement were Washington Gladden and Charles Sheldon, author of *In His Footsteps*.

1908 -- The Federal Council of Churches in America was founded to promote ecumenical unity and liberal social and political causes.

1910 -- Adolf Harnack's *What Is Christianity* appeared in an English translation, preaching the Fatherhood of God. The lectures were first delivered in German at the University of Berlin during the winter-term 1899-1900.

1913 -- Ferdinand de Saussure's *Course in General Linguistics* was published posthumously, marking the birth of modern linguistics, denying God and the absolute nature of language. According to Saussure, the meaning of language is not something to be recovered in an absolute sense but something each person creates for himself. Fifty years later, in his book *Toward a Science of Translating*, Eugene Nida acknowledged Saussure's influence on his own theories of dynamic equivalency.

1915 -- The newly formed Assemblies of God, the largest Pentecostal denomination, was rent asunder during its first two years of existence (1914-1916) by a Unitarian controversy. The "Oneness" Pentecostals separated and formed various Unitarian

groups that have remained a prominent and influential part of Pentecostalism. One of these is the United Pentecostal Church. Oneness theology alleges that there are not three Persons of the Godhead, only three manifestations of one Person, Jesus. Thus, it is also called "Jesus Only."

1917 -- Francis Pieper, a conservative German Lutheran theologian, wrote: "During one period of the Arian controversy it was said that the world had become Arian. Today it can be said that the so-called Protestant world has become Unitarian" (Francis Pieper, *Christian Dogmatics*, I, p. 421, translated from the German of 1917). This is an interesting statement in light of the Unitarian influence within modern textual criticism and the wholesale modification of Trinitarian passages such as 1 Timothy 3:16 and 1 John 5:7 in modern texts and versions.

1918 -- Harry Emerson Fosdick (1868-1969), pastor of the influential Riverside Church in New York City, published *The Manhood of the Master*, denying that Jesus Christ is God.

1919 -- Walter Rauschenbusch published *A Theology for the Social Gospel*, which exchanged the Great Commission of world evangelism for the goal of transforming society and thus building the kingdom of God on earth.

--------- Karl Barth (1886-1968) published the first part of his commentary on Romans. Barth, Emil Brunner (1889-1965), and Reinhold Niebuhr (1893-1971) were the fathers of neo-orthodoxy, which hides its unbelief under orthodox theological terms that are given a heretical meaning through obscure language (e.g., speaking of the "bodily resurrection" of Christ or the "second coming" or "the inspiration of Scripture" but not believing these doctrines in a traditional sense). According to neo -orthodoxy, the Bible is not itself the objective and infallible Word of God but merely becomes the Word of God as it is experienced existentially.

1921 -- Rudolf Bultmann (1884-1976) published *The History of the Synoptic Tradition*, a first step toward his attempt to "demythologize" the New Testament. In another book, *Jesus and the Word*, Bultmann claimed, "We can now know almost nothing about the life and personality of Jesus."

--------- Carl Jung (1875-1961) published *Psychological Types: or the Psychology of Individuation*. Jung delved deeply into Eastern religions, Gnosticism, mythology, astrology, and occultism and prepared the way for the New Age movement. He attended séances and acquired a spirit guide named Philemon. He had a vast influence on Christianity, philosophy, and the arts. "The moral relativism that released upon us the sexual revolution is rooted in an outlook of which [Jung] is the most brilliant contemporary expositor" (Merill Berger). "Jung's direct and indirect impact on mainstream Christianity--and thus on Western culture--has been incalculable. It is no exaggeration to say that the theological positions of most mainstream denominations in their approach to pastoral care, as well as in their doctrines and liturgy--have become more or less identical with Jung's psychological/symbolic theology" (Jeffrey Satinover, *Homosexuality and the Politics of Truth*, p. 240.

1924 -- The Methodist Episcopal Church approved the ordination of female pastors.

1925 -- The Scopes "Monkey" Trial was held in Dayton, Tennessee, and Bible-believing Christians were made a laughing stock by the mainstream news media.

--------- Alfred Whitehead (1861-1947) published *Science and the Modern World*; Whitehead was the prominent voice of "process theology," which taught that God is not the omnipotent God of the Bible but is himself subject to the process of change "carried out by the agents of free will; God cannot force anything to happen, but rather only influence the exercise of this universal free will by offering possibilities; because God contains a changing universe, God is changeable (that is to say, God is affected by the actions that take place in the universe) over the course of time." Other proponents of process theology are Charles Hartshorne (1897-2000), John B. Cobb, and David Ray Griffin.

1926 -- After a debate lasting almost five hours, the Northern Baptist Convention voted by a margin of about three to one *not* to evict Riverside Church of New York City from its membership for the rank modernism of Pastor Harry Emerson Fosdick.

1927 -- In *The Christlike God*, Methodist Bishop Francis McConnell of New York, denied the deity of Jesus Christ. McConnell said, "Is not this tendency to deify Jesus more heathen than Christian?"

1928 -- In *Christ and the Roundtable*, Methodist missionary E. Stanley Jones wrote, "If verbal infallibility is insisted upon, then the certainty is very precarious" (p. 257).

1929 -- Princeton Theological Seminary, which had become permeated with theological modernism, witnessed an exodus of conservative Presbyterians who formed Westminster Theological Seminary.

1930 -- The Presbyterian Church in America approved the ordination of women as elders.

1931 -- Henry Sloane Coffin, President-Emeritus of Union Seminary and former moderator of the Presbyterian Church, wrote: "Certain ... hymns still perpetuate the theory that God pardons sinners because Christ purchased that pardon by His obedience and suffering. ... There is no cleansing blood which can wipe out the record of what has been. ... The Cross of Christ is not a means of procuring forgiveness" (Coffin, *The Meaning of the Cross*, pp. 118-121).

1932 -- The Northern Baptist Convention was so infiltrated with theological modernism that a small group of men departed and formed the General Association of Regular Baptist Churches (GARBC).

1934 -- William Temple, who would become Archbishop of Canterbury, said, "... an atheist who lives by love is saved by his faith in the God whose existence (under that name) he denies" (Temple, *Nature, Man and God*, p. 416).

1935 -- George A. Buttrick, Presbyterian pastor who would become president of the Federal Council in 1940, wrote: "Literal infallibility of Scripture is a fortress impossible to defend. ... Probably few people who claim to 'believe every word of the Bible' really mean it. That avowal held to its last logic would risk a trip to the insane asylum" (Buttrick, *Christian Fact and Modern Doubt*, p. 162).

--------- Emil Brunner published *Unser Glaube* (*Our Faith*), in which he likened voice of God in the Bible to the voice of a speaker in a wax recording. As the speaker's voice can be recognized even though the recording is scratchy and otherwise imperfect, God's voice can be recognized though the Bible is (allegedly) filled with error and myth.

1936 -- The Presbyterian Church in America was so permeated with theological modernism that a small group of conservatives departed and founded the Orthodox Presbyterian Church.

1937 -- The *New York Times* for March 19 featured Pierre Teilhard de Chardin (1881-1955) as the Jesuit priest who believed that man descended from monkeys. Teilhard did that and more. He attempted to integrate religion with science and applied evolution to human history, envisioning humanity heading toward an "Omega point" of peace and unity. He believed that humanity would evolve the "noosphere" or planetary communication network.

1943 -- Pius XII, in his *Divino Afflante Spiritu*, became the first Pope to endorse the use of the "scientific criticism" of Scripture.

1944 -- Youth for Christ evangelist Billy Graham met the famous Roman Catholic leader Fulton Sheen on a train, and Graham recalled later: "We talked about our ministries and our common commitment to evangelism, and I told him how grateful I was for his ministry and his focus on Christ. … We talked further and we prayed; and by the time he left, I felt as if I had known him all my life" (Graham, *Just As I Am*, p. 692). Sheen's hope for heaven was in Mary, by his own testimony.

--------- Pentecostal evangelist Smith Wigglesworth paved the way for the Word-Faith movement when he stated: "What you say will come to pass. Speak the word and the bound shall be free, the sick shall be healed" (Wigglesworth, "Power from on High," *Pentecostal Evangel*, May 27, 1944).

--------- G. Bromley Oxnam, Methodist bishop and one of the first presidents of the World Council of Churches, called the God of the Old Testament a "Dirty Bully" in his book *Preaching in a Revolutionary Age*. Oxnam wrote: "Hugh Walpole, in Wintersmoore, tells of a father and son at Church. The aged rector read from the Old Testament, and the boy learned of the terrible God who sent plagues upon the people and created fiery serpents to assault them. That night, when the father passed the boy's bedroom, the boy called him, put his arms around his father's neck, and, drawing him close, said, 'Father, you hate Jehovah. So do I. I loathe Him, dirty bully!' We have long since rejected a conception of reconciliation associated historically with an ideal of Deity that is loathsome. God, for us, cannot be thought of an angry, awful, avenging Being who because of Adam's sin must have his Shylockian pound of flesh. No wonder the honest boy in justifiable repugnance could say, 'Dirty Bully'" (p. 79).

1945 -- Harry Emerson Fosdick, in a letter written in January 1945 to an inquiring individual from Peru, Indiana, said, "Of course I do not believe in the virgin birth or in that old-fashioned substitutionary doctrine of the atonement, and I know of no

intelligent person who does" (*The Christian Beacon*, January 3, 1957). Fosdick would become the featured radio speaker for the Federal Council of Churches in America (the forerunner to the National Council of Churches) after its formation in 1950,

1946 -- The Northern Baptist Convention held its annual meeting at Fountain Street Baptist Church in Grand Rapids, Michigan. The host pastor, Duncan Littlefair, had made the following statements in his published sermons: "God may be identified as a piece of this world's stuff ... God is a part of a great whole and as such is constantly being broken and destroyed and frustrated. ... I must say that God is not eternal. ... There is no reason whatever from the nature of God to assume that God is the strongest or the biggest in the universe or that he can exercise his 'will' at will. ... On the basis of our study and approach we must say that God is not omniscient and cannot 'know' in any normal sense of the term for he is not a person. ... Jesus is not and cannot be God."

1948 -- The newly established World Council of Churches adopted a confession of faith weak enough to provide practically any heresy a comfortable home and was soon preaching universalism and participating in syncretistic worship activities with pagan religions.

--------- Harold Ockenga coined the term "Neo-evangelicalism" and announced that his generation had "repudiated separatism" and intended to put a more positive, intellectual face on Christianity. Looking back on this 38 years later, Ockenga said, "The ringing call for a repudiation of separatism and the summons to social involvement received a hearty response from many evangelicals" (Ockenga's foreword to Harold Lindsell's *The Battle for the Bible*, 1986).

--------- In his book *Mahatma Gandhi: An Interpretation*, Methodist missionary E. Stanley Jones testified that he went to India to convert the heathen, but in the end the heathen conquered him; he became an idolizer of Gandhi and a promoter of pacifism.

1949 -- Oral Roberts' magazine *Healing Waters* described the visit of William Branham to a Roberts' healing crusade in Tampa, Florida, noting: "Both felt the healing power in their hands. Brother Branham in his left through vibrations, Brother Roberts in his right with power to detect the presence, names and numbers of demons."

--------- The Cursillo movement, which began this year in Spain, would become instrumental in bringing Roman Catholics and other sacramentalists (such as Anglicans) into the charismatic movement. Cursillo consists of religious retreats that seek to "deepen the faith" of those who have been baptized as infants, but there is no renunciation of baptismal regeneration and other heretical doctrines and practices and no scriptural preaching of the new birth. The movement spread to Latin America in the 1950s and from there to the United States.

1950 -- The Billy Graham Evangelistic Association (BGEA) was formed and Harold Ockenga would become one of the directors. That same year Roman Catholic Cardinal Cushing promoted Graham with the words "BRAVO BILLY" splashed on

the cover of his magazine, making news all across the country, and leading the evangelist to say: "That was my first real coming to grips with the whole Protestant/ Catholic situation. I began to realize that there were Christians everywhere. They might be called modernists, Catholics, or whatever, but they were Christians" (*Bookstore Journal*, Nov. 1991).

--------- The theologically liberal, Communist-infiltrated Federal Council of Churches in America (later renamed the National Council of Churches) was formed.

--------- On October 7 the Vatican approved Mother Teresa's Order of the Missionaries of Charity, and two years later she opened Nirmal Hriday, her now-famous home for dying destitutes in Calcutta. In spite of her commitment to Rome's false sacramental gospel, her firm belief that the wafer of the Mass is the very Christ Himself, and her universalism, Mother Teresa became an icon of the ecumenical movement and was praised by practically every influential evangelical leader.

1951 -- Paul Tillich (1886-1965) began the publication of his *Systematic Theology*, teaching through obscure and difficult language a philosophical Christianity, that theology is never dogmatic but always in process, that God, the "Ground of Being," can be known only through myths. "At best Tillich was a pantheist, but his thought borders on atheism."

--------- Influential theologian Nels Ferre wrote: "As a matter of fact, the reference in John to the claim by the Jews to the effect that they were not born in adultery, could give external credence to a Nazi claim that Jesus was German. Mary, we remember, was found pregnant before her engagement to mild Joseph. Nazareth was hard by a Roman garrison where the soldiers were German mercenaries. Jesus is also reported throughout a continuous part of the history of art, it is claimed, to have been blond. This is supposedly unnatural for the Mediterranean countries where this same tradition started and was continued. Hence Jesus must have been the child of a German soldier!" (Ferre, *The Christian Understanding of God*, p. 191).

--------- The Full Gospel Business Men's Fellowship International was founded by Demos Shakarian. It would become a major catalyst to the charismatic-ecumenical movement by de-emphasizing doctrine and stressing shared religious experiences. Eventually a high percentage of its members would be Roman Catholic.

1952 -- Billy Graham told reporter William McElwain of the *Pittsburgh Sun-Telegraph* (Sept. 6, 1952), "Many of the people who have reached a decision for Christ at our meetings have joined the Catholic church and we have received commendations from Catholic publications for the revived interest in their church following one of our campaigns. After all, one of our prime purposes is to help the churches in a community."

1953 -- Billy Graham "locked himself into a room in New York City for an entire day" with theological modernists Jesse Bader and John Sutherland Bonnell, that he might ask them questions and receive their counsel. In an article in *Look* magazine the next year (March 23, 1954), Bonnell testified that he *and most other Presbyterian ministers* did not believe in the virgin birth and the bodily resurrection of Christ, the

inspiration of Scripture, a literal heaven and hell, and other doctrines.

1954 -- The rock & roll era was born when Sun Records in Memphis recorded Elvis Presley's single "That's All Right, Mama." From its inception, rock music has promoted rebellion against the morality of the Bible. Fifties rock literally changed the character of Western society and laid the groundwork for the dramatic spiritual and moral revolution that has followed. It also paved the way for "rock & roll Christianity" at the end of the 20th century.

1955 -- Bishop James Pike of the Episcopal Church in America said, "I have abandoned ship on the doctrine of the Trinity. I have jettisoned the doctrine of the virgin birth of Jesus Christ" (*Christian Beacon*, March 17, 1955).

1956 -- *Christianity Today* magazine was formed by Billy Graham, with Carl Henry as its first editor-in-chief. This would be the premier voice of positive-emphasis, non-judgmental, non-separatist, intellectually respectable, New Evangelical Christianity.

1957 -- Billy Graham's evangelistic crusade in New York City was sponsored by the liberal Protestant Council and featured prominent theological modernists. Here Graham began his life-long practice of praising rank modernists, when he spent about 10 minutes eulogizing Jesse Baird, a well-known liberal and apostate, calling him a great servant of Christ. This crusade was the catalyst for Graham's break with fundamentalists such as Bob Jones, Sr. and John R. Rice of the *Sword of the Lord*.

--------- Methodist Leslie Weatherhead, who denied the blood atonement of Christ, said, "Graham is helping to fill our churches. We can teach people theology when we have got someone to teach" (*Leslie Weatherhead: A Personal Portrait*, 1975, p. 199).

--------- At his San Francisco Crusade, Billy Graham honored modernist Bishop James Pike by having him sit on the platform and lead in prayer and by speaking at Pike's Grace Cathedral. Graham honored Pike again at his 1960 Detroit Crusade.

1958 -- An official follow up of Graham's San Francisco Crusade reported that of the roughly 1,300 Catholics who came forward, "practically all remained Catholic, continued to pray to Mary, go to mass, and confess to a priest" (*Oakland Tribune*, Wed., Dec. 17, 1958). The chairman of this crusade was Methodist Bishop Gerald Kennedy, who denied practically every doctrine of the Christian faith and who had endorsed Nels Ferre's blasphemous 1953 book *The Sun and the Umbrella*.

--------- When the United Church of Christ was formed in America by a merger of Congregationalists with the Evangelical and Reformed Church, it adopted a Unitarian statement of faith.

1961 -- Michael Ramsey, Archbishop of Canterbury, said, "Heaven is not a place for Christians only ... I expect to see some present-day atheists there" (*The Daily Mail*, Oct. 2, 1961).

--------- The Unitarians in America merged with the Universalists to become the Unitarian Universalism Association, uniting in one conglomerate of unbelief and atheism, rejecting the Bible and the God of the Bible while accepting practically any religious philosophy or deity apart from the Bible.

1962 -- In October the Vatican II Council, opened by Pope John XXIII, began its three-

year process, which would bring sweeping changes into the Roman Catholic Church and launch it into the forefront of the ecumenical movement.

--------- David du Plessis was the only Pentecostal invited to attend the Vatican II Council as an official observer; du Plessis, who spoke personally with the Pope, would become the prime mover and shaker to break down walls between Roman Catholicism and Pentecostalism. Dubbed "Mr. Pentecost," he believed that the way to unity was in shared experiences rather than shared doctrine.

--------- Kenneth Taylor published *The Living Bible*, which has the prophet Elijah saying to the prophets of Baal in 1 Kings 18:27, "Perhaps he is talking to someone or else is out sitting on the toilet." *The Living Bible* was launched into popularity when it was promoted by Billy Graham.

--------- "In or about 1962 it became apparent that there were some at Fuller Theological Seminary who no longer believed in the inerrancy of the Bible, among both the faculty and the board members" (Harold Lindsell, *The Battle for the Bible*, p. 106). David Hubbard, who became president of the seminary in 1963, mockingly referred to the doctrine of the inerrancy of Scripture as "the gas-balloon theory of theology; one leak and the whole Bible comes down."

1963 -- Anglican Bishop John A. T. Robinson wrote in his popular book *Honest to God* that "the whole schema of a supernatural being coming down from heaven to 'save' mankind from sin ... is frankly incredible to man 'come of age'" (p. 78). Robinson expressed an atheistic point of view, saying, "Perhaps after all the Freudians are right, that such a God--the God of traditional popular theology--is a projection, and perhaps we are being called to live without that projection in any form" (pp. 17, 18). Upon publication of this book, Hugh Montefiore, Bishop of Birmingham, said to Robert Runcie, who would become Archbishop of Canterbury in 1980, "John Robinson's written a book which is going to cause mayhem--he's going to tell the world the sort of things *we* really believe" (Humphrey Carpenter, *Robert Runcie: The Reluctant Archbishop*, p. 159). Of course the mayhem never resulted, for the simple reason that the average Anglican no longer cared anything about doctrine.

--------- Upon the death of Pope John XXIII Billy Graham said: "I admire Pope John tremendously. I felt he brought a new era to the world. It is my hope that the Cardinals elect a new Pope who will follow the same line as John. It would be a great tragedy if they chose a man who reacted against John, who reerected the walls" (*Michigan City News-Dispatch*, June 2, 1963).

1964 -- A religious survey extrapolated that perhaps 60,000 church members in three mainline denominations in America (United Church of Christ, United Methodist, and Episcopal) were atheists or agnostics (*Christianity Today*, Nov. 20, 1964). The same survey found that 43% of Protestants did not believe in the Virgin Birth.

--------- When asked, "Do Congregational Christians believe in the Virgin Birth?" a spokesman for the United Church of Christ (a merger of Congregationalists with the Evangelical and Reformed Church) answered, "Probably the majority do not" (Douglas Horton, "What Is A Congregationalist?" *St. Louis Globe Democrat*,

Aug. 5, 1964).

1965 -- Pope Paul VI and Patriarch Athenagoras I formally lifted the excommunications of 1054 that had separated the Roman Catholic and the Greek Orthodox churches.

--------- Harvey Cox, an American Baptist professor at Harvard Divinity School, published *Secular City*, "celebrating the advent of secular urban civilization and the retreat of traditional Christianity." Cox jumped on the "God is Dead" bandwagon, saying, "It is too early to say for sure, but it may well be that our English word *God* will have to die, corroborating in the same measure Nietzsche's apocalyptic judgment that 'God is Dead.'"

1966 -- Michael Ramsey, Archbishop of Canterbury, visited the Pope and left wearing his "episcopal ring with its emeralds and diamonds." Ramsey said the Pope "has a primacy among all the bishops of Christendom; so that without communion with him, there is no prospect of a reunited Christendom" (Ramsey, *The Gospel and the Catholic Church*, p. 228) and testified he was willing to "recognize the Pope as chief of a united Church" (Owen Chadwick, *Michael Ramsey: A Life*, p. 325).

--------- Langdom Gilkey of the University of Chicago Divinity School reported, "The younger men don't even raise the issue of the Virgin Birth or Original Sin. They're discussing the existence of God. And if there's no God, you don't have to argue about any of the other doctrines" ("Theology," *Time* magazine, Nov. 11, 1966, p. 57).

1967 -- For the first time, Roman Catholics began speaking in "tongues" in the United States and joined the charismatic movement. In March, some Catholics associated with Notre Dame University approached Ray Bullard, president of a local chapter of the Full Gospel Business Men's Fellowship International and a member of an Assemblies of God congregation, desiring that he and his Pentecostal friends lay hands on them. Though they did not renounce their false doctrines and practices, including the heresy of baptismal regeneration, they had "Pentecostal-type" experiences. Two of them, Steve Clark and Ralph Martin, were staff members in the national Cursillo movement, and others had attended Cursillo retreats. The charismatic movement grew rapidly within the Roman Catholic Church, and by 1974 the "renewal's" annual conference at Notre Dame attracted 30,000 participants.

--------- The National Evangelical Anglican Congress of England invited rank modernist and ultra-ecumenist Michael Ramsey to deliver the opening address. Referring to past separatist practices by evangelicals John R.W. Stott said, "We need to repent and change."

--------- In response to Bishop James Pike's public denial of the Trinity and other cardinal doctrines of the Christian faith, the Episcopal Church U.S.A. adopted a resolution declaring that all heresy is an anachronism. Pike had "abandoned ship on the doctrine of the Trinity" and called the virgin birth "a primitive myth."

1968 -- A religious survey by Jeffrey Hadden showed that about 60% of the Methodist clergy in America did not believe in the virgin birth of Jesus Christ and at least 50%

did not believe in Christ's bodily resurrection.

--------- In his book *Identification*, E.W. Kenyon helped paved the way for the Pentecostal Word-Faith and "Manifest Sons of God" movements when he stated: "When these truths really gain the ascendancy in us, they will make us spiritual supermen, masters of demons and disease. … It will be the end of weakness and failure. … We go out and live as supermen indwelt by God" (Kenyon, *Identification*, Seattle: Kenyon's Gospel Publishing Society, 1968, p. 68).

--------- Troy Perry founded the Metropolitan Community Church in Los Angeles, which became the mother church of the first predominantly homosexual Christian denomination. By 1988 it claimed 38,000 members in 200 congregations worldwide.

--------- The World Council of Churches' Uppsala Report sanctioned violence as a necessary part of the pursuit of social justice. "Radical change in power structures as the bearer of social justice and not violence, is the essence of the revolution. Yet violence is always potentially present and where established order dictates the decision regarding strategy, violence may appear the only way."

--------- In his spiritual autobiography, *Song of Accounts*, Methodist missionary E. Stanley Jones said, "We do not believe that the New Testament is the revelation of God--that would be the Word become printer's ink" (p. 377).

1969 -- James H. Cone published *Black Theology and Black Power*, preaching a liberation theology for Blacks that focuses more on freedom from oppression than salvation from sin.

--------- Before putting his weight behind the Anglican-Methodist reunion plan, Michael Ramsey, Archbishop of Canterbury, held secret talks with the Vatican "to ensure that the form of the reunion plan was not contrary to 'apostolic succession' and would not therefore prevent a future reunion with the Papacy" (Iain Murray, *Evangelicalism Divided*, p. 92).

1971 -- Fleming H. Revell published *A Prejudiced Protestant Takes a New Look at the Catholic Church* by James Hefley, a Southern Baptist pastor who described how his "prejudice" against the Roman Catholic Church had dissolved since Vatican II.

--------- Seven thousand people jammed into New York City's Episcopal Cathedral of St. John the Divine for a Hair Mass, a service commemorating the third anniversary of the Broadway opening of the hippy musical. The event featured braless women, hot pants, a rock band, and balloons ("Troubadours for God," *Time*, May 24, 1971).

--------- At New York City's Fifth Avenue Presbyterian Church a minister baptized a baby "in the name of the Father, the Holy Ghost, and Jesus Christ Superstar," a reference to the blasphemous musical that depicted the Lord Jesus as a common sinner ("The New Rebel Cry: Jesus Is Coming!" *Time*, June 21, 1971).

1972 -- Cecil Williams, pastor of the Glide Memorial Methodist Church in San Francisco, said, "I don't want to go to no heaven ... I don't believe in that stuff. I think it's a lot of - - - -." (We have deleted his expletive.)

--------- William Johnson of the Northern California Golden Gate Association of the

United Church of Christ became the first openly homosexual person to be ordained by a mainline denomination. When asked if he could be a good minister without a wife, Johnson replied, "I don't really feel I need a wife. I hope some day to share a deep love relationship with another man" (*New York Times*, May 2, 1972).

--------- Fuller Theological Seminary formally changed its doctrinal statement to reflect the heresy that had been taught there since the early 1960s. The original statement said that the Bible is "plenarily inspired and free from all error in the whole and in the part." The new statement eliminated "free from all error in the whole and in the part," leaving room for the heretical view held by Fuller President David Hubbard and many Fuller professors that the Bible contains errors.

--------- At St. Clement's Episcopal Church in Manhattan in 1972, "an environmental theater baptism service featured photos of the Kennedy brothers and Martin Luther King Jr., a man shaving in an open bathroom singing 'We Shall Overcome,' three nude young people playing kazoos and splashing in a plastic wading pool, an actor performing a bathtub scene from a play, and incense" (Thomas Reeves, *The Empty Church: The Suicide of Liberal Christianity*, 1996, p. 154).

--------- At its 1972 Quadrennial Conference, the United Methodist Church formally approved a policy of doctrinal pluralism founded upon the four-fold authority of Scripture, Tradition, Experience, and Reason.

--------- Charles Dullea, Superior of the Pontifical Biblical Institute in Rome, explained why Romanists and Modernists accept Billy Graham: "Because he is preaching basic Christianity, he does not enter into matters which today divide Christians. He does not touch on Sacraments or Church in any detail. ... The Catholic will hear no slighting of his Church's teaching authority, nor of Papal or Episcopal Prerogatives, no word against the mass or sacraments or Catholic practices. Graham HAS NO TIME FOR THAT; he is preaching only Christ and a personal commitment to Him. The Catholic, in my opinion will hear little, if anything, he cannot agree with" (Dullea, "A Catholic Looks at Billy Graham," *Homiletic & Pastoral Review*, Jan. 1972).

1973 -- Gustavo Gutierrez published *A Theology of Liberation*, becoming a prominent voice for Liberation Theology, which sees salvation in terms of the liberation of society from social and economic injustice. It is a Marxist approach to Christianity.

--------- In Milwaukee on October 21, Billy Graham said, "This past week I preached in a great Catholic Cathedral a funeral sermon for a close friend of mine who was a Catholic [publisher James Strohn Copley], and they had several bishops and archbishops to participate, and as I sat there going through THE FUNERAL MASS THAT WAS A VERY BEAUTIFUL THING AND CERTAINLY STRAIGHT AND CLEAR IN THE GOSPEL, I believe..." (*Billy Graham*, Church League of America, p. 84).

--------- J. Kincaid Smith, when he graduated in 1973 from Hamma School of Theology, a Lutheran Church in America seminary, testified: "To the best of my knowledge, none of my classmates, nor I, believed in any of the miraculous elements in the Bible, in anything supernatural, no six day creation, that Adam and

Eve were real historical people, that God really spoke to people, the flood with Noah and the Ark, the Red Sea parting. We believed that no Old Testament Scriptures foretold of Jesus of Nazareth, that Jesus was not anticipated in the Old Testament. No virgin birth. One of my New Testament profs. was moved to write a poem for the occasion of his receiving tenure. It was read at the service at Wittenberg University Chapel. In it he speculated that Jesus' father was an itinerant Roman soldier. He flatly denied the real deity of Christ" (reported in *Christian News*, April 29, 1985).

1974 -- The March issue of *Eternity* magazine contained an article by Bernard Ramm entitled "Welcome, Green-Grass Evangelicals." After listing five characteristics (they are not interested in doctrinal questions or the controversy over evolution or the details of Bible prophecy or in debates over biblical infallibility and they put more premium on psychological wholeness than doctrinal correctness), Ramm said he welcomed these "evangelicals."

1975 -- In May, 10,000 Catholic charismatics gathered in St. Peter's in Rome for the feast of Pentecost and received the blessing of Pope Paul VI.

1976 -- Harold Lindsell testified: "It is not unfair to allege that among denominations like Episcopal, United Methodist, United Presbyterian, United Church of Christ, the Lutheran Church in America, and the Presbyterian Church U.S.A. there is not a single theological seminary that takes a stand in favor of biblical infallibility. And there is not a single seminary where there are not faculty members who disavow one or more of the major teachings of the Christian faith" (Lindsell, *The Battle for the Bible*).

--------- Carl Henry warned, "A growing vanguard of young graduates of evangelical colleges who hold doctorates from non-evangelical divinity centers now question or disown inerrancy" ("Conflict Over Biblical Inerrancy," *Christianity Today*, May 7, 1976).

--------- Cardinal Manning of Los Angeles said, "Anyone who has become a genuine Charismatic, to my knowledge, has become a better Catholic" (*Charismatic Renewal for Catholics*, 1976, p. 48).

--------- Bishop James Thomas, of the United Methodist Church, told the UMC Quadrennial General Conference, "We do not believe ... in rigid doctrinal concepts to hold us steady in a wavering world" (*F.E.A. News & Views*, May-June 1976).

1977 -- Anne Holmes of the United Church of Christ became the first openly lesbian woman ordained by a mainline Protestant denomination. Later in the year, Ellen Barrett became the first openly homosexual priest to be ordained in the Episcopal Church. She said that her relationship with her lesbian lover "is what feeds the strength and compassion I bring to the ministry" ("The Lesbian Priest," *Time* magazine, January 24, 1977).

--------- John Wimber began pastoring a church in Anaheim, California, that would grew to 6,000 members and become the mother church of the Vineyard Association, comprised today of more than 700 churches worldwide and prominent in the

contemporary worship movement.

--------- A massive ecumenical conference was held in Kansas City in July, with the 50,000 participants (45% Roman Catholic) gathering under the banner of "Unity in the Lordship of Jesus." Catholic Kevin Ranaghan declared that the streams of Christianity are coming together, "God has dug some canals between the streams. Tonight they are coming together and will flow forth from this stadium and this conference and will burst upon the nation as we go forth a newly-united people." Jamie Buckingham said, "We cannot have unity based on doctrine. Doctrine will always separate the body of Christ."

--------- The second National Evangelical Anglican Congress, meeting in Nottingham, England, stated: "Seeing ourselves and Roman Catholics as fellow-Christians, we repent of attitudes that have seemed to deny it ... We believe that the visible unity of all professing Christians should be our goal."

1978 -- In his book *The Worldly Evangelicals*, Richard Quebedeaux stated: "... it is a well-known fact that a large number, if not most, of the colleges and seminaries in question now have faculty who no longer believe in total inerrancy, even in situations where their employers still require them to sign the traditional declaration that the Bible is 'verbally inspired,' 'inerrant,' or 'infallible in the whole and in the part,' or to affirm in other clearly defined words the doctrine of inerrancy..."

--------- In October, Billy Graham held a crusade in Catholic Poland. Upon being met at the airport by Bishop Wladyslaw Miziolek, chairman of the Committee on Ecumenism of the Polish Catholic Church, Graham said that this adventure represented a new spirit of cooperation that was a constructive example for Christians in other nations (John Pollock, *Billy Graham*, p. 308). Four of the rallies were held in Catholic churches, with priests participating on the platform with Graham. Cardinal Karol Wojtyla had offered the 700-year-old St. Anne's Church in Cracow to Graham, but just before the evangelist's arrival in Poland, Wojtyla was unexpectedly called away to the conclave in Rome to meet with the College of Cardinals and a few days later he was elected Pope John Paul II. While in Poland, Graham visited the Marian shrine of Jasna Gora (featuring an icon of the Black Madonna) in Czestochowa. A picture in *Decision* magazine for February 1979 showed Graham welcoming pilgrims to the shrine. In the minds of his Catholic observers, this ill-advised visit doubtless put Graham's stamp of approval upon the idolatrous Mary veneration that is featured at this influential shrine. In his book *Crossing the Threshold of Hope*, Pope John Paul II testified that his personal devotion to Mary was developed at Marian sites such as "at Jasna Gora" (p. 220).

--------- In August, Michael Ramsey, former Archbishop of Canterbury, spoke of his hope for reunion with Rome: "Only a few more divine miracles will bring us to that day of unity in truth and holiness, total unity in the Mass given to us by Jesus" (quoted by Adrian Hastings, *English Christianity*, p. 629).

1979 -- Two books appeared this year to promote ecumenical unity between Protestants, Charismatics, and the Roman Catholic Church. *The Three Sisters* (Tyndale House Publishers) by Michael Harper proclaimed that *Roma*, *Charisma*,

and *Evangeline* were merely sisters in the same family. In *That They May Be One* (Logos Press) Thomas Twitchell expressed his hope that Charismatic-Roman Catholic unity would soon be realized.

--------- The National Capitol Union Presbytery of the Presbyterian Church (U.S.A.) voted by a margin of 165-59 to ordain Mansfield Kaseman as a pastor even though he openly denied the deity, virgin birth, sinlessness, and bodily resurrection of Jesus Christ. When asked, "Is Jesus God," Kaseman replied, "No, God is God." Upon appeal, the denomination's highest court vindicated Kaseman.

--------- When Cardinal Fulton Sheen died on December 9, Billy Graham praised him for breaking down the walls between Catholics and Protestants and said: "I count it a privilege to have known him as a friend for over 35 years. I mourn his death and look forward to our reunion in heaven" (*Religious News Service*, Dec. 11, 1979). Yet Sheen's hope for heaven was Mary. He devoted an entire chapter of his autobiography to Mary, "The Woman I Love," saying: "When I was ordained, I took a resolution to offer the Holy Sacrifice of the Eucharist every Saturday to the Blessed Mother ... All this makes me very certain that when I go before the Judgment Seat of Christ, He will say to me in His Mercy: 'I heard My Mother speak of you'" (Fulton J. Sheen, *Treasure in Clay*, p. 317).

1980 -- The ordination of Robert Runcie as Archbishop of Canterbury was another step toward unification with Rome. Prior to Runcie's selection, Cardinal Basil Hume, leader of the Roman Catholic Church in England, was consulted as to the Vatican's will in the matter. This paved the way for the appointment of the pro-Romanist Runcie. At the ordination, several Catholic cardinals were given prominent seats near Runcie, a hymn was sung in praise to Mary, and Cardinal Hume read a Scripture lesson. Billy Graham was a guest and gave a warm greeting to the new archbishop.

--------- The Assemblies of God reinstated the ministerial credentials that it had revoked from David du Plessis 18 years earlier for his ecumenical relationships with the Roman Catholic Church and the World Council of Churches. Du Plessis had advised Catholics to remain in the Catholic Church after they had experienced "Spirit baptism."

1981 -- Robert Bratcher, translator of the Today's English Version, said, "Only willful ignorance or intellectual dishonesty can account for the claim that the Bible is inerrant and infallible. ... No truth-loving, God-respecting, Christ-honoring believer should be guilty of such heresy. To invest the Bible with the qualities of inerrancy and infallibility is to idolatrize it, to transform it into a false god" (*The Baptist Courier*, Greenville, SC, April 2, 1981). Bratcher was speaking at a national seminar sponsored by the Christian Life Commission of the Southern Baptist Convention in Dallas, Texas.

--------- Popular Christian author Malcolm Muggeridge wrote, "The story of Jesus as recounted in the Gospels is true to the degree that it can be, and is believed; its truth must be looked for in the hearts of believers rather than in history" (Muggeridge,

Jesus: The Man Who Lives).

1982 -- Robert Runcie, Archbishop of Canterbury, when asked at Easter by a newspaper reporter about the meaning of the cross, replied, "As to that, I am an agnostic" (*Sunday Times Weekly Review*, April 11, 1982). Six years later Runcie said, "The Church must give a firm lead against rigid thinking."

--------- For the first time in history a Catholic Pope visited England and held a joint service with the Archbishop of Canterbury.

--------- Robert Schuller published *Self-Esteem: The New Reformation*, redefining Christianity in terms of his self-esteem theology, stating, for example, that sin is the lack of self-esteem and "to be born again means that we must be changed from a negative to a positive self-image" (Schuller, *Self-Esteem*, p. 68).

--------- By this year, only about 15 percent of the student body at Fuller Theological Seminary held to the conviction of the seminary's founders that the Scripture is inerrant (George Marsden, *Reforming Fundamentalism*, p. 268).

--------- A Gallup survey in 1982 revealed that 34% of Methodists believed that community service is more important than proclaiming the gospel.

1983 -- The World Council of Churches' General Assembly featured a pagan dance by a Hindu woman from South India. It was a "classical Bharathanatyam dance" that is performed for the Hindu "earth mother goddess."

--------- The new National Council of Churches' lectionary featured prayers to God as "Father and Mother." The strongly pro-feminist lectionary committee, headed by a Lutheran, complained that the old Bible language about God the Father "has been used to support the excessive authority of earthly fathers" (Richard Ostling, "O God Our Mother and Father," *Time* magazine, October 24, 1983).

1984 -- The editors of *Christianity Today* examined Robert Schuller's theology and concluded that he is not a heretic.

--------- The United Methodist Church approved a report which called upon all its churches to refer to God and Jesus Christ only in terms of inclusive language--in other words, not to address God as "He" or as "Father."

--------- Charles Keysor testified that a pastor who supports the United Methodist Church system "can be anything from quietly conservative to universalist, agnostic, or even farther Left" and that "the United Methodist climate is alien and inhospitable to forthright evangelical faith" (*Christianity Today*, Nov. 9, 1984).

--------- Just before his death, well-known evangelical leader Francis Schaeffer published *The Great Evangelical Disaster*, warning, "Within evangelicalism there are a growing number who are modifying their views on the inerrancy of the Bible so that the full authority of Scripture is completely undercut."

--------- The World Council of Churches published *No Longer Strangers*, which instructed women to pray to God by the following names: Lady of peace, Lady of wisdom, Lady of love, Lady of birth, Lord of stars, Lord of planets, Mother, Bakerwoman, Presence, Power, Essence, Simplicity.

--------- Former fundamentalist Jack Van Impe made a 180-degree turn from fundamentalism to ecumenism with the publication of *Heart Disease in the Body of*

Christ, in which he called for the unity of all professing Christians. Soon thereafter he mis-defined biblical love in a typically ecumenical fashion by saying: "Let's forget our labels and come together in love, and the pope has called for that. ... Till I die I will proclaim nothing but love for all my brothers and sisters in Christ, my Catholic brothers and sisters, Protestant brothers and sisters, Christian Reformed, Lutherans, I don't care what label you are."

--------- Sister Ann, with Mother Teresa's Missionaries of Charity in Kathmandu, Nepal, was asked what the nuns do to prepare Hindus to die. In the tape-recorded interview with David and Linda Cloud she replied that they taught them to pray to their gods. When asked, "Do you believe if they die believing in the [Hindu gods] Shiva or in Ram they will go to heaven?" she replied, "... if they have believed in their god very strongly, if they have faith, surely they will be saved."

--------- David Cline, vice-chairman of the Billy Graham Crusade in Vancouver, British Columbia, said, "If Catholics step forward there will be no attempt to convert them and their names will be given to the Catholic church nearest their homes" (*Vancouver Sun*, Oct. 5, 1984).

--------- The Episcopal Cathedral of St. John the Divine in New York City displayed a four-foot bronze statue of the crucifixion featuring a naked female Christ ("Vexing Christa," *Time* magazine, May 7, 1984).

--------- David Jenkins, consecrated Bishop of Durham in July, described the doctrine of the bodily resurrection of Jesus Christ as a "conjuring trick with bones" (on BBC's religious affairs radio program "Poles Apart"). Jenkins said Christ's body might have been stolen by the disciples or it might still be in the tomb. In typical liberal doublespeak, he claimed that though biblical miracles such as the resurrection are not literal events, they are "real." Speaking before the Church of England's General Synod on July 6, 1986, Jenkins received a standing ovation when he warned "against associating miracles with God and asserted that no church can settle decisively exactly what God is and what he wants" (Associated Press, *St. Louis Post Dispatch*, July 7, 1986).

--------- Lutheran theologian Dorothee Soelle wrote: "In my own theological reflection, my affirmation of God as female seems appropriate, especially when I want to emphatically differentiate my language from that of patriarchal God-talk. ... It makes no sense to postulate God's absoluteness ... who needs such a God?" (*To Work and to Love: A Theology of Creation*, Fortress Press, pp. 6, 14).

---- M. Scott Peck established the Foundation for Community Encouragement to "forge a new planetary culture." Peck claims to be a Christian and his books are popular both in Christian and New Age bookstores. In his 1978 book *The Road Less Traveled*, he said, "God wants us to become Himself (or Herself or Itself). We are growing toward godhood. God is the goal of evolution." A *New York Times* book reviewer said, "The book's main audience is in the vast Bible Belt."

1985 -- St. Luke's Episcopal Church in Minneapolis ran an advertising campaign with the slogan, "The Episcopal Church welcomes you, regardless of race, creed, color or

the number of times you've been born."

--------- Thomas Howard, a professor at Gordon College and a member of an influential evangelical family (his father Philip was editor of the *Sunday School Times;* his brother David was head of the World Evangelical Fellowship; and his sister Elizabeth was married to missionary Jim Elliott, who was martyred by Auca Indians), converted to the Roman Catholic Church. Thomas' friend and co-author J.I. Packer observed: "I don't think becoming a Catholic is anything like the tragedy of a person becoming a liberal ... Catholics are among the most loyal and virile brothers evangelicals can find these days" (*Christianity Today*, May 17, 1985). Elizabeth Elliott agreed, saying, "We can have unity in diversity; my brother is a Catholic and a Christian" (spoken Sept. 6, 1997, at the Wisconsin Expo Center during a conference sponsored by WVCY of Milwaukee, Wisconsin).

--------- Some 200,000 people attended the first 21 Healing Explosion meetings conducted by Charles and Francis Hunter. The Hunters claim that "every Spirit-filled Christian can and should heal the sick on a daily basis." At least twice Mrs. Hunter has returned home sick from healing crusades.

--------- Nick Cavnar, editor of *New Covenant* magazine, said, "Catholic Charismatics are rediscovering the meaning of traditional catholic beliefs and practices, including the sacraments, the Rosary, the Virgin Mary and the saints" ("Why Are Catholic Charismatics Getting So Catholic?" *Charisma*, April 1985).

--------- Herman Hanko, professor at Protestant Reformed Seminary in Grandville, Michigan, observed: "It is almost impossible to find an evangelical professor in the theological schools of our land and abroad who still holds uncompromisingly to the doctrine of the infallible inspiration of the Scriptures. The insidious danger is that higher criticism is promoted by those who claim to believe in infallible inspiration" (Hanko, *The Battle for the Bible*, pp. 2, 3).

--------- On May 13, a televised interfaith service in the Church of England's Newcastle Cathedral featured Hindus chanting, dancing, and offering flowers to an idol, Muslims reading the Koran, and a Sikh guru honoring his deity. The Hindu god Rama was proclaimed as lord and king. The service featured only one specific reference to Jesus Christ, being a Trinitarian line in the final hymn ("Conservative Angelicals claim there are serious errors in the Church of England," *The Christian News*, April 15, 1985).

--------- Twenty Episcopalian churches in Memphis, Tennessee, ran an advertisement stating: "In an atmosphere of absolute right and wrong, here's a little room to breathe. ... the Episcopal Church is totally committed to the preservation of open dialogue and undogmatic faith. We exist to tell the world about a God who loves us regardless of what we've done or what we believe. Even if we do not believe in Him, He believes in us. We do not suffocate with absolutes" (*Christian News*, Oct. 14, 1985).

--------- William Schultz, national president of the Unitarian Universalism Association, said: "Unitarian Universalists are open to religious truths from all the great religious

traditions, as well as from science and from human experience. God is too great to be limited by one dogma. We believe that the focus of religion ought to be on this life, rather than on preparation for or a perspective of life after death" (*St. Petersburg Times*, Nov. 16, 1985, Religious Section, pp. 6, 7).

1986 -- The opening service of the Sixth Assembly of the World Council of Churches, in Vancouver, British Columbia, featured North American pagan Indians who built an altar and a "sacred flame," into which they tossed offerings of fish and tobacco to appease their nature gods, and around which they danced. Three Hindus, four Buddhists, two Jews, four Muslims, and a Sikh were official guests of the Assembly, and there were readings from Hindu, Buddhist, and Muslim scriptures. In the General Secretary's report to the Assembly, Philip Potter said that it is God's will "to unite all nations in their diversity into one house."

--------- By 1986 there were 20,730 women ordained to full-time ministry in U.S. denominations, representing 7.9% of all U.S. "clergy" (*National & International Religion Report*, March 13, 1989).

--------- The Day of Prayer for World Peace was held in Assisi, Italy, in October, led by Pope John Paul II. Joining the Pope were representatives of 32 Christian denominations and organizations (including YWCA, Quaker, Mennonite, Reformed, Baptist World Alliance, Disciples of Christ, Lutheran World Federation, Anglican, Orthodox, and Roman Catholic) and several non-Christian religions (Hindu, Sikh, Buddhist, Judaism, Islam, African and North American animists, Shinto, Zoroastrian, Baha'i). Of the combined prayers of this mixed multitude, the Pope said: "It is urgent that an invocation rise in chorus, and with insistence, from the earth toward heaven, to ask the Omnipotent One, in whose hands lies the destiny of the world, for the great gift of peace" (*The Tidings*, April 11, 1986). The event was repeated in 1993 and 2002.

--------- The House of Bishops in the Church of England published *The Nature of Christian Belief*, which said pertaining to Christ's resurrection that a word such as "bodily" is "an inadequate or even misleading term, which does not do justice to Scripture."

--------- Carl Henry lamented: "Many evangelicals now measure growth mainly in terms of numbers; distinctions of doctrine and practice are subordinated in a broad welcome for charismatic, Catholic, traditional and other varieties of evangelicals. ... Numerical bigness has become an infectious epidemic" (*Confessions of a Theologian*, p. 387).

--------- David Jenkins, Anglican Bishop of Durham, said God could be a woman. "Clearly God is not exclusively male. He (she?) must reflect all that is female. And he-she must go beyond all that" (*Australian Beacon*, October 1986).

--------- The Bible Society of Australia published a book featuring Jesus Christ as a cartoon "ACTION MAN."

1987 -- The North American Congress on the Holy Spirit & World Evangelization brought together 40,000 attendees representing 40 denominations. Roughly one-half

of the participants were Roman Catholic, and Catholic priest Tom Forrest brought the concluding message, urging unity for the sake of evangelism. He brought the mixed multitude to its feet in pandamonious clapping and shouting when he cried out, "We must reach the world, and we must do it the only way we can do it; we must do it TOGETHER!" One night roughly half of the crowd stood during an invitation indicating uncertainly about their personal salvation. In a press conference the next day, Pentecostal Vinson Synan, conference chairman, was asked by Dennis Costella of *Foundation* magazine why the conference leaders did not "speak definitively as to what the gospel message is so that there isn't this confusion?" Synan replied that it takes decades to come to a proper understanding of the gospel and furthermore, "WE DON'T HAVE TIME TO DO THAT." I was present at the press conference and heard this amazing statement myself.

--------- Michael Saward in England described the shallowness of evangelical Christianity in his day as "a generation brought up on guitars, choruses, and home group discussions; educated, as one of them put it to me, not to use words with precision because the image is dominant, not the word; equipped not to handle doctrine but rather to 'share' ... suspicious of definition and labels" (*Evangelicals on the Move*, p. 92).

1988 -- Congress '88, held August 4-7 at O'Hare Expo Center in Chicago, Illinois, united Roman Catholics, liberal and evangelical Protestants, and Baptists in the cause of "evangelism" without agreeing even on the definition of the gospel.

--------- After worshiping in a Buddhist temple, Episcopal Bishop John Spong said: "As the smell of incense filled the air, I knelt before three images of the Buddha, feeling that the smoke could carry my prayers heavenward. ... My conviction is that the true God ... is within and beyond all of these ancient worship traditions. ... when I visit a Buddhist temple it is not for me a pagan place ... I will not make any further attempt to convert the Buddhist, the Jew, the Hindu or the Moslem. I am content to learn from them and to walk with them side by side toward the God who lives, I believe, beyond the images that bind and blind us all" (Spong, "A dialogue in a Buddhist temple," *The Voice*, Jan. 1989; this is the official publication of the Diocese of Newark, New Jersey, of the Episcopal Church USA).

1989 -- An extensive survey of pastors and laity by the Presbyterian Church (U.S.A.) found that only 5% of pastors believed the Bible should be taken literally, while 75% believed that those who have not heard of Christ will *not* be damned (*National & International Religion Report*, Mar. 13, 1989).

1990 -- Thomas Nelson published *Evangelical Catholics: A Call for Christian Cooperation to Penetrate the Darkness with the Light of the Gospel* by Keith Fournier, a Roman Catholic apologist; the foreword was written by Protestant Charles Colson.

--------- When questioned about his healing ministry in Australia in March 1990, John Wimber of the Association of Vineyard Churches testified that not all diseases are equally responsive to his healing ministry, that while he had a high success rate for

headaches and backaches, of the 200 Down Syndrome children he had prayed over none had been healed (Phillip D. Jensen, "John Wimber Changes His Mind!" *The Protestant Review*, July 1990).

--------- The World Council of Churches Seventh Assembly, in Canberra, Australia, opened with pagan worship by Aboriginal men, who "girded in loincloths and feathers, their bodies painted in tribal decoration, danced around an altar and beat drums in a traditional purification ceremony"(*Christian News*, Feb. 18, 1991, p. 1). In her speech before the Assembly, South Korean Presbyterian feminist theologian Chung Hyun-Kyung summoned the spirits of the dead and "the spirit of Earth, Air, and Water" and said, "I no longer believe in an omnipotent, Macho, warrior God who rescues all good guys and punishes all bad guys."

1991 -- In his book *Rescuing the Bible from Fundamentalism*, Bishop John Spong of the Episcopal Church in America said, "Of course these [Bible] narratives are not literally true. Stars do not wander, angels do not sing, virgins do not give birth, magi do not travel to a distant land to present gifts to a baby, and shepherds do not go in search of a newborn savior."

1992 -- The February issue of the *Bookstore Journal*, the official publication of the Christian Booksellers Association in America, featured three articles on the theme "The Catholic Market: Dispelling Myths, Building Bridges."

--------- In his book *The Body*, Chuck Colson called for closer ties between evangelicals and Catholics. Colson said, "... the body of Christ, in all its diversity, is created with Baptist feet, charismatic hands, and Catholic ears--all with their eyes on Jesus" (*World*, Nov. 14, 1992). *The Body* was endorsed by many well-known evangelicals such as Carl Henry, J.I. Packer, Pat Robertson, Bill Hybels, and Jerry Falwell.

--------- In his book *The Battle for the Resurrection*, Norman Geisler documented the denial of the bodily resurrection among prominent evangelicals, including George Ladd of Fuller Seminary, E. Glenn Hinson of Southern Baptist Theological Seminary, and Murray Harris of Trinity Evangelical Divinity School. According to these, Jesus' body vanished at the resurrection and He immediately ascended to heaven; His subsequent appearances were in a visible but non-material form by which He accommodated Himself to human understanding.

1993 -- A Pentecostal "revival" broke out at Carpenter's Home Church in Lakeland, Florida, during meetings conducted by Rodney Howard-Browne; people began to laugh hysterically, stagger like drunks, and fall on the floor, causing Howard-Browne to label himself "the Holy Ghost bartender." People flocked to the meetings from across Florida and from other states. Assemblies of God Pastor Dale Brooks, who canceled his services in Tampa, 30 miles away, to attend the Howard-Browne meetings, advised his people, "Don't fight it; enjoy it; don't try to figure it out" (*Charisma*, August 1993).

--------- The Clergy Association of Salem, Massachusetts, welcomed a high priest from a witch's coven into its membership.

--------- David Wells, professor at Gordon-Conwell Theological Seminary, published *No Place for Truth: or Whatever Happened to Evangelical Theology*, which *Time* magazine described as "a stinging indictment of evangelicalism's theological corruption."

--------- At an ecumenical Re-imagining Conference in Minneapolis participants from mainline Protestant denominations worshipped God as a female Sophia and Chung Hyung Kyung of Korea told the crowd, "My bowel is Buddhist bowel, my heart is Buddhist heart, my right brain is Confucian brain, and my left brain is Christian brain."

--------- Fundamentalist turned ecumenist Jack Van Impe published *Startling Revelations: Pope John Paul II*, a video presenting the Pope as a true prophet and defender of the faith. This video became the biggest selling item distributed by the Van Impe ministry.

--------- During an Easter season service, a female priest at the Episcopal cathedral in Chicago said that if Jesus were to return he would want everyone to be free to enjoy sex, in whatever form that might be ("Show and Tell," *The Living Church*, June 20, 1993).

1994 -- The "Toronto Blessing" broke out in the Toronto Airport Vineyard Church on January 20 during a meeting led by Randy Clark of the Association of Vineyard Churches. People shook, jerked, fell down, rolled across the floor, laughed, danced, brayed like donkeys, and roared like lions. Some lay on the floor for hours. By the end of the year an estimated 200,000 people had visited the church from around the world.

--------- "Evangelicals and Catholics Together: The Christian Mission in the Third Millennium" (ECT) was signed by prominent evangelical leaders such as Chuck Colson, Bill Bright, J.I. Packer, Mark Noll (Wheaton College), John White (former president of the NAE), Os Guiness, Pat Robertson, and Richard Land and Larry Lewis of the Southern Baptist Convention (who later withdraw their names because of pressure from Hispanic Baptists). The misguided document stated: "We together, evangelicals and Catholics, confess our sins against the unity that Christ intends for all his disciples."

--------- Describing the theological shallowness of evangelicalism in the last half of the 20th century, David Wells said, "The sea that looked a mile wide turned out to be only an inch deep" (Wells, *God in the Wasteland*).

--------- The London *Sunday Times* for July 31, reporting on a conference for Christian atheists, said that at least 100 Church of England priests do not believe in an external, supernatural God.

--------- Thomas Oden warned that theological seminaries are "awash in antisupernatural assumptions" and that there are no absolutes. In fact, "The very thought of asking about heresy has itself become the new arch-heresy" (Oden, "Measured Critique or Ham-handed Trivia?" *In Trust*, Spring 1994, pp. 24-25).

--------- In October, Episcopal priest Matthew Fox performed his Planetary Mass at Grace Cathedral in San Francisco. It incorporates loud rave music, gyrating dancers,

an altar in the shape of a sun and crescent moon, tai chi exercises, and references to "Mother God" and the sacredness of the earth. Bishop William Swing said, "I was very carried away by it" ("It's All the Rave," *The Living Church*, November 27, 1994).

--------- At the General Convention of the Episcopal Church in America, the bishop of western North Carolina apologized for having offended women by calling God "Father" ("Revival or Decline?" *The Evangelical Catholic*, March-April 1995, p. 10).

1995 -- On June 18, the "Pensacola Outpouring" swept into the Brownsville Assembly of God near Pensacola, Florida, during a meeting led by Pentecostal evangelist Steve Hill. The church's pastor, John Kilpatrick, fell to the floor and lay there for almost four hours. He testified, "When I hit that floor, it felt like I weighed 10,000 pounds. I knew something supernatural was happening" (*Charisma*, June 1996). By the end of 1997, more than 2 million people had experienced the "Pensacola Outpouring."

--------- Referring to a theology conference sponsored jointly by InterVarsity Christian Fellowship and Wheaton College, Carl Henry warned that "not a single representative of historic evangelical orthodoxy committed to the unbroken authority of the Bible was featured" (*Calvary Contender*, July 1, 1995).

--------- *The Mystery of Salvation*, published by the Doctrine Commission of the Church of England, stated, "... for many Christians today the idea of God offering himself as a substitute for our sins is deeply repellent" (p. 122).

--------- Dave Tomlinson, a professing evangelical in the Church of England, wrote: "Doctrinal correctness matters little to God and labels matter less ... St. Peter will not be asking us at the pearly gates which church we belonged to, or whether we believed the virgin birth; the word 'evangelical' will not even enter the conversation" (Tomlinson, *The Post-Evangelical*, pp. 61-62).

--------- Referring to his students, Yale University Divinity School professor Christopher R. Seitz complained: "Most don't know the names of half of the books of the Bible, whether Calvin lived before or after Augustine, what the wrath of God means or how to understand a final judgment of the quick and the dead" ("Pluralism and the Lost Art of Christian Apology," *In Trust*, Summer 1995).

1996 -- On April 20, some 80 well-known evangelical theologians and church leaders signed the Cambridge Declaration, warning: "... the word 'evangelical' has become so inclusive as to have lost its meaning. … As Biblical authority has been abandoned in practice, as its truths have faded from Christian consciousness, and its doctrines have lost their saliency, the church has been increasingly emptied of its integrity, moral authority and direction."

--------- In an interview with *Christianity Today*, Kenneth Kantzer, leading evangelical figure, said: "I do not for a moment deny the Christianity of any true Roman Catholic. Many Roman Catholics are certainly evangelical. We share the faith of the Apostles' Creed and the seven ecumenical councils of the ancient church. We need

each other in our battles against secularism and materialism" (Sept. 16, 1996).

--------- George Carey, Archbishop of Canterbury, lashed out at fundamentalists who place the Bible "above and beyond human inquiry" (*Christian News*, Dec. 9, 1996).

1997 -- In a May 30 interview, Billy Graham told David Frost: "I feel I belong to all the churches. I'm equally at home in an Anglican or Baptist or a Brethren assembly or a Roman Catholic church. ... Today we have almost 100 percent Catholic support in this country. That was not true twenty years ago. And the bishops and archbishops and the Pope are our friends" (David Frost, *Billy Graham in Conversation*, pp. 68, 143).

--------- In an interview with Robert Schuller, Graham said, "God's calling people out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world or the non-believing world, they are members of the body of Christ because they've been called by God. They may not even know the name of Jesus but they know in their hearts that they need something that they don't have, and they turn to the only light that they have, and I think that they are saved, and that they're going to be with us in heaven" (broadcast on Robert Schuller's *Hour of Power*, May 31, 1997).

--------- In his autobiography Graham said: "My goal, I always made clear, was not to preach against Catholic beliefs or to proselytize people who were already committed to Christ within the Catholic Church. Rather, it was to proclaim the gospel to all those who had never truly committed their lives to Christ" (*Just As I Am*, p. 357).

--------- Oliver Barclay wrote, "No university in Britain would now boast that for them 'the fear of the Lord is the beginning of wisdom'" (Barclay, *Evangelicalism in Britain: 1935-1995: A Personal Sketch*, p. 129).

--------- A religious survey found that the vast majority of young professing Christians in Britain see nothing wrong with sex outside of marriage; 85 percent of Roman Catholics and 80 percent of Anglicans held this view (Religious News Service, June 18, 1997).

--------- In June *Charisma* magazine noted that most popular praise anthems sung in charismatic and evangelical churches today are composed by Oneness believers who deny the Trinity. These include Dottie Rambo; Joel Hemphill; Lanny Wolfe; Geron Davis; Phillips, Craig and Dean; and Mark Carouthers, who wrote the song "Mercy Seat" which became the standard for the strange "revival" at the Brownsville Assembly of God in Pensacola, Florida.

--------- The homosexual-oriented Universal Fellowship of Metropolitan Community Churches was admitted to the Southern California Ecumenical Council. The Fellowship routinely performs homosexual weddings.

1998 -- In the book *New Apostolic Christianity*, church growth guru C. Peter Wagner said, "I believe we are witnessing a reinventing of world Christianity." He listed nine marks of a new apostolic type church, including "New Power Orientation," which refers to the exercise of "healing, demonic deliverance, spiritual warfare, prophecy, falling in the Spirit, spiritual mapping, prophetic acts." He also referred to "more emphasis on the heart than on the mind" (referring to doctrine).

--------- Archbishop of Canterbury George Carey said: "For many of us in the Church, liberalism is a creative and constructive element for exploring theology today. ... It would constitute the end of Anglicanism as a significant force in world-wide Christianity if we lost this vital ingredient" (*Church of England Newspaper*, April 9, 1998, p. 8).

--------- Carl Trueman of the University of Aberdeen wrote: "One need only look at many of the works emerging from contemporary evangelical scholars to find that the notion of scriptural authority as understood in any of its classical, orthodox ways has in general been replaced either by the concepts of neo-orthodoxy or simply by silence on the most prickly issues" ("The Impending Evangelical Crisis," *Evangelicals Now*, Feb. 1998).

1999 -- Many popular contemporary Christian musicians joined in the festivities that preceded Pope John Paul II's arrival in St. Louis on January 26 for the "Light of the World" Roman Catholic youth gathering. These included Audio Adrenaline, The Supertones, Rebecca St. James, and dc Talk.

--------- Catholic Cardinal Francis Arinze, at the Thanksgiving World Assembly (Dallas, Texas) in March, said a person could get to heaven without accepting Jesus. Referring to a Vatican II document he said, "God's grant of salvation includes not only Christians, but Jews, Muslims, Hindus and people of good will" (*Dallas Morning News*, March 20).

--------- Representatives of the Lutheran World Federation and the Roman Catholic Church met in Augsburg, Germany, on October 31 and signed the "Joint Declaration on the Doctrine of Justification." The Declaration supports the Catholic position that good works and sacraments are necessary for salvation.

2000 -- In an article in *The Bulletin*, Peter Carnley, who was elected head of the Anglican Church in Australia in April, stated that the author of the book of Acts wrote in ignorance when he stated that Jesus Christ is the only way of salvation (Acts 4:12).

--------- A report on the doctrine of Hell sponsored by the Evangelical Alliance of the United Kingdom states that many evangelicals reject the doctrine that Hell is a place of fiery torment and hold to the doctrine of annihilation.

2001 -- An article in the *Independent Digital* (United Kingdom) for May 1, 2001, was titled "Catholic church alarmed that priesthood is becoming a 'gay profession.'"

--------- Three Unitarian congregations in the United States are performing Wiccan rituals and referring to a goddess in their services. The latest to do this is Pleasant Valley Unitarian Universalist Church in Garland, Texas. They use candles representing "the elements of earth, air, fire, and water" and sermons focusing on earthly themes.

--------- An organization called Standing Together Ministries was established to promote dialogue between evangelical Christians and Mormons. Founder Greg Johnson co-authored a book with Mormon Steve Robinson titled "How Wide the Divide," concluding that the divide between Mormons and Bible-believing

Christians is not as wide as formerly thought.

--------- While addressing a Muslim mosque in Bahrain, Archbishop of Canterbury George Carey, said, "Muhammad was clearly a great religious leader whose influence on millions has been for the good" and mocked Christians who preach an exclusive salvation and hold up signs saying, "Jesus is the only way."

--------- The Presbyterian Church (U.S.A.) General Assembly in July rejected a declaration that people can be saved only through faith in Jesus Christ. It passed, instead, a vaguely-worded statement that while Christ is "uniquely Savior" this does not necessarily mean that non-Christians cannot be saved through their own religions.

2002 -- The more than 1,185 attendees at the International United Methodist Clergywomen's Consultation in San Diego joined together in support of homosexuality. Lesbians were signified by women wearing black-hooded robes and holding signs which read, "We were baptized too," while the clergywomen surrounded them to depict "a ring of solidarity" with the homosexuals.

--------- A charismatic conference featured God singing the Beatles song "I Want to Hold Your Hand." This occurred at the Heart of David Conference on Worship & Warfare, sponsored by Rick Joyner's Morning Star ministries. The worship leaders were Leonard Jones, Kevin Prosch, and Suzy Wills. When Jones performed his version of "I Want to Hold Your Hand," which he sings as if it were a message from God, the band members said they felt a great heat on the stage and then a cloud appeared, followed by a sweet fragrance.

--------- In August, Rowan Williams (who was consecrated Archbishop of Canterbury six months later), faced the dawn sun and, as prayers were chanted "to the ancient god and goddess of the land," was inducted into the order of the White Druids. This was founded in 1792 by Edward Williams, and though some claim that it has no pagan associations, in fact it openly borrows from Hindu and ancient druid sources. Edward Williams "helped foster Unitarianism in Wales."

2003 -- Feminist Patricia Ireland, former president of the National Organization for Women (NOW), was appointed as the new chief executive of the 145-year-old Y.W.C.A. (Young Women's Christian Association). In the 1990s the pro-abortion, pro-lesbian Ireland lived with another woman in Washington, D.C.

--------- At the 55th annual meeting of the Evangelical Theological Society, members voted *not* to expel two members, Clark Pinnock and John Sanders, who espouse the heresy of open theism. This theology denies the foreknowledge and omniscience of God, claiming that He does not know the future perfectly. Open theist Gregory Boyd says, "God can't foreknow the good or bad decisions of the people He creates until He creates these people and they in turn create their decisions."

--------- An apex of the rock & roll Christianity philosophy was reached with the publication of Thomas Nelson's *Revolve: The Complete New Testament*. It is set in a worldly teenage girl's magazine format, complete with photos of pretty models and cool guys, beauty tips, suggestions on how to have fun on dates, an

encouragement to feel comfortable wearing a bathing suit, a test to determine if you are introverted or extroverted, and lots of other vain things that distract from and even contradict the message of the Scriptures.

--------- On June 7 the Episcopal Diocese of New Hampshire elected the first openly homosexual bishop in the history of the Anglican Communion. The newly elected bishop, V. Gene Robinson, had broken his solemn marriage vows 13 years earlier when he left his wife and two young daughters and moved in with his male partner.

2004 -- The theme for a retreat at the Billy Graham Training Center in North Carolina was "Re-enchanting the Cosmos: The Imaginative Legacy of C.S. Lewis." The retreat brought together Christians "of many traditions." C.S. Lewis believed in prayers for the dead, purgatory, and theistic evolution; he denied the infallible inspiration of Scripture and substitutionary atonement of Christ and taught that hell is a state of mind.

--------- Speaking on January 31 to 700 delegates at his diocese's annual meeting, Peter James Lee, Episcopal bishop of Virginia, said, "If you must make a choice between heresy and schism, always choose heresy."

--------- The Feb. 27 edition of the *Lariat*, the school paper at Baylor University, a large Baptist institution, featured an editorial defending homosexual marriage.

--------- Protestants and Baptists joined Roman Catholics in support of the R-rated movie *The Passion of the Christ*. Southern Baptist and some independent Baptist preachers gave their unqualified recommendation and even rented movie theaters for showings. Ignored was the fact that the movie's producer and star are Roman Catholics who pray to Mary and that the movie was based partly on the deluded "visions" of a Catholic mystic.

--------- In November, Standing Together Ministries co-sponsored an "Evening of Friendship" at the Salt Lake Tabernacle, featuring Ravi Zacharias (well-known evangelical speaker), Richard Mouw (president of Fuller Theological Seminary), Craig Hazen (a professor at Biola University), and Contemporary Christian musician Michael Card. Mouw apologized to the Mormons, saying, "Let me state it clearly. We evangelicals have sinned against you. ... We have demonized you."

--------- In accepting the Prince of Peace Award in November, Billy Graham said: "I remember we were in Calcutta ... we went to see Mother Teresa ... she was so gracious and so spiritual that I felt like kneeling down in her presence. I was so overwhelmed" ("Billy Graham Is Honored with the Prince of Peace Prize," Assist News Service, Nov. 18).

The previous information is only the "tip of the iceberg." We have merely touched on a few of the high points of the apostasy of the past 200 years, and it is in the midst of and in the context of this end-time apostasy that the unscriptural theories of modern textual criticism were developed and have gained favor and the modern English versions have appeared to challenge the King James Bible.

THE MODERN BIBLE VERSION *HALL OF SHAME*

Having looked at the apostasy of the times in general, we will now look at the apostasy of individual textual critics and modern version translators.

RICHARD SIMON (1638-1712)

1. According to Bruce Metzger, Simon laid "the scientific foundations of New Testament criticism" (Metzger, *The Text of the New Testament*, p. 155). Alexander Souter notes, "It would be impossible to exaggerate the value and suggestiveness of Simon's work" (*The Text and Canon of the New Testament*, p. 98). That neither of these men warn about Simon's gross unbelief and the damage he did to the cause of Jesus Christ and the Holy Scriptures is evidence of their own apostasy.

2. From a biblical standpoint, Simon was an unbeliever and a heretic.

a. Simon was a French Roman Catholic who entered the Congregation of the Oratory in 1662. He taught philosophy at Paris. Consider this quote from his 1689 *Critical History of the Text of the New Testament*, in which he rejects the Bible as the sole authority for faith and practice, exalting Catholic tradition to the same level. Note also that he alleges that the original Scripture has not been carefully preserved and therefore the Scripture cannot be entirely authoritative: "A true Christian who professes to follow the Catholic faith must no more call himself a disciple of St. Augustine than of St. Jerome or of any other Church Father, for his faith is founded on the word of Jesus Christ, contained in the writings of the apostles AS WELL AS IN THE FIRM TRADITION OF THE CATHOLIC CHURCH. …The great changes that have taken place in the manuscripts of the Bible—as we have shown in the first book of this work—since the first originals were lost, completely destroy the principle of the Protestants and the Socinians, who only consult these same manuscripts of the Bible in the form they are today. IF THE TRUTH OF RELIGION HAD NOT LIVED ON IN THE CHURCH, IT WOULD NOT BE SAFE TO LOOK FOR IT NOW IN BOOKS THAT HAVE BEEN SUBJECTED TO SO MANY CHANGES and that in so many matters were dependent on the will of the copyists. It is certain that the Jews who copied these books took the liberty of adding certain letters here, and cutting out certain letters there, according as they judged it suitable; and yet the meaning of the text is often dependent on these letters. IF TRADITION IS NOT JOINED TO SCRIPTURE, THERE IS HARDLY ANYTHING IN RELIGION THAT ONE CAN CONFIDENTLY AFFIRM." Thus Simon denied the divine preservation of Scripture and attempted to use textual criticism to weaken the Bible's authority.

b. Simon "disregarded the traditional and dogmatic presuppositions of his age" and

"examined critically the text of the Bible as a piece of literature" (Metzger). What Metzger does not tell us is that this means that Simon did not regard the Bible as the supernaturally inspired, divinely preserved Word of God, but merely as another religious book.

c. In the book *Histoire Criticque du Vieux Testament* (*Critical History of the Old Testament*), published in 1678, Simon denied that Moses was the author of the Pentateuch. (Since Metzger shares Simon's rationalism and unbelief--looking upon the Old Testament as a mixture of truth and myth--it is not surprising that he does not fear identifying this heretic as one of the fathers of modern textual criticism.) An English translation was published in London in 1682.

3. Another French Catholic priest in those days, Bernard de Montfaucon (1655-1741), applied critical rules to downgrade the Greek Received Text. His book was titled *Paleographic Graeca* (1708).

4. The writings of Simon and de Montfaucon give us a glimpse in the 17th century battle for the Greek Received Text and the Protestant versions based on it.

a. Romanists were attacking the Received Text, because to destroy or weaken its authority was to destroy or weaken the Protestant faith. The Romanists charged that the Protestants had replaced the living pope with a paper pope.

b. This attack did not go unanswered. Protestant leaders such as John Owen in England and Francis Turretin in Geneva refuted these criticisms, and they did so by defending the Masoretic Hebrew and the Received Greek Text on the basis of divine preservation.

(1) Turretin said: "Nor can we readily believe that God, who dictated and inspired each and every word to these inspired men, would not take care of their ENTIRE PRESERVATION. If men use the utmost care diligently to preserve their words, especially if they are of any importance, as for example a testament or contract, in order that it may not be corrupted, how much more, must we suppose, would God take care of his word which he intended as a testament and seal of his covenant with us, so that it might not be corrupted; especially when he could easily foresee and prevent such corruptions in order to establish the faith of his church?" (Francis Turretin, *Institutes of Eclectic Theology*, translated by George Giger).

(2) Consider also the Helvetica Formula Consensus Confession of 1675, published by Reformed churches in Switzerland: "God, the Supreme Judge, not only took care to have his word, which is the 'power of God unto salvation to every one

that believes' (Rom. 1:16), committed to writing by Moses, the Prophets and the Apostles, BUT HAS ALSO WATCHED AND CHERISHED IT WITH PATERNAL CARE FROM THE TIME IT WAS WRITTEN UP TO THE PRESENT, SO THAT IT COULD NOT BE CORRUPTED BY CRAFT OF SATAN OR FRAUD OF MAN. Therefore the Church justly ascribes to it his singular grace and goodness that she has, and will have to the end of the world (2 Pet. 1:19), a 'sure word of prophecy' and 'Holy Scriptures' (2 Tim. 3:15), from which though heaven and earth pass away, 'the smallest letter or the least stroke of a pen will not disappear by any means' (Matt 5:18)."

c. The Helvetica Formula Consensus Confession gives us a further glimpse into how the Romanists of that day and even some Calvinists in France with liberal leanings were undermining the authority of the Protestant Bible through textual criticism. In this case it was the Masoretic Hebrew text that was under attack. There were men in the 17th century who wanted to modify the Masoretic text on precisely the same basis that it is being modified today, and the authors of the Helvetica Formula Consensus understood that this was an attack upon the authenticity of Scripture. Consider the 3rd Canon of this confession: "Therefore, we are not able to approve of the opinion of those who believe that the text which the Hebrew Original exhibits was determined by man's will alone, and do not hesitate at all to remodel a Hebrew reading which they consider unsuitable, and amend it from the versions of the LXX and other Greek versions, the Samaritan Pentateuch, by the Chaldaic Targums, or even from other sources. They go even to the point of following the corrections that their own rational powers dictate [two centuries later Hort called this 'conjectural emendation'] from the various readings of the Hebrew Original itself which they maintain, has been corrupted in various ways; and finally, they affirm that besides the Hebrew edition of the present time, there are in the versions of the ancient interpreters which differ from our Hebrew text, other Hebrew Originals. Since these versions are also indicative of ancient Hebrew Originals differing from each other, they thus bring the foundation of our faith and its sacred authority into perilous danger" (Canon III, Formula Consensus Helvetica, 1675).

d. The attack upon inspiration on the Calvinist side was from the theological school at Saumur in France. Two of the professors were Louis Cappel and Moses Amyraldus. Schaff's book on Creeds observes, "[The school at Saumur] departed from the rigid orthodoxy then prevailing in the Lutheran and Reformed Churches on three points—THE VERBAL INSPIRATION OF THE SCRIPTURES, the particular predestination, and the imputation of Adam's sin."

e. Thus we see that the first attack upon the Received Text was made during the Reformation era by Romanists and by theologically liberal French Calvinists.

JOHN MILL (1645-1708)

1. Mill is often listed as one of the first modern textual critics. *McClintock & Strong* claims that "the age of manhood [in textual criticism] commences with that of Mill" (*McClintock & Strong*) and according to Marvin Vincent, Mill "marked the foundation of textual criticism" (*History of the Textual Criticism of the New Testament*, 1903, p. 67).

2. Though for the most part Mill did not modify the Received Text with his textual findings, he laid the groundwork for this by publishing a critical apparatus (*Novum Testamentum Graecum, cum Lectionibus Variantibus*, 1707) listing roughly 30,000 variant readings from a wide variety of sources. Mill also published canons of textual criticism that "were to affect all succeeding work" (Eldon Epp, "Decision Points in New Testament Textual Criticism," *Studies in the Theory and Method of New Testament Textual Criticism*, edited by Epp and Gordon Fee, p. 19).

3. Protestant and Baptist church leaders believed that Mill's textual work was undermining the authority of the Scripture.

a. For example, Daniel Whitby, pastor of St. Edmund's in Salisbury, published a work against Mill entitled *Examen variantum lectionum Joh. Millii* (1710). Whitby "argued that the authority of the holy Scriptures was in peril" (Metzger, *The Text of the New Testament*, p. 108). We believe Whitby was correct. The authority of the Bible has been vastly undermined by modern textual criticism, not by the mere gathering of textual data but by the misuse of that data by textual critics who do not work from the principle of faith in divine preservation.

b. Another protest against Mill's work was by Leonard Twells, who published *A Critical Examination of the Late New Text and Version of the New Testament* (London, 1731-32). In this work Twells critiqued Daniel Mace's translation of the New Testament as well as the Greek text of John Mill that was used by Mace.

DANIEL MACE (c. 1685-1753)

1. Mace, a Presbyterian minister in Newbury, Berkshire, England, used John Mill's textual apparatus to produce a Greek New Testament with his own English translation. It was published anonymously between 1729-31 and was titled *The New Testament in Greek and English, Containing the Original Text Corrected from the Authority of the most Authentic Manuscripts: And a New Version Form'd agreeably to the Illustrations of the Most Learned Commentators and Critics: with Notes and Various Readings, and a Copious Alphabetical Index.*

2. Mace was deeply infected by theological rationalism and Arianism. This was evident in the footnotes to his translation. He wrote that "only begotten" simply means "beloved" and "conveys no idea to the mind of Christ's having a peculiar Sonship." He announced that he was

"surprised" that the writer of Hebrews applies terms to Jesus Christ that were addressed to God in the Psalms (Heb. 1:9). He questioned the canonicity of Hebrews, James, 2 Peter, and Jude.

3. Mace was minister at Newbury for 26 years. "In that time the flock dwindled so much that his successor in 1753 made the chapel building smaller and took a reduced salary" (David Daniell, *The Bible in English*, p. 509).

4. Bruce Metzger observes that "Mace's edition was either vehemently attacked or quietly ignored." To Bible believers of that day it "clearly displayed Unitarian tendencies" (Bible Researcher, http://www.bible-researcher.com/bib-m.html) and "seemed to be a deliberate attack on orthodox beliefs and teachings like the Trinity" (Anthony Byatt, "Daniel Mace's New Testament," *The Bible Collector*, April/June 1984). Dr. Leonard Twells, pastor of St. Mary's in Marlborough, Wiltshire, condemned Mace's work in *A Critical Ex-amination of the Late New Text and Version of the New Testament* (in three parts, appearing in 1731-32). Twells' position toward Mace's work was evident from the very subtitle to his book (Part II): "Wherein the editor's fallacious notes are censured; his cavils against the canon of the New Testament are refuted; the blunders and iniquities of his various readings are exposed; and justice in particular is done to the famous text of 1 John v.7, against his partial representation of that matter."

In the Preface to Part I, Twells warned:

"Of all the late attempts to undermine or to corrupt Christianity, none seems to have been of more direct ill consequence than the late new text and version of the New Testament. Other authors have misrepresented the grounds and reasons of our religion, and much vain cavil has been made against its fundamental doctrines; in all which cases honest minds have still received satisfaction by proper appeals to the sacred records themselves, in an English translation, which is in the main of unquestionable fidelity. But the new interpreter has made the Scriptures themselves speak to their own disparagement; and by certain arts of *leger de main* in version, has conveyed away most of the testimonies for the disputed articles of our faith. So that an unlearned person must be confirmed in heresy or infidelity, rather than cured, if he be so unhappy as to take his measures of truth from this new standard" (Twells, *A Critical Examination*, Preface).

Twells criticized omissions such as the doxology to the Lord's Prayer in Matthew 6:3 and the Trinitarian statement in 1 John 5:7. In Part II of his work Twells gave a masterly defense of the authenticity of 1 John 5:7.

We must remember that Twells represented the view of the vast majority of Bible believers in that day. It would require another 200 years of liberal leavening before evangelical and Baptist scholarship capitulated to the "corrupt text."

RICHARD BENTLEY (1662-1742)

1. Bentley, Regius Professor of Divinity at Cambridge, is commonly listed as one of the fathers of modern textual criticism. Though he planned a new edition of the Greek New Testament, it was not actually produced. What he did publish, in 1720, was a "canon of criticism that, in one form or other, has been approved by all textual critics since" (Metzger, *The Text of the New Testament*, p. 112).

2. Bentley was not a preacher or Bible teacher or theologian but a "classical scholar" who approached the Bible in the same manner that he approached ancient non-inspired writings, such as those of Horace. Dr. Edward Hills observed that Bentley "proposed a thoroughly naturalistic method of New Testament textual criticism" (*The King James Version Defended*, p. 63). Bentley claimed that the textual critic could not begin his study of the Bible with any definite belief concerning the nature of providential preservation, that he must begin, rather, from a neutral position. "In other words, we begin with agnosticism and work ourselves into faith gradually" (Hills, p. 191).

3. Bentley despised the Greek Received Text, claiming that its style was "barbarous." In this he was comparing the *koine* or "common" style of the Received Text to the formal style of the Greek classics that he loved. He failed to understand that the Spirit of God used the common Greek because the Scripture was intended for the common man (Mat. 11:25; 1 Cor. 1:26-31).

4. Bentley's goal was not to publish a New Testament as it was given by the apostles but merely to "restore a Greek and Latin text to the state in which they were in the fourth century" (Souter, *The Text of the New Testament*, p. 98). In particular he wanted to "recover the exemplar of Origen" (*McClintock & Strong Cyclopedia*). Origen, of course, was a rank heretic who was not afraid to tamper with the Scriptures.

5. One of Bentley's chief principles was "oldest is best." He proposed the construction of a new Greek text by comparing the oldest extant Greek manuscripts with the oldest Latin. Thus he ignored the fact that since the Bible was fiercely assaulted by heretics during the earliest centuries of the church age the oldest manuscripts could as easily represent a corrupt text as a sound one.

6. Bentley employed "conjectural emendation." Metzger admits that Bentley depended to a large degree upon his own "instinctive feeling as to what an author must have written" (Metzger, *The Text of the New Testament*, p. 182). The house of modern textual criticism sits upon the sand. Even Metzger admits that Bentley's bent for conjectural emendation led him to make many decisions that were "rash and indefensible." In our estimation, this is an apt description of the entire field of modern textual criticism.

7. Bentley was perhaps the first to propose the myth that textual criticism has nothing to do with doctrine, that doctrine is not affected by the textual changes.
8. Bentley was influential on subsequent textual critics. Alexander Souter observes that "the

impulse [Bentley] gave to [his textual] studies was such, that but for him there would have been no Lachmann and no Hort" (Souter, *The Text and Canon of the New Testament*, 1912).

JOHANN BENGEL (1687-1752)

1. Bengel, a German Pietist, is another important link in the history of modern textual criticism. Bengel formulated "the essential principles of textual criticism which have retained their validity to the present" (Aland, *The Text of the New Testament*, p. 11).

a. Bengel proposed the principle of classifying manuscripts and "recognized that the witnesses to the text must not be counted but weighed" (Metzger, *The Text of the New Testament*, p. 112). In this manner, the textual critics have been able to ignore the overwhelming majority of the Traditional Text and to replace it with the witness of a handful of strange Egyptian manuscripts with the Sinaiticus and the Vaticanus at their head.

b. The name that Bengel gave to the Traditional Text represented in the vast majority of manuscripts was "the Asiatic group," which "he regarded as of altogether lesser value" (Frederic Kenyon, *The Text of the Greek Bible*, p. 160).

c. Bengel "greatly accelerated the notion that the oldest MSS ... were the best MSS, and the negative impact of this principle upon the TR would show itself increasingly as time passed" (Eldon Epp, "Decision Points on New Testament Textual Criticism," *Studies in the Theory and Method of New Testament Textual Criticism*, p. 20).

d. Bengel formulated the textual rule that "the hard reading is to be preferred to the easy reading" (J.A. Bengel, *Novum Testamentum, Graecum*, p. 420). This principle was based upon a naturalistic perspective of the biblical text, that orthodox scribes were more likely to change a difficult construction so that it reads more easily. This principle does not take into account the fact that the Bible is the Word of God and has been subject to processes different to that of other literature. It assumes that Bible-believing copyists corrupted their own New Testament. Modern textual criticism ignores the Satanic attacks upon Scripture, the role of divine preservation, and the reverence with which believers treated Scripture. How did Bentley know for sure that his principle is the proper method for discerning the preserved Word of God? He didn't. Like many accepted principles of modern textual criticism, it is a mere unproven theory; and it is borrowed from the field of naturalistic textual criticism. Since the original Old and New Testament manuscripts do not exist, it is impossible to test the certainty of textual theories. The only way the pure Scripture can be discerned is by the principle of faith in God's promise of preservation.

e. Bengel proposed many changes to the Received Text on the basis of his theories. He used the Greek symbols for *a* and *B* to represent what he regarded as better readings.

> The readings signified with an "a" represented changes to the Received Text that he regarded as certain, and those signified with a "B" represented changes that he regarded as less certain. Thus he was the forerunner to the editors of the United Bible Societies Greek New Testament, who use A, B, C, D to represent degrees of certainty in readings.

2. Though Bengel was orthodox in his German Lutheran faith and did not deny the infallibility of Scripture, the deity of Christ, etc., his textual work and principles were widely recognized as heretical by German churches and "he was treated as though he were an enemy of the holy Scriptures" (Metzger, p. 113). Textual critics such as Bruce Metzger look upon the Christians who fought against the early textual critics as ignorant people who were blindly, superstitiously holding to tradition. We don't accept this position. Bible-believers of that day understood that the principles of modern textual criticism fly in the face of the divine preservation. If the Bible has been preserved, it was preserved in the Traditional Text; and if it has been preserved, the textual critics are introducing corruption and this is not something that can be treated lightly. We believe Bengel was wrong and those who treated him as an enemy of Holy Scripture were right. It is scriptural to have strong feelings about the blessed words of God, by which we are born again and by which we live. Those who can treat the Bible in an unemotional, scholarly manner, as if it were an ordinary book, are missing something spiritually.

3. Bengel's evangelical, Pietist reputation eventually quieted some of his critics and, as with Tregelles in the 18th century and B.B. Warfield and A.T. Robertson in the 20th, Bengel's evangelicalism served to legitimize textual criticism among Bible believers who were suspect of it and would not otherwise have accepted it. "His conscientious piety tended greatly to allay the fears which had been excited among the clergy with respect to various readings, and to him belongs the honor of having struck out on that path which has since been followed by Wettstein, Griesbach, and others" (*McClintock & Strong Cyclopedia*). What McClintock & Strong saw as honorable, we see as dishonorable.

JOHANN JAKOB WETTSTEIN (1693-1754)

1. Wettstein was a textual scholar who collated manuscripts and published Greek New Testaments in 1730 and 1751-52. He was Swiss-born but lived in the Netherlands. "Travels to Geneva, Lyons, Paris, and England, in connection with which he visited all accessible libraries and made himself acquainted with all the more important manuscripts of the New Test., served to enlarge the range of his views, as did also association with Montfaucon, La Rue, and Bentley" (*McClintock & Strong Cyclopedia*). Wettstein identified more than 200 manuscripts, classifying them as uncials, minuscules, and lectionaries. His system of identifying manuscripts held sway until it was modified into its modern form by Caspar Gregory.

2. Wettstein was heretical in his theology.

a. He was Socinian, meaning that he denied the full deity of Jesus Christ. "Wettstein's

orthodoxy had for some time been suspected. He was charged with holding Arian and Socinian errors, and to this fault were now added his alleged critical aberrations. His preference of 'os' (which) over 'theos' (God) in 1 Timothy 3:16 ... was credited to an alleged desire of depriving the doctrine of Christ's deity of a proof. Complaints respecting his heterodoxy were expressed even in the Diet of the Confederation, and ultimately a formal process of inquisition was inaugurated against him. ... He was ultimately dismissed from his post, May 13, 1730." It was obvious to most Bible believers of that day that the critical Greek text weakened the doctrine of Christ's deity and represented doctrinal corruptions introduced by heretics in the third and fourth centuries.

b. After that, Wettstein taught philosophy and Hebrew at the Arminian college in Amsterdam (College of the Remonstrants), assuming the vacated seat of the modernistic Jean Leclerc (Johannes Clericus), who had "maintained that reason is an infallible guide in judging of all that man needs to know for salvation" (Schaff-Herzog). Leclerc suggested that Luke produced two editions of the book of Acts (Metzger, *The Text of the New Testament*, p. 163).

c. Wettstein denied the infallible inspiration of Scripture and influenced the German modernist Johann Semler. "The traditional view regarded the canon as constituting a unit which is everywhere equally inspired; and this view had been shaken in his [Semler's] own mind by the studies of R. Simon Clericus, and Wettstein, and also by his own investigations" (*McClintock & Strong*, "Johann Semler").

3. Wettstein's *Prolegomena*, containing his critical principles, was published in 1730 anonymously (because these were considered heretical by the majority of Bible believers in that day) and his Greek New Testament appeared in 1751-52, not long before his death. His 19 rules of textual criticism included the following:

* The common or traditional text should have no prescriptive authority.
* Conjectural emendations are admissible with caution.
* A reading which is obscure or in poor Greek is to be preferred.
* The reading which involves an unusual expression is to be preferred.
* The shorter reading is to be preferred.
* The reading which seems most orthodox is suspect.
* The oldest reading is to be preferred.
* A reading may rightly be adopted without certain proof that it is genuine.

4. Though Wettstein's principles are similar to those of Lachmann and others who rejected the Received Text entirely, Wettstein did not apply them very extensively. His marginal notes only departed from the TR in about 500 places.
5. Though rejected by Bible believers, Wettstein's textual criticism was heartily approved by a

prominent heretic. His critical notes were reprinted by the Christ-denying modernist Johann Semler in 1765 and passed along to his student Johann Griesbach.

ALEXANDER GEDDES (1737-1802)

1. Geddes was a Catholic priest in Scotland from 1769 to 1779, when he moved to London where he spent the rest of his life. He published the first part of his translation of the Bible in 1792, and the second part in 1797. Geddes was working on a critical translation of the Psalms when he died on February 26, 1802. It was published posthumously in 1807.

2. He was closely associated with the Unitarians led by Joseph Priestley (James Sightler, *Tabernacle Essays on Bible Translation*, 1992, p. 11). Geddes was a contributor to the *Analytical Review*, which began publication in May 1788. The editor was Unitarian Thomas Christie and the publisher was Unitarian bookseller Joseph Johnson. The aim of the publication was to "provide a principal repository of sentiments most favourable to rational liberty, both in politics and religion"

3. Geddes studied in Germany under theological modernists and went even farther than the German theologians in some ways.

a. In 1800 Geddes published *Critical Remarks on the Hebrew Scriptures*, which presented the heresies of Eichhorn and his liberal German school. Geddes "broached a theory of the origin of the Five Books exceeding in boldness either Simon's or Eichorn's. This was the well-known 'Fragment' hypothesis, which reduced the Pentateuch to a collection of fragmentary sections partly of Mosaic origin, but put together in the reign of Solomon. Geddes' opinion was introduced into Germany in 1805 by Vater" (*Catholic Encyclopedia*, Vol. 4, p. 493).

b. Geddes gave the famous Unitarian poet Samuel Taylor Coleridge, author of *The Rime of the Ancient Mariner*, a letter of introduction to the modernist H. Paulus in 1798, when Coleridge and fellow poet William Wordsworth traveled to Germany.

4. Though Geddes' work was criticized by Bible believers, it was appreciated by theological modernists and Unitarians.

EDWARD HARWOOD (1729-94)

1. Harwood published an edition of the Greek New Testament in 1776, which "deserted the Textus Receptus more than 70 percent of the time" (Bruce Metzger, *The Text of the New Testament*, 1968, p. 116). He also published "*A Liberal Translation of the New Testament*; *being an Attempt to translate the Sacred Writings with the same Freedom, Spirit, and Elegance, with which other English Translations from the Greek Classics have lately been executed* ... with

Select Notes, Critical and Explanatory" (London, 1768). Consider some samples from this strange "translation":

> Matthew 5:7 -- "Happy are those whose minds are inflamed with a sacred ardour to attain universal virtue--their enlarged and generous desires shall be satisfied."
>
> Matthew 6:1 -- "O Thou great governor and parent of universal nature--who manifest thy glory to the blessed inhabitants of heaven--may all thy rational creatures in all parts of thy boundless dominion be happy in the knowledge of thy existence and providence, and celebrate thy perfections in a manner most worthy thy nature and perfection of their own."

2. Harwood had a D.D. from Edinburgh and was ordained to the Presbyterian ministry in Bristol, England, in 1765. *McClintock & Strong* (1895) says, "His character, however, was so immoral that his congregation dismissed him." He moved to London, where "he supported himself by teaching the classics and correcting the press."

3. Harwood was a Unitarian.

a. Though Metzger describes Harwood merely as "a Non-conformist minister," *McClintock & Strong* more precisely identifies him as "a learned Unitarian minister." Thus Harwood denied the Deity of our Lord Jesus Christ.

b. He translated many works by Firmin Abauzit, a French Unitarian.

c. In the preface to his *Liberal Translation* Harwood cannot bring himself to say God. Instead he speaks of "the infinite Source of light and wisdom."

JOHANN JAKOB GRIESBACH (1745-1812)

1. Griesbach, a German, was one of the most important names in the development of modern textual criticism. While some (particularly evangelicals and fundamentalists) have tried to downplay his role, he was, in fact, extremely influential.

a. Marvin R. Vincent says, "With Griesbach, really critical texts may be said to have begun" (Marvin Vincent, *A History of the Textual Criticism of the New Testament*, 1899, p. 100).

b. Westcott and Hort said that in certain matters they venerated the name of Griesbach "above that of every other textual critic of the New Testament" (*New Testament in Greek,* 1881, vol. 2, p. 185). They adopted many of his principles of textual criticism and popularized them in their writings. A.T. Robertson states that Hort

held Griesbach "to be the great man in textual criticism before his own day" (*An Introduction to Textual Criticism*, p. 30). In fact, Hort felt that "he was in reality taking up the work of Griesbach afresh" (Robertson, *An Introduction*, p. 29).

c. Bruce Metzger observes: "Griesbach laid foundations for all subsequent work on the Greek text of the New Testament ... The importance of Griesbach for New Testament textual criticism can scarcely be overestimated" (Metzger, *The Text of the New Testament*, pp. 119, 121). Metzger reminds us that Westcott and Hort did not collate any manuscripts or provide a critical apparatus; rather they "refined the critical methodology developed by Griesbach, Lachmann, and others, and applied it rigorously" (Metzger, *The Text of the New Testament*, p. 129).

d. Kurt and Barbara Aland, though claiming that Griesbach's influence "is today in danger of being exaggerated," admit that "his influence was extraordinary as a model for many subsequent editors" (Aland, *The Text of the New Testament*, p. 9).

2. Griesbach was influenced from his undergraduate days by the rising tide of Rationalism sweeping over Germany and "was a foe of orthodox Christianity" (D.A. Thompson, *The Controversy Concerning the Last Twelve Verses of the Gospel According to Mark*, p. 40). Griesbach was strongly influenced by his teacher at Halle, the modernist **JOHANN SEMLER** (1725-91).

a. Semler is "often regarded as the father of German rationalism" (Metzger, *The Text of the New Testament*, p. 115). He was greatly influenced by Roman Catholic Richard Simon's 1689 book, *Critical History*.

b. Semler rejected the traditional view that the entire canon of Scripture is infallibly inspired. "The traditional view regarded the canon as constituting a unit which is everywhere equally inspired; and this view had been shaken in his own mind by the studies of R. Simon Clericus, and Wettstein, and also by his own investigations. ... With respect to the canon, he came to think that the original idea was not that of a fixed norm of doctrine which should be binding for all ages, but rather that of 'a catalog of the books which were read in the assemblies of Christians.' These books were brought together through the force of accidental considerations rather than in pursuance of a definite plan. ... He insisted, further, that the Scriptural writings show on their face that they were not intended to be a norm of doctrine for all men" (*McClintock & Strong Cyclopedia*, "Johann Semler"). This is the view held by most prominent modern textual critics.

c. Semler taught that the writers of the New Testament accommodated the teachings of Christianity to the needs of various classes of people, "which explains the appeal to miracles."

d. Semler looked upon the book of Revelation as "the production of an extravagant

dreamer" and argued that it was not inspired or canonical.

e. Semler believed that the teaching of Jesus and the Apostles contained error.

f. Semler claimed that 2 Corinthians 9 was not originally part of Paul's epistle but was inserted later by scribes, and that Romans 16 was originally part of a letter to the Corinthians that got attached to the epistle to the Romans by mistake.

g. Semler taught that the moral truths of the Bible could, with equal truth, be "characterized as a revelation, or as a progressive development of the natural reason."

h. In his introduction to the book *Glaubenslehre* (1759) by Baumgarten (an influential professor at Halle who helped pave the way for Semler's heresies), Semler "reduced the distinguishing peculiarity of Christianity [over atheism and paganism] to a better morality."

i. In his researches into church history, Semler favored "Pelagius alone" and published one of Pelagius' writings in 1775. Pelagius, who lived in the late 4th and early 5th century, was a heretic who denied inherited sin and taught that children are born innocent of the sin of Adam and that sinners are capable of doing good works in their own moral strength (through God's help), as Adam and Eve could do before the fall. He taught that pagans could go to heaven through their moral actions prior to the coming of Christ.

j. Semler eventually became a believer in alchemy (*McClintock & Strong Cyclopedia*), which was the search for a chemical process to convert ordinary metals to gold.

3. Griesbach was associated with the modernist W.M.L. de Wette and wrote the preface to de Wette's *Contributions to Old Testament Introduction* (1806-07). In this work de Wette, one of the fathers of liberal Old Testament criticism, denied the Mosaic authorship of the Pentateuch and claimed that the book of Deuteronomy was not written until the reign of King Josiah. This makes the Jews out to be idiots who do not even know their own history and is a blatant denial of the teaching of Jesus Christ and the apostles.

4. Griesbach adopted his textual principles primarily from Semler and Bengel.

a. Griesbach adopted Semler's practice of grouping manuscripts into three families, Alexandrian, Western, and Byzantine (or "Asiatic") and favoring the Alexandrian or Egyptian over the Byzantine. "... he constantly displays a very decided preference for the Alexandrian class, which he places far above the two others in the rank of authority, a few manuscripts of this recension being supposed to outweigh a multitude of such as belong to the Byzantine recension, which he regards as

certainly the most untrustworthy of all" (*McClintock & Strong Cyclopedia*).

b. Griesbach adopted Semler's recension theory that claims the Received Text is an editorial revision created centuries after the apostles. This myth was later popularized by Westcott and Hort.

c. Griesbach also adopted from Semler the principle that textual readings favoring theological orthodoxy should be suspect. Griesbach said, "The most suspicious reading of all is the one that yields a sense favorable to the nourishment of piety (especially monastic piety)"; and, "When there are many variant readings in one place, that reading which more than the others manifestly favors the dogmas of the orthodox is deservedly regarded as suspicious." Semler and Griesbach could adopt such a strange principle because they blatantly denied biblical preservation and falsely believed that the orthodox statements of the New Testament were created by textual editors during the early centuries. According to this principle, if there is a reading in the Received Text that plainly teaches the Godhead of Jesus or some other foundational doctrine of the New Testament faith, that reading should be held suspect in favor of a variant in some old manuscript that lessens or does away with the doctrine. This, my friends, is topsy-turvy thinking! God is the author of truth not heresy. And Bible-believing people do not tamper with the Holy Scripture in order to further their beloved doctrines!

d. Griesbach adopted Bengel's principle that "the hard reading is to be preferred to the easy reading" and claimed that orthodox Christians had corrupted their own New Testament.

e. Griesbach held that "the shorter reading (under most circumstances) is to be preferred to the more verbose." It is not therefore surprising that the critical edition of the Greek New Testament is shorter than the Received Text by the equivalent of the entire books of 1 and 2 Peter. Griesbach was the first to declare Mark 16:9-20 spurious and to omit it from the Greek New Testament (in his 1796 edition).

f. Griesbach followed Semler in favoring the work of Origen. "... finding the coincidence of the numerous scriptural quotations of Origen of Alexandria with the celebrated Greek manuscript of the New Testament from that city to be very striking, he thence concludes that the passages now extant in this father's writings, of the commencement of the 3d century, discover the earliest, and therefore the purest text of which we have any knowledge to be that of the Alexandrian manuscripts. His ultimate choice of readings is consequently determined by the testimony of Origen. ... *The primary fact enforced by Griesbach [is] that the Alexandrian readings which are supported by the quotations of Origen possess the highest authority of all*..." (*McClintock & Strong Cyclopedia*).

5. Griesbach made three textual changes that were roundly condemned by Bible believers. "Griesbach was long and severely attacked by Trinitarian writers as an opposer of the doctrine of Christ's divinity, chiefly in consequence of his having rejected from his text the celebrated passage respecting the three that bare witness (1 John 5:7), and also for inserting 'os' (*which*) for 'theos' (*God*) in 1 Timothy 3:16, and 'kurios' (Lord*)* for 'theos' (*God*) in Acts 20:28" (Frederic Nolan, *An Inquiry into the Integrity of the Received Text*, 1815). Bible believers of that day understood that these textual changes were serious doctrinal issues. Nolan said they affected "the doctrinal integrity of the inspired text." Today we are amazed to hear evangelicals and fundamentalists claim that such textual changes are inconsequential and have no doctrinal significance.

6. Griesbach wrongly claimed that Gregory of Nyssa in the 4th century was hostile to the reading "God" in 1 Timothy 3:16, but he erred in this. In reality, Gregory of Nyssa (d. 394 A.D.) quoted "God" 22 times in his surviving writings. "The words quoted by Griesbach from Wettstein were not the words of Gregory at all, but the opinion of Apollinaris against whom Gregory was writing" (Terence H. Brown, *God Was Manifested in the Flesh*, Trinitarian Bible Society, London, England).

7. Griesbach's theories were rejected by Bible believers of his day. Following are some examples:

a. Even textual scholars such as Matthaei and Birch continued to adhere to the Received Text and "repudiated the doctrine of Griesbach" (Frederic Kenyon, *The Text of the Greek Bible*, p. 177).

b. Martin Scholz of Bonn, Germany, took a stand against Griesbach. "The primary fact enforced by Griesbach, that the Alexandrian readings which are supported by the quotations of Origen possess the highest authority of all, is disputed by professor Matthaei, of Moscow, in his critical edition of the New Testament, and with greater confidence by professor Martin Scholz, of Bonn, in the prolegomena to his very learned and elaborate edition, founded on a system wholly at variance with that of Griesbach. THE ALEXANDRIAN MANUSCRIPTS ARE ACKNOWLEDGED BY SCHOLZ TO BE MORE ANCIENT, BUT HE ASSERTS THEM TO BE MORE CORRUPT THAN ANY OTHERS, AND CONTENDS THAT IN ALEXANDRIA THE ALTERATIONS OF THE TEXT PRINCIPALLY ORIGINATED. He divides all the manuscripts, not, as Griesbach, into three, but into two classes, the Byzantine and the Alexandrian, in which latter he includes the Western; and *he gives a decided superiority to the authority of the Byzantine recensions, which, in opposition to Griesbach, he strenuously maintains to be directly derived from the autographs of the evangelists and apostles themselves*" (emphasis added) (*McClintock & Strong Cyclopedia*). We should note that the *McClintock & Strong Cyclopedia* defended modern textual criticism and

when this article speaks of "Byzantine recension," it reflects its author's liberal bias. It has never been proven that the Traditional Text is the product of a recension.

c. Richard Laurence (1760-1838), Anglican Archbishop of Cashel, also took a stand against Griesbach. In 1814 he published "Remarks upon the Systematical Classification of Manuscripts adopted by Dr. Griesbach." The following review is from the *McClintock & Strong Cyclopedia*: "The learned author states that he considers Griesbach to be what bishop Marsh denominated him, 'the most consummate critic that ever undertook an edition of the New Testament;' but in the course of his critical strictures on the origin and execution of his plan of appreciating manuscripts, *he employs the severest terms of censure, observing that Griesbach's mode of investigation is unsatisfactory, his classification fallacious, and his statement of the number of readings inaccurate*; that no such classification of the manuscripts of the New Testament is possible, the existence of three distinct species of texts being a fact only synthetically presumed, and not capable of any analytical demonstration; so that '*THE STUDENT FINDS HE IS TREADING, NOT ON SOLID GROUND, BUT ON A CRITICAL QUICKSAND'*" (emphasis added) (*McClintock & Strong*).

d. Another example of those who boldly resisted Griesbach's textual theories and defended the Traditional Text is Frederick Nolan, who, in 1815, published *An Inquiry into the Integrity of the Received Text of the New Testament* (576 pages). Nolan said, "... it shall be my object to vindicate those important passages of the Received Text which have been rejected from the Scripture Canon, on the principles of the German method of classification" (p. 43). Among the several passages that he vindicated were 1 Timothy 3:16, Acts 20:28, and 1 John 5:7. Nolan warned: "Griesbach's theory is one of the most elaborate of *THOSE THAT HAVE UNSETTLED THE FOUNDATION ON WHICH RESTS THE ENTIRE CANON*. His corrected text can be received only as a proof of the general corruption of the sacred Scriptures, and of the faithlessness of the traditionary testimony by which it is supported, since he states that the two principal classes of text, the Alexandrian and the Western, have been interpolated in every part; that the authorized Greek version exhibits 150,000 various readings, and has remained 1400 years in its present state of corruption; that there appears, therefore, to be no reservation by which the doctrinal integrity of the sacred Scriptures can be saved; for if, in the apostolic and primitive ages, corruption was prevalent, whatever be the text gathered out of the immense number of various readings, it may be as well any other as that originally delivered by the inspired writers."

8. Though rejected by Bible believers, Griesbach's textual criticism was received with great eagerness by Christ-denying Unitarians, Modernists, and Cultists.

a. "[Thomas] Belsham was busily occupied in his own field in London. As minister at Essex Street he was looked to as practically the leader and mouthpiece of the Unitarians. … But HIS PREDOMINANT INTEREST AT THIS PERIOD WAS IN THE PREPARATION OF A NEW VERSION OF THE NEW TESTAMENT, BASED UPON A GREEK TEXT EMBODYING THE RESULTS OF RECENT CRITICISM. A project for a work of this sort had been proposed by [Joseph] Priestley in 1789, and was well advanced toward completion, when an important part of the manuscript was destroyed in the Birmingham Riots in 1791. Later in the same year, WHEN THE UNITARIAN BOOK SOCIETY WAS FORMED, THE TRANSLATION OF THE NEW TESTAMENT WAS MADE ONE OF ITS MAIN OBJECTS. After some five years' delay it was decided not to make an independent version, but to adopt the excellent one [this was the opinion of the Unitarian author of this history] of Archbishop William Newcome, Primate of Ireland, as a basis, CHIEFLY BECAUSE IT FOLLOWED GRIESBACH'S TEXT, and to accompany it with an introduction and notes. The plan was taken up with ardor, and the work was published in 1808, in three sizes, and later in several editions; and it was at once reprinted in America (Boston, 1809), where Unitarianism was already incubating. IT INCLUDED A VALUABLE INTRODUCTION ON THE PROGRESS AND PRINCIPLES OF TEXTUAL CRITICISM, ANTICIPATING MANY JUDGMENTS LATER ADOPTED IN THE REVISED VERSION OF 1881; BUT DREW THE FIRE OF THE ORTHODOX BY OMITTING AS LATE INTERPOLATIONS SEVERAL PASSAGES TRADITIONALLY CITED AS PILLARS OF TRINITARIAN DOCTRINE. [Examples of these omissions were the removal of the word "God" in 1 Timothy 3:16 and the deletion of 1 John 5:7.] Belsham had taken the leading part in the editing of the work, and he regarded it with great satisfaction. It was widely circulated in Unitarian quarters..." (Earl Morse Wilbur, *A History of Unitarianism in Transylvania, England, and America*, Cambridge: Harvard University Press, 1952, pp. 338, 339).

b. Officials at Harvard College in 1809 published an American edition of Griesbach's critical Greek N.T., because its textual criticism was "a most powerful weapon to be used against the supporters of verbal inspiration" (Theodore Letis, *The Ecclesiastical Text*, p. 2). This was about the time that Harvard capitulated to Unitarianism. Thus, the enemies of Biblical inspiration understood in that day that modern textual criticism weakens key doctrines of the orthodox faith and undermines the authority of the Bible.

c. The Universalist Abner Kneeland published a New Testament diglot in Greek and English in 1822. The Greek was Griesbach's and the English was a revised edition of Belsham's. Kneeland was the minister of the First Independent Church of Christ, called Universalist (it has also been identified as the Lombard Street Universalist Church), in Philadelphia, and later became a deist. In the last blasphemy trial in

Massachusetts, Kneeland was convicted and jailed in 1838, "for a certain scandalous, impious, obscene, blasphemous and profane libel of and concerning God."

d. Alexander Campbell, founder of the Disciples of Christ, with its baptismal regeneration heresy, chose the Griesbach New Testament for his 1826 translation entitled "The Sacred Writings of the Apostles and Evangelists of Jesus Christ, Commonly Styled the New Testament."

e. The Unitarian John Gorham Palfrey published an English New Testament in 1828 based on Griesbach's Greek. His work appeared anonymously.

f. In 1833 Rodolphus Dickinson published his "Minute Revision and Professed Translation" based on Griesbach. Acts 1:18 gives a sample of the strange flavor of this version. "This man ... caused a field to be purchased with the recompense of his iniquity; and falling prostrate, a violent internal spasm ensued, and all his viscera were emitted."

g. In 1902 the Jehovah's Witness Watchtower Bible & Tract Society began publishing the *Emphatic Diaglott* by B.F. Wilson. This private interlinear was first published in 1865 and was based on the Griesbach critical Greek New Testament and "the various readings of the Vatican Manuscript, No. 1209 in the Vatican Library." Wilson was affiliated with the Disciples of Christ, which held the heresy of baptismal regeneration, and was also associated with a cult called the "Restitution Church of God." The Jehovah's Witnesses printed several hundred thousand copies of the *Emphatic Diaglott*.

9. Thus, at the beginning of the 19th century, Bible-believing Christians rejected the critical text as heretical, but the Unitarians and Modernists joyfully received it because it supported their doctrinal heresies pertaining to the Trinity and Christ's deity, and also because the multiplicity of texts weakened the authority of Scripture. By the end of the 19th century, apostasy had so leavened the mainline Protestant and Baptist denominations that the Westcott-Hort Greek, which was built upon the Griesbach text and which contained the same type of doctrinal corruptions (in fact, the Westcott-Hort text was more radical and farther removed from the Received Text), found wide acceptance. Those (such as James White) that are denying today that the critical Greek text is less doctrinally sound than the Received Text are flying in the face of the facts. The old Unitarians understood the doctrinal differences between the texts. They rejected the Received Text because it more effectively defeated their heresies. They made the translation of a new Bible based upon the critical text a top priority. For those who have ears to hear, this speaks volumes.

JOHANN LEONHARD HUG (1765-1846)

1. Hug, a German Catholic priest, was professor of Old and New Testament exegesis at Freiburg University.

2. Hugg visited great libraries and universities of central Europe and studied textual criticism. Some of Hug's textual theories were later popularized by Westcott and Hort in England.

a. In 1808, Hug "advanced the theory that in the 2nd century the New Testament text had become deeply degenerate and corrupt and that all the extant New Testament texts were merely editorial revisions of this corrupted text" (Edward Hills, *The King James Version Defended*, 4th edition, p. 65).

b. He theorized that three recensions were made in the 3rd century: one by Origen in Palestine, one by Hesychius (the Alexandrian Text) in Egypt, and one by Lucian in Antioch.

c. He claimed that the text allegedly created by Lucian prevailed over the others and became the Byzantine or Traditional Text.

d. This unbelieving theory, which in a slightly modified form was later popularized by Westcott and Hort, totally contradicts God's promise of the preservation of Scripture, because it claims that the original text of the New Testament became hopelessly corrupt in the 2nd century, was replaced by synthesized texts in the 3rd, and was not "recovered" until the 19th!

GEORG BENEDIKT WINER (1789-1858)

1. Winer was a professor at Leipzig, Germany, and an authority in Hellenistic or classical Greek. He was the author of *A Treatise on the Grammar of New Testament Greek*. This was translated from German by W.F. Moulton and published in English in two volumes in 1870. It is "regarded as a sure basis for New Testament exegesis." Moulton, a member of the English Revised Version translation committee, took his seat on that committee the same year his edition of Winer was first published. Bishop Ellicott, the head of the committee, testified: "Their [the Revisers'] knowledge of New Testament Greek was distinctly influenced by the grammatical views of Professor Winer, of whose valuable grammar of the Greek Testament one of our company ... had been a well-known and successful translator" (Ellicott, *Addresses on the Revised Version*, pp. 106, 107).

2. He devised liberal theories that the New Testament Greek was not molded by the Hebrew Old Testament as the Reformers had believed (and as sanctified common sense would dictate, seeing that the human authors of the New Testament were characterized by their love for the Hebrew Scriptures) but by the pagan classical Greek of that day. He promoted new theories pertaining to Greek articles, verb tenses, and other things which continue to dramatically affect the translation of the New Testament. For example, the English Revisers, following Winer, dropped "the" from

"the judgment" in Hebrews 9:27. One of the Revisers, Dean Farrar, said that in omitting "the" here, the meaning was changed from a reference to the final judgment to judgments in general thus changing the doctrinal meaning of the verse (http://kjv.unsurpassed.benabraham.com/html/chapter-7.html). The *Edinburgh Review* (July 1881) observed the vast influence that Winer had on the English Revision: "Our Revisers have subjected their original to the most exhaustive grammatical analysis, every chapter testifies to the fear of Winer that was before their eyes, and their familiarity with the intricacies of modern verbal criticisms."

3. Winer had a powerful influence on Constantine Tischendorf, who was his student at Leipzig. Bruce Metzger observes that "Winer infused in his student [Tischendorf] a passion to seek and to utilize the most ancient witnesses in reconstructing the purest form of the Greek scriptures" (*The Text of the New Testament*, p. 162).

4. Winer denied the Trinity. James White, in his book *The King James Only Controversy*, says that Winer was "an anti-trinitarian" (p. 270).

JOHANNES MARTIN AUGUSTINUS SCHOLZ (1794-1852)

1. Scholz was a Roman Catholic, a pupil of Hug, and professor at the University of Bonn.

2. In his two-volume edition of the Greek New Testament published in 1830-6, Scholz largely supported the Received Text. He was impressed by the "general uniformity" of the majority of Greek manuscripts and believed that this was "evidence of their superiority to the earlier Alexandrian type" (Metzger, *The Text of the New Testament*, p. 124). Because of Scholz's preference toward the majority text, his New Testament was praised by many scholars in England and was reprinted by Bagster in London in several editions. Bruce Metzger sees this as "symptomatic of the low ebb to which appreciation of textual scholarship had sunk in England at this time," but we see it as symptomatic of the higher spiritual character that still reigned generally in England. German modernism was making deep inroads, but it would be another several decades before it would permeate Christian scholarship in England.

3. By 1845, Scholz had changed his position and retracted his preference for the Traditional Text. He declared that if a new edition of his Greek Testament were called for, "he would receive into the text most of the Alexandrian readings which he had formerly placed in the margin" (Metzger, *The Text of the New Testament*, p. 124).

ALEXANDER CAMPBELL (1788-1866)

1 Campbell was the founder of the Churches of Christ, which taught the heresy of baptismal regeneration. He also denied the Trinity, calling it "barbarous, corrupt, unscriptural, irrational and polytheism" (*The Millennial Harbinger*, February 1840, pp. 81-83). (Campbell rejected Unitarianism and believed that Jesus Christ is God.) Campbell believed along the lines of the

"Jesus Only" Pentecostals of the 20th century, holding that the Father, Son, and Holy Spirit are three "faces" or manifestations of God but denying that there are three Persons in the Godhead.

2. Campbell published a New Testament in 1826 that favored modern textual criticism. It was popularly known as *The Living Oracles*, but its actual title was *The Sacred Writing of the Apostles and Evangelists of Jesus Christ, Commonly Styled The New Testament*.

a. This was a minor revision of the 1818 translation made by George Campbell, James MacKnight, and Philip Doddridge, based on the Greek New Testament of J.J. Griesbach. (The Gospels by Campbell were first published in 1778, the Epistles by MacKnight were published in 1795, and Doddridge's New Testament was published in 1765. A London publisher produced a New Testament in 1818 that combined the Campbell Gospels, the MacKnight Epistles, and the Doddridge Acts and Revelation.)

b. It contained many textual corruptions, such as the omission of Acts 8:37, "God" in 1 Tim. 3:16, and the Trinitarian statement in 1 John 5:7.

KARL LACHMANN (1793-1851)

1. Lachmann was a professor of Classical and German Philology in Berlin, Germany. Like some of the other fathers of textual criticism, Lachmann was not a theologian but "had distinguished himself by critical editions of Latin and German classics" (Marvin Vincent, *A History of the Textual Criticism of the New Testament*, 1899, p. 110). Lachmann applied to the New Testament the same rules that he used in editing texts of the Greek classics (Frederic Kenyon, *The Text of the Greek Bible*, p. 162). He approached the history of the New Testament from a naturalistic perspective.

2. Lachmann published a Greek New Testament in 1831, and Frederic Kenyon observed that this date "marks the beginning of the modern period of textual criticism."

3. Lachmann believed that all of the extant New Testament manuscripts are corrupt and that it is not possible to dogmatically reconstruct the apostolic text (*McClintock & Strong Cyclopedia*). His objective was merely to establish the New Testament text of the 4th century by reference to Alexandrian manuscripts and the writings of Origen and others. His goal was to "secure the text in widest use in Jerome's time, leaving it to emendation and conjecture to get behind that" (Alexander Souter, *The Text and Canon of the New Testamen*t, 1912, p. 101).

4. Lachmann's theory destroys the doctrine of divine preservation by claiming that the apostolic text cannot be known with certainty, that the best we can do is recover a fourth century text.

5. John Burgon notes, "Lachmann's ruling principle then, was exclusive reliance on a very few

ancient authorities--*because* they are 'ancient.' He constructed his Text on three or four,--not infrequently on *one or two*,--Greek codices" (*The Revision Revised*, p. 242). In his scholarly arrogance, Lachmann was willing to overthrow centuries of godly conviction purified in the fires of persecution in favor of modern novelties.

6. When it came to "Greek fathers," Lachmann "relied on Origen" (Burgon, *The Revision Revised*, p. 242), ignoring the fact that he was a heretic who taught that Jesus Christ is a created being.

7. Lachmann's theories were generally rejected by Bible believers of his day. "On its first appearance, his work and the principles on which it was based were subjected to much hostility..." (*McClintock & Strong*). God's people *should* be hostile to heresy and especially in regard to corruptions of Holy Scripture, the foundation for faith and practice.

Connop Thirlwall (1797-1875)

1. Thirlwall was on the English Revised Version Old Testament translation committee. (He died in 1875 and did not see the revision completed.)

2. Thirlwall was known for his attempts to promote heretical German theological thought in Britain.

a. He collaborated in the publication of books by German heretics Niebuhr and Schleiermacher.

b. When Anglican Bishop John Colenso of Natal, South Africa, was reproved for his heretical views in 1867, Thirlwall (as Bishop of St. Davis) stood with Colenso and refused to support the judgment. Colenso, in his 1862 book "The Pentateuch and the Book of Joshua Critically Examined," boldly denied that the Bible is the infallible Word of God. He denied that Moses wrote the Pentateuch. He claimed that Joshua was a mythical character, that the Genesis account of creation was mythical, and that the books of 1 and 2 Chronicles were fictitious. He denied eternal punishment. It was the first time that an Anglican bishop was publicly aligned with unbelief, and Bible reviser Connop Thirlwall stood with him.

c. During research at the British Library in 1997, I examined *Letters Literary and Theological of Connop Thirlwall* (London: Richard Bentley & Sons, 1881) and discovered the following facts about Thirlwall's theology:

(1) He questioned the canon of Scripture, claiming there might be "doubt and uncertainty about some of its content" (p. 246).

(2) He said the Bible was accurate only in its moral and religious teaching, not in its "scientific" statements (p. 255).

(3) He questioned the very existence of God, saying, "… it is to my thinking of the smallest possible importance whether we admit or deny the being of God. For at the best He is now *functus officio*, and enjoying an everlasting holiday, only differing from the epicurean inasmuch as it has been earned by work now done" (p. 255).

(4) He questioned the divine inspiration of some of the Psalms, claiming that Psalm 110, for example, could have been written by David or some unknown Psalmist "without some special revelation" (p. 270).

(5) He admitted uncertainty as to whether Christ operated on a divine, supernatural level in His earthly ministry (p. 271).

(6) He claimed that Job 19:25-27 could not possibly refer to Job's resurrection (p. 301).

(7) He argued that the narrative of Abraham being called upon to sacrifice his son, Isaac, was contrary to "the genuine principles of Christian ethics" and "was a plain breach of a universal law" (pp. 327,328).

(8) He questioned the inspiration of the Pentateuch, saying of Genesis 21, "… we have no means of knowing whether this episode in Abraham's fragmentary history has come down to us in its original shape" (p. 328).

HENRY GEORGE LIDDELL (1811-98)

See Liddell-Scott-Jones Greek Lexicon.

ROBERT SCOTT (1811-87)

See Liddell-Scott-Jones Greek Lexicon.

SAMUEL PRIDEAUX TREGELLES (1813-1875)

1. Tregelles was associated with the Plymouth Brethren and was sound in the fundamental doctrines of the faith such as the infallible inspiration of Scripture and the deity of Jesus Christ.

a. "Born to Quaker parents in Falmouth, Cornwall, in 1813, the young Tregelles was saved under the preaching of B. W. Newton on a visit to the flourishing Brethren

assembly at Plymouth, c. 1832. The truths of the Lord's Second Coming, both by way of tracts and preaching, played a major role in his salvation experience. This all led to a great deal of opposition from his family" (Jack Moorman, *S.P. Tregelles: The Man Who Made the Critical Text Acceptable to Bible Believers*).

b. "He was a defender of the faith and produced a Hebrew-English Lexicon to the Old Testament in which he countered the German rationalism that had coloured previous lexicons. He also rebuked the modernism of the Hebraist, A. B. Davidson. In a speech delivered in 1856, he attacked the British and Foreign Bible Society for 'circulating Romish versions of the Scriptures'" (Moorman, *S.P. Tregelles*).

c. He published a "Defense on the Authenticity of the Book of Daniel" (1852), defending it against modernistic attacks.

d. He defended the traditional authorship of the books of the New Testament in his "Lecture on the Historic Evidence of the Authorship, etc., of the Books of the New Testament" (1852).

e. He was the editor of the *Englishman's Greek Concordance to the New Testament* (1839) and the *Englishman's Hebrew and Chaldee Concordance to the Old Testament* (1843), which are very helpful study tools.

f. Unlike the Brethren in general, Tregelles rejected the pretribulational rapture.

2. Tregelles became a much-needed "evangelical face" for modern textual criticism, helping to popularize it among Bible believers who were leery of the theological modernists and Unitarians who dominated the field. As we have seen, Bible believers in general were very resistant to modern textual criticism from the time of its first appearance. Bruce Metzger observed: "In England the scholar who, at the middle of the nineteenth century, was most successful in drawing British preference away from the Textus Receptus was Samuel Prideaux Tregelles" (*The Text of the New Testament*, 1968, p. 127).

3. In the field of modern textual criticism, Tregelles published a "Prospectus of a Critical Edition of the Greek New Testament" (Plymouth, 1848), "An Account of the Printed Text of the Greek New Testament" (1854), and "The Greek New Testament Edited from Ancient Authorities" (1857-72).

4. Tregelles naively adopted the theories of modern textual criticism from those that preceded him. From his youth, Tregelles had a peculiar zeal to go beyond even the modernist Griesbach in rejecting the Received Text, which he refused to give "any prescriptive rights" (George Fromow, *B. W. Newton and Dr. S. P. Tregelles: Teachers of Faith and the Future*, 1959, p. 39). He was "dissatisfied with the somewhat hesitating way in which Griesbach still clung to the Textus Receptus" (Metzger, *The Text of the New Testament*, p. 127).

5. Thus, regardless of what Tregelles believed about biblical inspiration, he did not proceed from a position of faith in divine preservation. In this he is the forerunner of 20th century evangelicals A.T. Robertson and B.B. Warfield. These men accepted the rationalistic modern textual premise that the pure Word of God was lost for a millennium and a half and needed to be recovered in these last days through "scientific principles." They were believers in regard to the doctrine of divine inspiration but rationalists in regard to the doctrine of divine preservation. John Burgon, Edward Hills, and many others have noted the inconsistency of this and have called upon believers to refuse the modern textual critic's principle of treating the Bible like any other book.

a. John Burgon and Edward Miller observed: "That which distinguishes Sacred Science from every other Science which can be named is that it is Divine, and has to do with a Book which is inspired; that is, whose true Author is God. ... It is chiefly from inattention to this circumstance that misconception prevails in that department of Sacred Science known as 'Textual Criticism'" (emphasis added) (Burgon and Miller, *The Traditional Text*, p. 9).

b. Edward Hills warned: "If you adopt one of these modern versions, you must adopt the naturalistic New Testament textual criticism upon which it rests. This naturalistic textual criticism requires us to study the New Testament text in the same way in which we study the texts of secular books which have not been preserved by God's special providence" (Hills, *Believing Bible Study*, 1967, pp. 226, 27).

6. Tregelles loved the corrupt Vaticanus manuscript. "It was Codex Vaticanus that most fired the imagination of Tregelles. For the critical edition he prepared, he had access to the imperfect collations of B by Bartolocci--1669, Mico for Bentley--1720, and Birch--1788, but had hoped to be able to make his own collation. On a trip in late 1845 he spent five months at Rome in negotiations to be allowed to transcribe the codex, but was not allowed to copy any part of it. He did gain permission to view the document, and is said to have made an occasional note on his fingernails. Of Vaticanus, Tregelles said: 'In many respects there is no MS of equal value in criticism; so that, even though we are at times in doubt as to its readings, we are bound to prize highly what we do know'" (Jack Moorman, *S.P. Tregelles*).

7. Tregelles was invited to participate in the English Revised Version project but declined due to ill health. He suffered a stroke the year that the ERV project was inaugurated (1870).

8. Tregelles' *New Testament Polyglot (The Greek New Testament, edited from ancient authorities, with their various readings in full, and the Latin version of Jerome)* was published posthumously in 1879 by F.J.A. Hort. and A.W. Streane.

LIDDELL-SCOTT-JONES GREEK LEXICON

The Greek-English Lexicon that Henry Liddell and Robert Scott published in 1843 was based on

the work of the liberal Germany scholar Franz Passow (1786-1833) of the University of Breslau. A revision was published between 1925 and 1940 by a large team of scholars under the leadership of Henry Stuart Jones (1867-1939) for Oxford University Press and has since been known as the Liddell-Scott-Jones or LSJ.

1. **Henry George Liddell** (1811-98) became Dean of Christ Church College, Oxford, in 1855 and it was under his headship that the school took a more liberal turn following the Tractarian Movement. "Coming just at the transition period when the 'old Christ Church,' which Pusey strove so hard to preserve, was inevitably becoming broader and more liberal, it was chiefly due to Liddell that necessary changes were effected with the minimum of friction" (*Encyclopedia Britannica*, 1911, "Henry Liddell"). Liddell also wrote a popular history of Rome. His daughter Alice was the inspiration for Lewis Carroll's *Alice in Wonderland*.

2. **Robert Scott** (1811-87) was Master of Balliol College, Oxford, from 1854-70, at which time he became Dean at Rochester.

FRIEDRICH CONSTANTINE VON TISCHENDORF (1815-1874)

1. Tischendorf was a German textual critic who traveled extensively in search of ancient documents. He obtained a doctor of philosophy at the University at Leipzig in 1838 and gained a chair of Theology there in 1840. In 1841 he published the first of eight editions of his Greek New Testament.

2. Tischendorf was instrumental in bringing to light one of the manuscripts most influential in modern Bible translation work--Codex Sinaiticus, which he discovered at St. Catherine's Orthodox monastery at Mt. Sinai in 1844. Tischendorf was so blinded by his affection for Codex Sinaiticus that he modified the 8th edition of his Greek New Testament in 3,505 places in favor of it.

3. Tischendorf was committed to the textual theories of Griesbach and Lachmann (Thompson, p. 42). His foundational error, like that of other 19th century textual critics, was in failing to acknowledge God's promise of preservation and to give it a prominent place in his work. Writing to his fiancée he described textual criticism as "the struggle to regain the original form of the New Testament" (Metzger, *The Text of the New Testament*, p. 126). Had he believed the Bible's own testimony, he would have known by faith that the New Testament did not need to be recovered because it was not lost!

4. Tischendorf hired himself out to the French publishing house Firmin Didot to edit an edition of the Greek New Testament for the Roman Catholic Church, conforming it to the Latin Vulgate (Ezra Abbott, *Unitarian Review*, March 1875). This was in 1842, and the *McClintock & Strong Cyclopedia* notes that an influential Roman Catholic Abbe named Jager, a professor in the Sorbonne, begged Tischendorf to do this project.

5. In May 1844, on his way to Mt. Sinai, Tischendorf stopped in Rome and had an audience with Pope Gregory XVI.

6. John Burgon observed that Tischendorf is one of the worst guides to the true Text of Scripture because of "his great inconstancy,--his natural want of sobriety of critical judgment,--and his unreasonable deference to the readings found in his own codex Sinaiticus,-- to which should be added the utter absence in him of any intelligible fixed critical principles" (*The Revision Revised*, p. 24).

7. While studying theology at Leipzig from 1834 to 1838, Tischendorf was under the influence of G.B. Winer, who applied his theories of Hellenistic Greek to the New Testament. Winer was "anti-Trinitarian" (White, *The King James Only Controversy*, p. 270).

8. Tischendorf's work was loved and accepted by the Unitarians.

a. In 1869, the American Unitarian Association published a New Testament translated by George R. Noyes, based on Tischendorf's Greek New Testament.

b. Two Unitarians, Caspar Gregory and Ezra Abbot, reissued the eighth edition of Tischendorf's New Testament with critical notes after his death.

8. Tischendorf was widely praised and awarded. "Probably no theologian ever received so varied and so many signs of distinction, academic and civil. He was made a Russian noble, a Saxon privy-councilor, knight of many orders, doctor of all academic degrees, and 'member of an indefinite number of societies" (*McClintock & Strong*). The Lord Jesus Christ warned: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Lk. 6:26).

9. In his last will, Tischendorf wrote, "I have sought no other aim than truth; to her I have always unconditionally bowed the knee." Tischendorf's life is a loud warning that sincere men can be deeply deceived if they fail to ground their lives and ministries upon Scripture alone (Prov. 14:12; Mat. 7:21-29). Had he believed the Word of God, he would have known that the apostolic text of the New Testament would not be found in peculiar manuscripts that had been rejected by the vast majority of churches through the centuries. Had he loved the truth, truly, Tischendorf would have received the same treatment as Truth incarnate, the Lord Jesus Christ. The world has not changed; it still hates the truth and those who stand for the truth.

GEORGE VANCE SMITH (1816-1902)

1. Smith was on the British committee that produced the English Revised Version New Testament (1870-81).

2. He was the Unitarian minister of St. Saviourgate Chapel, York, denying the deity and

atonement of Jesus Christ, the personality of the Holy Spirit, and the divine inspiration of Scripture. Consider some of the heresies and blasphemies that came from the pen of this man:

a. Consider his book *The Bible and Popular Theology*, which appeared in 1871. It was republished as late as 1901 in an enlarged fifth edition entitled *The Bible and Its Theology: A Review, Comparison, and Re-statement.*

(1) He denied the full deity of Jesus Christ: "Jesus of Nazareth is nowhere presented to us as God, but simply as the Christ... 'There is one God, the Father,' and 'one Lord, Jesus Christ;' but these are not in any sense one being or one nature" (Smith, *The Bible and Its Theology*, p. 299).

(2) He denied the personality of the Holy Spirit and the Trinity: "... what is really meant by the term in question [the Holy Spirit], is no other than God himself ... but this fact will not justify us in saying that it is 'God the Holy Spirit,' as though it were a distinct personality..." (Smith, *The Bible and Its Theology*, p. 215).

(3) He denied the substitutionary atonement of Jesus Christ:

"[Salvation] was in no way purchased of him [God] or of his justice. It was not because his 'wrath' was appeased, or satisfied by the sufferings of an innocent substitute, but because of his own essential fatherly goodness and 'great love.' 'It is the gift of God,' not a thing bought from him with a price, except in so far as this might be FIGURATIVELY said in reference to that death of the Messiah..." (Smith, *The Bible and Its Theology*, p. 246).

"... it is equally clear that it was not as their substitute that he died for men; not to redeem them from eternal misery; not ... because the clouds of God's wrath had gathered thick over the human race, and required a victim, and could find that victim only in the innocent Jesus! ... The popular theory, in reality, is largely the product of dark and ignorant ages..." (Smith, *The Bible and Its Theology*, pp. 248, 253).

(4) He denied the infallible inspiration of Scripture: "It is, that the Bible manifestly offers itself to us, the people of these later times, largely as a Book of History. It never professes or claims to be more: never, in truth, makes any profession or claim at all on that point; but stands before us there, simply as a collection of writings preserving for us the remaining literature, the traditions, and the history of the Hebrews. ... It nowhere, in truth, claims inspiration, or says anything definite about it. The biblical inspiration, whatever it is or was, would seem, like the genius of Shakespeare, to be unconsciously possessed. The phrase, 'Thus

saith the Lord,' and its equivalents, are simply to be referred to the style of the prophet; or to be understood only as indicating his belief that what he was about to say was conformable to the Divine Will. ... It is scarcely allowable, in short, to think of inspiration as being or acting in THE DEAD WORDS OF ANY BOOK" (Smith, *The Bible and Its Theology*, pp. 269, 276, 277). [*COMMENT*: Thus we see how this Bible reviser looked upon the Bible: dead words!]

(5) He denied the necessity of the new birth: "Then again, are we not, all of us who seek to be so, spiritual Sons of God?" (Smith, *The Bible and Its Theology*, p. 298).

b. Consider Smith's tract *The Word Made Flesh in Jesus Christ* (British & Foreign Unitarian Association: London, 1877). In this work, Smith leans on the writings of the ancient heretic Philo of Alexandria to deny the deity of Jesus Christ. Smith says: "What the Evangelist really meant by adopting this ancient conception, and saying that the Logos became flesh in Christ, was simply that power and wisdom from God were with him and in him..." (p. 5). Smith claims that the Lord Jesus was not announcing his deity in John 8:58 (even though the Jews understood that He was, v. 59). He concludes with a most bold statement of his unbelief when he says that "the whole orthodox conception on these matters [the deity and incarnation of Christ] is essentially on a par with the wildest stories of the ancient heathen mythology" (p. 7).

c. Consider Smith's *Texts and Margins of the Revised New Testament Affecting Theological Doctrine* (British & Foreign Unitarian Association: London, 1881).

(1) On Matthew 1:23, "they shall call his name Immanuel; which is, being interpreted, God with us" -- "A more careful and impartial regard to the usage of the Greek language ... would have rendered these words differently. ... Remembering this fact we should render, 'God *is* with us;' and the implication is, that, in the child to be born, the promised Christ, God will be with his people to protect and save them" (p. 9).

(2) On Matthew 5:22, "shall be in danger of hell fire" -- "... the phrase 'Gehenna of fire' ... ought clearly to have stood in the text. ... It is one of the gravest faults of our systematising theologians and preachers to persist, as they do, in keeping up ideas of hell, with its devils, and its everlasting flames and torments, which have descended to us from the distant ignorant ages of patristic and medieval superstition" (pp. 10, 11).

(3) On Acts 20:28, "the church of God, which he purchased with his own blood" -- "If, too, it should appear, as we shall see it does, that St. Paul in his extant Epistles has nowhere spoken of Jesus as 'God,' even in the subordinate or Logos

sense, it is altogether unlikely that he should have done so in his speech in Acts 20 to the elders at Ephesus" (p. 26).

(4) Smith concludes this book with the following statement: "Since the publication of the revised New Testament, it has been frequently said that the changes of translation which the work contains are of little importance from a doctrinal point of view;--in other words, that the great doctrines of popular theology remain unaffected, untouched by the results of the revision. ... To the writer any such statement appears to be in the most substantial sense contrary to the facts of the case..." (p. 45). [*COMMENT*: Thus, this Unitarian understood clearly that the results of modern textual criticism do affect the Bible's doctrine.]

d. Consider Smith's *Eternal Punishment*, published as chapter three of *The Religion and Theology of Unitarians* (British & Foreign Unitarian Society: London, 1906). "What should we think of a man who should consign one who had injured him to torment for his life in a place of fire and brimstone, if such a thing were possible? And what must we think of a God who could consign his creatures who had offended him to torments, not of lifelong, but of everlasting duration? ... If all this be true of God, surely man had better not be told to imitate him, and can never love him with any genuine, durable love. He may, indeed, fear or even hate the author of his existence; but how, on this theory of an eternal hell, he can love him, is surely inconceivable" (pp. 91, 93). [*COMMENT*: Here the Bible translator and modern textual critic not only demonstrates his ignorance of the holiness and justice of God but he also candidly expresses his genuine opinion of the God of the Bible.]

3. When an attempt was made to have Smith removed from the ERV translation committee, four other members of the committee (Westcott, Hort, Stanley, and Thirlwall) stood by him and threatened that they would resign if Smith were removed. The sordid story is given by A.G. Hobbs in the foreword to the Centennial Edition of Burgon's *The Revision Revised*: "[Smith's participation in the communion service] led to a public protest signed by 'some thousands of the Clergy.' The Upper House passed a Resolution that 'no person who denies the Godhead of our Lord Jesus Christ ought to be invited to join either company to which was committed the Revision of the Authorized Version of Holy Scripture: and that it is further the judgment of this House that any person now on either Company should cease to act therewith.' This Resolution was also passed by the Lower House. And still they could not get this non-believer off the Committee. Here is a real shocker: Dean Stanley, Westcott, Hort, and Bishop Thirlwall all refused to serve if Smith were dismissed. Let us remember that the Bible teaches that those who uphold and bid a false teacher God speed are equally guilty. 'For he that biddeth him God speed is partaker of his evil deeds' (2 John 9-11). No wonder that the Deity of Christ is played down in so many passages!" (A.G. Hobbs, foreword, *The Revision Revised Centennial Edition*).

4. Smith testified that the textual changes in the English Revised Version and the Westcott-Hort Greek New Testament reflected his own theology. Some of the passages listed by Smith as being

theologically superior in the modern texts and versions as opposed to the King James Bible were Rom. 9:5; 1 Tim. 3:16; Tit. 2:13; and 1 Jn. 5:7, and that is because these passages in the critical text weaken the doctrine of Christ's deity, which Smith rejected. This Bible Reviser admitted what modern version proponents today such as James White try to deny, that the critical Greek texts and versions weaken the doctrine of the deity of Jesus Christ! No man is blinder than he who WILL NOT see. Following are two examples from Smith's own pen:

a. "The only instance in the N.T. in which the religious worship or adoration of Christ was apparently implied, has been altered by the Revision: 'At the name of Jesus every knee shall bow,' [Philippians 2:10] is now to be read 'in the name.' Moreover, no alteration of text or of translation will be found anywhere to make up for this loss; as indeed IT IS WELL UNDERSTOOD THAT THE N.T. CONTAINS NEITHER PRECEPT NOR EXAMPLE WHICH REALLY SANCTIONS THE RELIGIOUS WORSHIP OF JESUS CHRIST" (Smith, *Texts and Margins of the Revised New Testament Affecting Theological Doctrine Briefly Reviewed*, p. 47). [*COMMENT*: This statement, of course, is a lie; but we reprint it to demonstrate the damnable heresies of this modern textual critic. Eleven times in the Gospels we are told that Christ accepted worshipped (Mt. 2:11; 8:2; 9:18; 14:33; 15:25; 20:20; 28:9,17; Mk. 5:6; Lk. 24:52; Jn. 9:38). This is indisputable evidence that Jesus Christ is Almighty God, because only God can be worshipped (Ex. 34:14; Is. 42:8; Mt. 4:10; Acts 14:11-15; Rev. 19:10).]

b. "The old reading ["God" in 1 Tim. 3:16] is pronounced untenable by the Revisers, as it has long been known to be by all careful students of the New Testament. ... It is in truth another example of the facility with which ancient copiers could introduce the word *God* into their manuscripts,--a reading which was the natural result of THE GROWING TENDENCY IN EARLY CHRISTIAN TIMES ... TO LOOK UPON THE HUMBLE TEACHER AS THE INCARNATE WORD, AND THEREFORE AS 'GOD MANIFESTED IN THE FLESH'" (G. Vance Smith, *Texts and Margins*, p. 39).

BROOKE FOSS WESTCOTT (1825-1901) and FENTON JOHN ANTHONY HORT (1828-1892)

1. Westcott was Canon of Peterborough, Regius Professor of Divinity at Cambridge, and Bishop of Durham (consecrated 1890). Hort was Hulsean Professor of Divinity at Cambridge. These two men edited the critical Greek N.T. published in 1881 and were on the British committee that produced the English Revised Version (ERV). They secretly introduced their pre-publication critical Greek New Testament to the ERV committee, beginning in 1870.

2. Their apostasy is witnessed by their writings and affiliations. Hort was the less evangelical

and more outspoken of the two men as pertaining to his rationalism. Westcott published commentaries that are still in print today, and he became the "evangelical face" to the Westcott-Hort textual theories, though, as we will see, Westcott was anything but a staunch Bible believer. We must note that some fundamentalists who defend modern textual criticism are claiming that Westcott and Hort were staunch evangelicals. In fact, in the Introduction to *From the Mind of God to the Mind of Man*, authored by men associated with Bob Jones University, J.B. Williams says: "I challenge anyone to find one sentence that would be a departure from Fundamentalist doctrine" (p. 4). We take up that challenge in the following study.

a. Consider, first, the testimony of men who have studied the doctrines, theories, and lives of Westcott and Hort:

The testimony of D.A. Thompson, who looked into these matters carefully: "Neither of these scholars had been evangelical and as the influence of the German neology increased they moved slowly and discreetly with the times" (*The Controversy Concerning the Last Twelve Verses of the Gospel according to Mark*. Surrey: The Bible Christian Unity Fellowship, nd.; Thompson was of the Reformed Episcopal Church of England).

The testimony of Zane Hodges of Dallas Theological Seminary. "The charge of rationalism is easily substantiated for Westcott and Hort and may be demonstrated from direct statements found in their introduction to *The New Testament in the Original Greek*. To begin with, Westcott and Hort are clearly unwilling to commit themselves to the inerrancy of the original Scriptures" (Zane C. Hodges, "Rationalism and Contemporary New Testament Textual Criticism," *Bibliotheca Sacra*, January 1971).

The testimony of Alfred Martin, Vice President of Moody Bible Institute, in his 1951 doctoral dissertation to the faculty of the Graduate School of Dallas Theological Seminary: "At precisely the time when liberalism was carrying the field in the English churches the theory of Westcott and Hort received wide acclaim. These are not isolated facts. Recent contributions on the subject--that is, in the present century--following mainly the Westcott-Hort principles and method, have been made largely by men who deny the inspiration of the Bible" (Alfred Martin, "A Critical Examination of the Westcott-Hort Textual Theory." Th.D. Thesis, Dallas Theological Seminary, May 1951, p. 70).

The testimony of Donald Waite, who studied 1,291 pages of their writings and concluded that, among other things, Westcott and Hort did not affirm the infallibility of Scripture; they undermined the vicarious substitutionary atonement of Christ; they embraced the Fatherhood of God and evolution. Dr. Waite warns that the heresy of Westcott and Hort is subtle. Like many neo-orthodox and modernistic theologians, Westcott and Hort did not so much deny

the doctrines of the Word of God directly; they undermined orthodox doctrine with clever doubt and with subtle questioning. Dr. Waite's books on this subject (*The Theological Heresies of Westcott and Hort: As Seen in Their Own Writings* and *Heresies of Westcott & Hort*) are available from Bible for Today, 900 Park Ave., Collingswood, NJ 08108, http://www.biblefortoday.org.

b. Consider, also, the testimony of the biographies of Westcott and Hort published by their sons (Arthur Fenton Hort, *Life and Letters of Fenton John Anthony Hort*, London: MacMillan and Co., 1896, and Arthur Westcott, *Life and Letters of Brooke Foss Westcott, Sometime Bishop of Durham*, London: MacMillan and Co., 1903). Hort's biography is available as a photocopy reprint from Bible for Today, Collingswood, NJ.

"Further I agree with them [authors of *Essays and Reviews*] in condemning many leading specific doctrines of the popular theology. … Evangelicals seem to me perverted rather than untrue … There are, I fear, still more serious differences between us on the subject of authority and especially the authority of the Bible" (Hort writing to Rowland Williams in 1858, cited in *Life and Letters of Fenton John Anthony Hort*, 1958, Vol. I, p. 400).

"All stigmatize him [Dr. Hampden] as a 'heretic.' If he be condemned, what will become of me! The battle of the inspiration of Scripture has yet to be fought, and how earnestly I could pray that I might aid the truth in that" (Hort, 1847). [*COMMENT*: Hort knew that he was on the modernistic side of the doctrine of inspiration.]

"But I am not able to go as far as you in asserting the infallibility of a canonical writing" (Hort writing to Westcott in 1860, cited in *Life and Letters of Fenton John Anthony Hort*, Vol. I, p. 422). [*COMMENT*: Hort plainly denied the infallible inspiration of Scripture; as we will see, Westcott also rejected this doctrine.]

"For I too 'must disclaim settling for infallibility.' In the front of my convictions all I hold is the more I learn, the more I am convinced that fresh doubts come from my own ignorance, and that at present I find the presumption in favor of the absolute truth--I reject the word infallibility--of the Holy Scripture overwhelming" (Westcott writing to Hort in 1860, cited in *Life and Letters of Brooke Foss Westcott*, Vol. I, p. 207). [*COMMENT*: This is standard Westcottism. He wants to hold the Bible as absolute truth but not as infallible, which is impossible except to deluded minds such as Westcott's. His writings often appear to be doctrinally sound but he will redefine terms so that what he seems to say is not what he really means; and he contradicts himself as he does in this exchange with Hort, speaking the truth on the one hand while taking it

away on the other. In this, Westcott was a contrast to Hort, who was more forthright about his unbelief.]

"I am glad that you take the same provisional ground as to infallibility that I do" (Hort writing to Lightfoot in 1860, *Life of Hort*, Vol. 1, p. 424). [*COMMENT*: Thus, after corresponding with his friend Lightfoot, another translator of the English Revised Version, on the issue of biblical inspiration, it was Hort's understanding that Lightfoot held the same heretical view of inspiration that he held.]

"But the book which has most engaged me is Darwin. Whatever may be thought of it, it is a book that one is proud to be contemporary with. ... My feeling is strong that the theory is unanswerable" (Hort writing on April 3, 1860, *Life of Hort*, Vol. 1). [*COMMENT*: Darwinianism is a direct assault upon the Scriptures and upon the Gospel (which is predicated upon man's literal creation, fall, and subsequent need of redemption).]

"No one now, I suppose, holds that the first three chapters of Genesis give literal history--I could never understand how any one reading them with open eyes could think they did--yet they disclose to us a Gospel. So it is probably elsewhere [in the Bible]" (Westcott, writing to the Archbishop of Canterbury in 1890, cited in *Life and Letters of Brooke Foss Westcott*, Vol. II, p. 69). [*COMMENT*: Westcott wrote this in his old age. It is obvious that even when he spoke of the Gospel, he was speaking allegorically, because in his view the very foundation of the Bible was not literal history. Like Plato, Westcott held that myth could present spiritual truth. Of course, the denial of the historicity of Genesis 1-3 is a denial of Redemption and of Jesus Christ, who taught a literal Adam and Eve. If there is no literal fall there is no literal salvation, and if the first chapters of Genesis are myth the rest of the Bible is nonsense.]

"If you feel now that it was, to speak humanly, necessary that the Lord should speak of the 'sun rising,' it was no less necessary that He should use the names 'Moses' and 'David' as His contemporaries used them" (Westcott, writing to the Archbishop of Canterbury in 1890, cited in *Life and Letters of Brooke Foss Westcott*, Vol. II, p. 69). [*COMMENT*: Westcott is saying that modern scholars know that Moses and David are not the historical figures that we find in the Bible, and Jesus (so Westcott claims) knew that, too, but He spoke falsehoods in order to adapt to His listeners.]

"Protestants [must] unlearn their crazy horror of the idea of the priesthood" (Hort, cited in *Life of Hort*, Vol. II, p. 51). [*COMMENT*: A Bible believer's "crazy horror of the priesthood" is Spirit-taught. There is no priesthood in the New Testament other than the High Priesthood of Jesus Christ and the general

priesthood of all believers. This statement exposed how deeply Hort had been influenced by the Romanizing Tractarian movement.]

"I am inclined to think that no such state as 'Eden' (I mean the popular notion) ever existed, and that Adam's fall in no degree differed from the fall of each of his descendants, as Coleridge justly argues" (Westcott, *Life and Letters of Brooke Foss Westcott*, Vol. I, p. 78). [*COMMENT*: This is a plain denial of the Bible and also of Jesus Christ and the Apostles, for they testified plainly to the historicity of the early chapters of Genesis and of the account of Adam's fall. See Mat. 19:4 -6; 23:35; Rom. 5:12, 14; 1 Cor. 15:22, 45; 2 Cor. 11:3; 1 Tim. 2:13-14; Jude 14.]

"But you know I am a staunch sacrodotalist" (Hort to Lightfoot, 1867, cited in *Life of Hort*, Vol. II, p. 86). [*COMMENT*: A sacrodotalist is one who believes in a Catholic-like priesthood that mediates between God and men. Again this shows Hort's affinity with the Rome-leaning Tractarian movement.]

"I have been persuaded for many years that Mary worship and Jesus worship have very much in common in their causes and their results" (Hort to Westcott, 1865, cited in *Life of Hort*, Vol. II, p. 50). [*COMMENT*: This is another evidence of Hort's Romeward leanings.]

"After leaving the monastery, we shaped our course to a little oratory which we discovered on the summit of a neighbouring hill. … Fortunately we found the door open. It is very small, with one kneelingplace; and behind a screen was a 'Pieta' the size of life [an image of Mary and the dead Christ] … Had I been alone I could have knelt there for hours" (Westcott in 1847 on a visit to a Catholic shrine in Europe, cited in *Life of Westcott*, Vol. I, p. 81). [*COMMENT*: Westcott shared Hort's enthusiasm for Mary worship and dead ritualism. I have visited many such Catholic shrines in various parts of the world, including in Rome itself, but unlike Westcott, Rome's idolatry repels and revolts rather than draws me.]

"The pure Romish view seems to me nearer, and more likely to lead to the truth than the Evangelical" (Hort, cited in *Life of Hort*, 1848, Vol. I, p. 76).

"... the popular doctrine of substitution is an immoral and material counterfeit. ... Certainly nothing could be more unscriptural than the modern limiting of Christ's bearing our sins and sufferings to his death; but indeed that is only one aspect of an almost universal heresy" (Hort to Westcott, 1860, cited in *Life of Hort*, Vol. I, p. 430). [*COMMENT*: What Hort called heresy is, in fact, the truth. The atonement of Christ was made through His literal blood and death, not by His life. We are justified by His blood and reconciled by His death (Rom. 5:9-

10). Note that Hort decries a "material" doctrine of the atonement, referring to literal blood and death. The heresy is on Hort's side, and it is not merely heresy; it is "damnable heresy" (2 Pet. 2:1), meaning that those who hold it cannot be saved.]

"The American empire is a standing menace to the whole civilization of Europe. ... It cannot be wrong to desire and pray from the bottom of one's heart that the American Union may be shivered to pieces" (Hort, *Life of Hort*, Vol. 1, p. 459).

"I cannot say that I see much as yet to soften my deep hatred of democracy in all its forms" (Hort, *Life of Hort*, Vol. 2, p. 34).

c. Consider, next, the testimony of the published writings of Westcott and Hort. [Some of the following is adapted from two books by Dr. Donald Waite of Bible for Today, *Theological Heresies of Westcott and Hort as Seen in Their Own Writings* (1978) and *Westcott's Denial of Christ's Bodily Resurrection* (1983).]

"...the prevalent assumption, that throughout the N.T. the true text is to be found somewhere among recorded readings, *does not stand the test of experience*" (Westcott and Hort, Preface, *The New Testament in the Original Greek*, "Limited and Private Issue," 1870, p. xxi; cited from John Burgon, *The Revision Revised*, p. 28, footnote a). [*COMMENT*: This statement is a most blatant denial of biblical preservation, assuming that some part of the Scriptures has been lost.]

"In matters of textual criticism the Bible is to be treated like any other ancient book. No special considerations are to be made concerning its claims of inspiration and preservation" (Westcott and Hort, *The New Testament in the Original Greek*, Introduction and Appendix, 1881). [*COMMENT*: This statement is a direct denial of the supernatural character of the Bible, of its divine inspiration, of the devil's hatred toward it, and of its providential preservation.]

"Little is gained by speculating as to the precise point at which such corruptions came in [to the Bible]. They may be due to the original writer, or to his amanuensis if he wrote from dictation, or they may be due to one of the earliest transcribers" (Westcott and Hort, *The New Testament in the Original Greek*, Introduction, pp. 280-81). [*COMMENT*: This is an open denial of divine inspiration and preservation.]

[Referring to the New Testament manuscripts in the early centuries] "Textual purity, as far as can be judged from the extant literature, attracted hardly an interest. There is no evidence to show that care was generally taken to choose out for transcription the exemplars having the highest claims to be regarded as

authentic, if indeed the requisite knowledge and skill were forthcoming" (Westcott and Hort, Introduction to *The New Testament in the Original Greek*, p. 9). [*COMMENT*: Hort was a complete skeptic when it came to the text of Scripture. He based his conclusions about the handling of the Scriptures from the wretched spiritual condition that existed in Egypt, where his beloved Alexandrian text originated. That area was rife with heretics who had no fear of tampering with the Holy Scriptures and with nominal Christians who had no zeal for God's Truth. Thus the Alexandrian manuscripts are filled with omissions and gratuitous, careless, and heretical modifications. Contrary to what Hort claims, the true New Testament believers received the Gospels and Epistles as Scripture and were exceedingly careful about how they handled them (e.g., 1 Thess. 2:13). As for the skill necessary to transmit the New Testament Scriptures in pure form, how much skill is required? The chief requirements are standard literacy and holy carefulness, and the early believers had both of those in full measure. Further, the early churches had some men of the highest scholastic caliber, such as the apostle Paul. And the early churches had something even more important than this, which was the Holy Spirit to enlighten and guide them.]

[Commenting on John 14:1] "The belief is 'in Christ,' and not in any propositions about Christ" (Westcott, *The Gospel According to St. John*, 1881, p. 200). [*COMMENT*: In fact, it is impossible to believe in Christ without believing in the propositions made about Christ in the Scriptures. This is the liberal's method of undermining the doctrine of Christ.]

[Commenting on 1 Peter 1:23] "It is God's whole utterance of Himself in His incarnate Son, the written or spoken record of this utterance or of any part of it being a word only in a secondary sense" (Hort, *The First Epistle of St. Peter*, 1898, p. 93). [*COMMENT*: In fact, the emphasis of Peter is exactly upon the written Word, the Scriptures. Hort everywhere downplays the significance of the written Word and never acknowledges it as the infallibly inspired Scripture.]

[Commenting on John 10:29 and 1 John 1:2] "The thought, which is concrete in v. 28, is here traced back to its most absolute form as resting on the essential power of God in His relation of Universal Fatherhood" (Westcott, *The Gospel According to St. John*, p. 159). "The idea of the divine fatherhood, answering to that of human sonship and childship, occupies an important place in the writings of St. John" (Westcott, The *Epistles of St. John*, p. 27). [*COMMENT*: The heresy of the universal fatherhood of God is nowhere taught in Scripture. Unsaved sinners are not children of God until they come to Him through faith in Jesus Christ. Jesus told the Pharisees that they were children of the devil (John 8:44).]

[Commenting on John 1:18] "The Son made God known not primarily as God, but

as the Father" (Westcott, *The Gospel According to St. John*, p. 15). [*COMMENT*: In fact, Jesus made God known primarily as God, and that is the theme of John's Gospel beginning with the very first verse.]

[Commenting on 1 John 2:2] "Such phrases as 'propitiating God' ... are foreign to the language of the N.T." (Westcott, *The Epistles of St. John*, 1883, p. 87). [*COMMENT*: In fact, propitiation is always spoken of in the New Testament in relation to God. Sinners have sinned against God and broken His law and they owe a sin debt that is propitiated (satisfied by the payment of a debt) only through the blood and death of Jesus Christ (Rom. 3:25). Thus we see that Westcott, like his friend Hort, held a heretical view of the atonement. This is a "damnable heresy" (2 Pet. 2:1), meaning that those who hold it cannot be saved.]

[Commenting on John 1:29, 13:31] "... the redemptive efficacy of Christ's work is to be found in His whole life. ... The redemptive work of Christ essentially was completed [by the time of His discourse in John 13]" (Westcott, *The Gospel According to St. John*, pp. 20, 196). [*COMMENT*: In fact, the redemption was purchased not by Christ's life but by His death and blood (1 Pet. 1:18-19; Heb. 9:22). Liberals downgrade the value of Christ's blood and its necessity for salvation.]

[Commenting on Hebrews 9:12, 14] "I have endeavoured to shew elsewhere that the Scriptural idea of blood is essentially an idea of life and not of death. ... Death again, which makes the blood available, is the seal of the validity of a covenant" (Westcott, *The Epistle to the Hebrews*, 1889, p. 293, 261). [*COMMENT*: Westcott again spiritualizes the atonement, downplaying the blood and turning it into a mere metaphor for death, which is a gross heresy. It is the same heresy held today by Eugene Nida and Robert Bratcher, both of whom are associated with the United Bible Societies.]

[Commenting on John 1:33-34] "Christ at this crisis first became conscious as man of a power of the Spirit within Him" (Westcott, *The Gospel According to St. John*, p. 23). [*COMMENT*: This is the heresy that Christ did not fully understand His nature and mission until the time of His baptism. In fact, He knew this from His childhood (Lk. 2:49).]

[Commenting on John 1:18 and 14:2] "The 'bosom of the Father' [like heaven] is a state and not a place. ... heaven is where God is seen as our Father. We dare not add any local limitation, even in thought, to this final conception" (Westcott, *The Gospel According to St. John*, pp. 15, 200). [*COMMENT*: Westcott allegorized both heaven and hell. In fact, heaven is nowhere in Scripture described as a state but always as a place (John 14:1). It is called "paradise" (2 Cor. 12:2-4).]

[Commenting on 1 Peter 1:5] "It is hardly necessary to say that this whole local language ["reserved in heaven"] is figurative only..." (Hort, *The First Epistle of St. Peter*, p. 37). [*COMMENT*: Like Westcott, Hort allegorized heaven.]

[Commenting on John 6:51, 53] "By the 'flesh' in this narrower sense we must understand the virtue of Christ's humanity as living for us; by the 'blood' the virtue of His humanity as subject to death" (Westcott, *The Gospel According to St. John*, pp. 106, 107). [*COMMENT*: Here Westcott spiritualizes the flesh and blood and thus the atonement of Christ.]

[Commenting on John 2:24-25] "A careful study of these passages seems to shew beyond doubt that the knowledge of Christ ... has its analogues in human powers. His knowledge appears to be truly the knowledge of the Son of Man, and not merely the knowledge of the Divine Word, though at each moment and in each connexion it was, in virtue of His perfect humanity, relatively complete" (Westcott, *The Gospel According to St. John*, p. 46). [*COMMENT*: Westcott downplays the deity of Christ and exalts His humanity in a heretical manner. Christ could not see people in other locations and know what people were thinking by any measure of His humanity. He could only do these things because He was the omniscient God. Further, His knowledge was not "relatively complete."]

[Commenting on John 1:1] "Because the Word was personally distinct from 'God' and yet essentially 'God,' He could make Him known. ... Thus we are led to conceive that the divine nature is essentially in the Son" (Westcott, *The Gospel According to St. John*, pp. 2, 3). [*COMMENT*: This is a gross heresy pertaining to the deity of Christ. He was not distinct from God nor was He merely "essentially" God. He was fully and completely "God manifest in the flesh."]

[Commenting on 1 Peter 1:3, "Blessed be the God and Father of our Lord Jesus Christ..."] "In all this early usage probably represents not *Adon* [Lord], but the nearly equivalent Aramaic *Mar*, sometimes applied to teachers by disciples..." (Hort, *The First Epistle of St. Peter*, p. 31). [*COMMENT*: This is heretical nonsense. When the New Testament refers to Christ as Lord it is always in the sense of the Lord God.]

[Commenting on Revelation 1:8, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."] "This verse must stand alone. The speaker cannot be our Lord, when we consider 1:4 ... and all scriptural analogy is against the attribution of [this] to Christ" (Hort, *The Apocalypse of St. John 1-3*, p. 13). [*COMMENT*: In fact, Rev. 1:11; 21:6 and 22:13 plainly identify Jesus Christ as the Almighty of

Rev. 1:8. The critical Greek New Testament removes this association from Rev. 1:11, but the other two verses are intact even in this corrupt text.]

[Commenting on Revelation 3:14, "the beginning of the creation of God"] "The words might no doubt bear the Arian meaning 'the first thing created'..." (Hort, *The Apocalypse of St. John 1-3*, p. 36). [*COMMENT*: Though Hort proceeds to say that the words can "equally well bear" another meaning, the fact remains that he has left his readers with the idea that the Arian heresy that Christ is not the eternal God but was a created being is a possibility.]

[Commenting on John 20:28] "He never speaks of himself directly as God (compare v. 18), but the aim of His revelation was to lead men to see God in Him" (Westcott, *The Gospel According to St. John*, p. 297). [*COMMENT*: In fact, Jesus did refer to Himself as God and this is why the Jews wanted to kill Him (Jn. 8:58-59; 10:30-33).]

"This Catholicity of the Bible--a Catholicity in subject and in application--is largely dependent upon the fact that the Bible is MAINLY historical. It has pleased God to reveal Himself in and through life. And the record of the revelation is literary and NOT DOGMATIC" (Westcott, *Of the Revelation of the Risen Lord*, 1902, p. x). [*COMMENT*: Thus Westcott states that the Bible is not fully historical nor is it dogmatic. This is a plain denial of the supernatural inspiration of Scripture.]

"I believe in the resurrection of the flesh. ... The 'flesh' of which we speak as destined to a resurrection is not that material substance which we can see and handle, measured by properties of sense" (Westcott, *The Historic Faith*, p. 136). [*COMMENT*: Westcott denied the bodily resurrection by redefining terms.]

[Commenting on Acts 9] "For us the appearance to St. Paul would certainly in itself fail to satisfy in some respects the conditions of historic reality--it might have been an internal revelation--but for him it was essentially objective and outward..." (Westcott, *The Gospel of the Resurrection*, 4th edition 1879, p. 95). [*COMMENT*: Thus Westcott denies the physical reality of Christ's resurrection appearances to Paul, questioning its "historic reality" and stating that Paul might have merely seen Christ mystically rather than physically.]

"We do not believe simply that God has spoken, but that he is speaking. We are still living under the new order of Revelation, one more far reaching than all before, which began at the descent of the Holy Spirit on the day of Pentecost; and in the gradual unfolding of the glories of Christ, which follows from that divine endowment of the Church, each age, each race, each people has its part. ... As long as men are able to gain further insight into themselves or into the world, the

age of Revelation is not closed" (Westcott, *Lessons from Work*, pp. 7, 14). [*COMMENT*: This very dangerous quote says that revelation did not cease with the closing of the New Testament canon. This undermines the Bible as the sole authority for faith and practice and gives credence to the heretical claim of continuing revelation by Rome, the cults, Pentecostalism, etc. Westcott even equates divine Revelation with common human wisdom.]

"On all sides we find a growing tendency in popular forms of worship, which is dominant in modern hymns addressed to 'Jesus' to put, as it were, into the background the glory and love of the Father, and so to weaken our sense of the unity, the spirituality, the majesty of God" (Westcott, *Lessons from Work*, p. 53). [*COMMENT*: Here we see that Westcott subordinated Jesus to the Father, claiming that a focus on Jesus was a detraction from the Father and a weakening of the doctrine of God. Whereas Jesus said, "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (Jn. 5:23).]

"If we feel that the balance of evidence favours the belief in the evolution of life, or more truly of the organisms through which the life reveals itself, according to the action of uniform laws, we do not lose but gain by the conclusions" (Westcott, *The Gospel of Life*, 1888, pp. 245-46). [*COMMENT*: This is another clear statement of support for the heresy of evolution.]

d. Westcott and Hort, together with their friend Stanley, were instrumental in getting the Unitarian Christ-rejecter George Vance Smith on the ERV translation committee, and when an outcry was made by Anglican ministers against the Unitarian's presence on the committee, the three men threatened to resign unless he remained. Amos 3:3 says, "Can two walk together, except they be agreed?"

e. Westcott and Hort were lovers of the heretics Plato and Origen.

((1) Westcott had a particular love for Origen.

(a) Arthur Westcott said of his father: "My father's promised contributions, however, were completed; the most important being his articles on the Alexandrian divines, including Clement, Demetrius, Dionysius, and greatest of all, Origen. For many years the works of Origen were close to his hand, and he continually turned to them at every opportunity" (*Life of Westcott*, Vol. 1, pp. 319-320).
(b) Westcott published an article on Origen in 1878. This appeared in Westcott's *Essays in the History of Religious Thought in the West.*
(c) Westcott said, "Never perhaps have two such men as Clement and Origen

contributed in successive generations to build up a Christian Church in wisdom and humility" (Westcott, *On the Canon of the New Testament*, p. 354).

(2) John Burgon had a different and a wiser opinion of Origen -- "...licentious and rash Editors of Scripture,--among whom was Origen may be regarded as a prime offender,--must have deliberately introduced into their recensions many an unauthorized gloss, and so given it an extended circulation" (Burgon, *The Causes of Corruption of the Traditional Text*, p. 98).

(3) Westcott and Hort both loved the writings of Philo, the Gnostic Jew of Alexandria. Hort read Philo more than any other author (*The Life and Letters of Fenton John Anthony Hort*, Vol. II, p. 485). Westcott said he was anxious to learn all he could of Philo (*The Life and Letters of Brooke Foss Westcott*, Vol. I, p. 233) and published an article on Plato in 1866.

f. Westcott and Hort were lifelong members of the radical and very liberal company called the Apostles society at Cambridge.

(1) The Apostles society was powerfully influenced by the Unitarian philosopher Samuel Taylor Coleridge. "Coleridge's influence at Cambridge was promoted by the formation of the Apostles' Club (for conversation, dining, exchanging of ideas) to which Maurice, Hare, Sterling, and Connop Thirlwall belonged in the late 1820s. Just twenty years later Westcott and Hort were in their turn members as well" (James Sightler, *Tabernacle Essays on Bible Translation*, pp. 12, 14). Maurice was convicted of heresy. Sterling adopted the heresies of German modernist F.C. Baur. Thirlwall denied the supernatural inspiration of Scripture and even doubted the existence of God.

(2) It was liberal F.D. Maurice who persuaded Hort to join the Apostles society (*Life and Letters of Fenton John Anthony Hort*, Vol. I, pp. 196, 198). Throughout his years of work as in editing the Greek New Testament and translating the English Bible, Hort maintained his affiliation with this very liberal society.

(3) The Apostles society had the objective of a socialist peace on earth. "The Apostles had hoped that developments in the social sciences would before long make possible an equitable and frictionless society" (Alan Gauld, *The Founders of Psychical Research*, 1968, p. 318).

(4) Apostles member Henry Sedgwick, like Maurice, was exceedingly liberal in his theology, and his biographer claimed that the Apostles society had the most profound effect in setting him on his liberal course (Gauld, p. 49).

(5) J.B. Lightfoot, who joined Westcott and Hort on the English Revised Version translation committee, was also a member of the Apostles society.

g. Hort was strongly influenced by the Unitarian transcendentalist Samuel Taylor Coleridge and modernist F.D. Maurice.

(1) We have seen that Westcott and Hort were influenced by Coleridge and Maurice in the Apostles society at Cambridge.

(2) In 1847 Hort recorded in his diary the dates of Coleridge's birth and death, and his biographer says, "... the Poet-Philosopher's works became the subject of deep and careful study." Hort published an *Essay on Coleridge* in 1856 as a Cambridge graduate student, "which was a detailed and sympathetic exposition of Coleridge's ideas" (Sightler, *Tabernacle Essays on Bible Translation*, p. 15). "The very next year, when Westcott and Hort began work on a Greek New Testament, it was therefore just those manuscripts which had been most heavily corrupted by pagan Neoplatonic thought, B and Aleph, that were settled on" (Sightler, p. 15).

(3) Hort's biography contains many references to his attachment to Maurice, calling Maurice "the well known radical." Hort's biographer admits that Maurice's "teaching was the most powerful element in his religious development" (*Life and Letters of Fenton John Anthony Hort*, Vol. I, p. 242; see also pp. 41-42, 61, 64, 67, 76, 83, 92, 98, 105-106, 196, 198). Maurice was expelled from King's College in 1853 for heretical doctrines. On that occasion Westcott showed his own liberal colors by likening evangelical Christians who opposed Maurice's modernism to persecuting Muslims (*Life and Letters of Westcott*, Vol. I, p. 229). Hort said: "He [Charles Kingsley, author of *The Saints Tragedy*] has also dealt a manly blow at the central lie of Calvinism, viz. that man's natural state is diabolical; in short he seems a man quite after Maurice's own heart, and, it is to be hoped, will prove a valuable ally to him in the glorious war that he is waging against shams of all descriptions" (Hort, *Life and Letters of Hort*, Vol. II, p. 64).

(4) In his Ulsean lectures of 1925 at Cambridge University, William R. Inge, influential Broad Church modernist, "devotes considerable space to an exposition of Westcott's views and shows that Westcott was a disciple of Coleridge, Hare, and Maurice, though somewhat more orthodox than these founders of the Broad Church. Inge was invited by Westcott's son, Arthur, to contribute a personal reminiscence to Westcott's biography, and he wrote, 'Dr. Westcott used to invite the undergraduates to informal discussions of religious questions on Sunday afternoons. These meetings ... took the form of Platonic dialogues, in which Dr. Westcott took the part of Socrates starting the subject ... he often spoke of human personality, propounding mystical doctrines of the

solidarity of human beings, which then seemed to most of us rather paradoxical and difficult to follow'" (James Sightler, *Tabernacle Essays on Bible Translation*, p. 20). Inge was a successor to Hort as Lady Margaret Professor of Divinity at Cambridge.

h. Westcott was exceedingly clever in the statement of his heresies and ordinarily refused to state things plainly. He acknowledged that those of his party hid their views so as to avoid "persecution" (*Life and Letters of Westcott*, Vol. I, p. 229). After studying Westcott's writings, Dr. Donald Waite observed: "Westcott's attack on the bodily resurrection of the Lord Jesus Christ is not by any means a direct clash of out-and-and denial, but rather AN ADROIT, SKILLFUL, OBLIQUE UNDERMINING of the bodily resurrection of Christ BY MEANS OF A RE-DEFINITION OF TERMS" (Waite, *Westcott's Denial of Bodily Resurrection*). Writing in 1922, modernistic textual critic Kirsopp Lake stated: "Bishop Westcott is really the author of the great change [in the doctrine of the resurrection]. He entirely abandoned belief in the resurrection of the flesh as formulated in the creed; BUT HE NEVER SAID SO. On the contrary he used all HIS MATCHLESS POWERS OF SHADING LANGUAGE, so that the change from white to black appeared inevitable, natural, indeed, SCARCELY PERCEPTIBLE" (Lake, *Immortality and the Modern Mind*, pp. 38-40).

i. Finally, we give the evidence from Hort's own fear that his doctrinal views would be made public before they could publish their Greek Testament. The following statement, which Hort wrote to Westcott in 1861, speaks for itself: "This may sound cowardice--I have a craving that our Text [their critical New Testament] should be cast upon the world before we deal with MATTERS LIKELY TO BRAND US WITH SUSPICION. I mean a text issued by men who are already known for what WILL UNDOUBTEDLY BE TREATED AS DANGEROUS HERESY will have great difficulty in finding its way to regions which it might otherwise hope to reach and whence it would not be easily banished by subsequent alarms. … If only we speak our minds, we shall not be able to avoid giving grave offence to the miscalled orthodoxy of the day" (Hort, *Life and Letters of Hort*, Vol. I, pp, 421, 445). [*COMMENT*: Hort understood perfectly well that his and Westcott's doctrinal views were heretical and he feared that their heretical reputation would become well known and thus hinder the reception of their critical Greek text. Here we see why Westcott and Hort generally stated their heresies in obscure terminology. Hort also understood that if they could gain acceptance for their text, it would become very difficult for it to be banished at a later time, and this is exactly what has happened.]

CHARLES HODGE (1797-1878), ARCHIBALD ALEXANDER HODGE (1823-1886) and BENJAMIN BRECKINRIDGE WARFIELD (1851-1921)

1. Like Samuel Tregelles, Charles and Alexander Hodge and B.B. Warfield were evangelical popularizers of modern textual criticism. Hodge and Warfield were prominent Presbyterians in America, associated with the influential Princeton Seminary. Hodge alone trained 3,000 Presbyterian ministers.

2. The adoption of textual criticism by the Hodges and Warfield built upon the groundwork laid from the inception of Princeton. When he was only 14 years old, Charles Hodge heard and was moved by Archibald Alexander's message at his installation as Princeton's first professor in August 12, 1812. Hodge said that he "remembered it vividly years later" (David Calhoun, *Princeton Seminary*, Vol. 1, p. 33). In his inaugural sermon, Alexander encouraged the use of textual criticism. "For though the serious mind is at first astonished and confounded, upon being informed of the multitude of various readings ... yet it is relieved, when on careful examination it appears that not more than one of a hundred of these, makes the slightest variation in the sense, and that the whole of them do not materially affect one important fact or doctrine." Thus Princeton, from its inception, bought into the myths that modern textual criticism is not a doctrinal issue, that the Alexandrian text has no effect upon the doctrine of the New Testament, and that the textual changes are few and largely insignificant.

3. Charles Hodge and B.B. Warfield were educated at the feet of German modernists for the sake of obtaining scholarly credentials, and it was there that they picked up the modern textual criticism virus.

a. Hodge paved the way, building on what he had learned from Alexander.

(1) Hodge took a leave of absence from Princeton from 1825-28 and studied under Tholuck, Neander, and Schleiermacher in Germany. "Hodge was the first to take up German naturalistic text criticism and abandon the doctrine of providential preservation. ... Hodge returned to Princeton still orthodox but accepting of the text critical ideas of Griesbach. This happened despite Hodge's familiarity with [Frederick] Nolan's refutation of Griesbach published in 1815" (James Sightler, "The Influence of Charles Hodge and Benjamin Warfield on Acceptance of Naturalistic Text Criticism in America," delivered at the Dean Burgon Society's annual meeting, May 23, 1991; reprinted in *Tabernacle Essays on Bible Translation*, 1992, p. 43).

(2) As early as 1834, Hodge wrote a favorable review of Lachmann's Greek New Testament and theories, even though Lachmann treated the Bible like any other ancient book.

(3) In his commentary on Romans, first written in the 1830s and revised in the 1860s, Hodge accepted many of the findings of modern textual criticism and was often willing to throw out the Received Text in its favor.

(4) In his *Systematic Theology*, published in 1871-2, Hodge stated his belief that the Received Greek New Testament contained errors and discrepancies.

b. Warfield studied at Princeton under Hodge from 1873-76 and was advised by Hodge to go to Leipzig, Germany, for further study. Philip Schaff gave the letter of introduction to the Leipzig faculty. "Such a letter of introduction in those days put the faculty (at Leipzig) under an obligation to take the prospective student under their wing and to provide for any personal or academic request of the candidate. Remember that Leipzig was where Tischendorf did his work and where Codex Sinaiticus had first been published in 1862. So it was a natural and adroit move on the part of Hodge and Schaff to send such a promising twenty-five year old young man, who they hoped would continue their critical methods, to study under the Leipzig faculty" (Sightler, *Tabernacle Essays on Bible Translation*, p. 50).

4. Hodge took a relatively tolerant, middle-of-the-road approach to the battle against modernism in the Presbyterian denomination.

a. Hodge was opposed to the division between Old School and New School segments of the Presbyterian Church. When Robert J. Breckenridge published *The Act and Testimony* in 1834, which boldly exposed the modernism and heresy of the New School (such as denying the propitiatory atonement of Christ), Hodge refused to endorse it publicly. This document became the basis for the dismissal of the New School churches from the denomination in 1837, but Hodge was opposed to the disruption (Sightler, p. 45).

b. In 1854, Hodge reviewed Philip Schaff's book on church history, and though he noted the anti-protestant, Romanizing nature of the Mercersburg Theology that Schaff represented, Hodge did not brand Schaff the heretic that he was (Hodge, "Dr. Schaff's Apostolic Church," *Princeton Review*, V. 26, 1854).

c. It was under Hodge's leadership that the Old School and New School Presbyterians were re-united in 1869 "without any assurance of doctrinal firmness from the New School party" (Sightler, p. 47).

d. In 1871 Hodge came out in support of the revision of the English Bible along the lines proposed by the textual critics. He predicted that important doctrinal passages (e.g., the last 12 verses of Mark, Jn. 5:3-4; Jn. 7:53-8:11; Acts 8:37; 9:5-6; "God" in 1 Tim. 3:16; "blood" in Acts 20:28; the Trinitarian statement in 1 Jn. 5:7) would be omitted or changed, but he was not concerned. Though these had been in the

English Bible for hundreds of years and though they were in the common Greek and Latin texts and had been prominently used by God's people to defend the faith against the assault of heretics, he called them "unnecessary supports" (Hodge, "The Proposed Revision of the English Bible," *Princeton Review*, V, 43, 1871).

e. Hodge even accepted Schaff's invitation in 1871 to the join the American Standard Version translation committee. Though Hodge was too ill to participate by the time the work started in 1872, "his name and prestige were lent to the movement for revision" (Sightler, p. 49). In fact, in *The Revised New Testament and History of Revision* by Isaac Hall (Philadelphia, 1881), Hodge is listed as one of the members of the New Testament committee who was "lost by death." The fact that Unitarians and theological modernists graced the committee did not cause Hodge to renounce the project. 2 John 8-11 is directly applicable to this sad situation.

5. Charles Hodge was succeeded at Princeton by his son Archibald Alexander Hodge, whose *Outlines of Theology* became a standard doctrinal textbook in Presbyterian and even some Baptist schools (e.g., Spurgeon's Preacher's College). It was first published in 1860 and enlarged and revised in 1879, during the eight years that Hodge taught at Princeton. Alexander Hodge's *Theology* was smaller than his father's and was possibly used more widely.

a. On "The Inspiration of the Bible," A.A. Hodge left the historic Protestant doctrine as expressed in the 1648 Westminster Confession of Faith and claimed that the Scripture is inspired and infallible only "IN THE ORIGINAL AUTOGRAPHS." This is repeated twice (pp. 66, 67).

b. Though Hodge's *Outlines of Theology* is thorough in its treatment of Bible doctrine, it contains nothing on the doctrine of the preservation of Scripture, not even a hint. He deals with providential preservation, but only as it applies to creation, never to the Scripture. In regard to creation, Hodge defines providence as "foresight, and then a careful arrangement prepared beforehand for the accomplishment of predetermined ends" (Chapter XIV, "Providence," p. 258). That would be a good definition of the doctrine of divine preservation of Holy Scripture, but it is never so applied by Hodge. Of course, such a doctrine of preservation is in direct conflict with the foundational theories of modern textual criticism, which Hodge accepted.

c. When Hodge quotes the Westminster Confession under the section on "The Inspiration of the Bible," he quotes only a statement on the authority of Scripture and does not allow the Westminster Confession to speak on inspiration and preservation, which would have shown that he was changing the standard Protestant doctrine (*Outlines of Theology*, p. 81). He leaves out the following important statement from the Confession: "The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations),

being immediately inspired by God, and by His singular care and providence, KEPT PURE in all ages, are therefore AUTHENTICAL; so as, in all controversies of religion, the Church is finally to appeal unto them."

d. The above omission is more interesting when we see what Hodge had to say on page 75 of his *Theology*: "The Church has never held the verbal infallibility of our translations, nor the perfect accuracy of the copies of the original Hebrew and Greek Scriptures now possessed by us. These copies confessedly contain many 'discrepancies' resulting from frequent transcription." In fact, the Westminster Confession of 1648, as previously quoted, held exactly this, because it was referring to the Masoretic Hebrew and the Greek Received Scriptures that its authors were holding in their hands. Hodge was therefore changing the doctrine of the Scripture commonly held by God's people prior to his time. By bringing up the issue of "discrepancies," Hodge was building a strawman. The Baptists and Protestants of the Reformation era understood that there are differences within the manuscript record, that the manuscripts contain various types of scribal mistakes and even heretical attacks, but they also understood that such errors could be weeded out by a simple comparison of manuscripts and versions and that the preserved Word of God would generally be found in the majority of surviving witnesses.

e. Like so many evangelicals since, Alexander Hodge bought into the myths of modern textual criticism and promoted them as fact. He was thus an evangelical face to the rationalism underlying textual criticism. He said, for example, that "the differences [between texts and manuscripts] are found to be unimportant, and the essential integrity of our text is established" (A. A. Hodge, *The Confession of Faith*, 1869; reprinted, London: The Banner of Truth Trust, 1961, p. 41). It is "unimportant" to remove the last 12 verses of Mark and "God" from 1 Timothy 3:16 and the Trinitarian statement from 1 John 5:7 and to have Jesus speaking a lie in John 7:8 and the hundreds of other changes that most obviously reflect an assault upon traditional Bible doctrine? I can understand J. Griesbach and G. Vance Smith and Kurt Aland and Bruce Metzger saying this, but why would an alleged Bible believer repeat it? And how can he say that the "essential integrity of our text is established" when the textual critics have radically overturned the text used by the churches throughout most of the church age? To claim that the apostolic text was rejected in the 4th century and not "recovered" until the late 19th, as modern textual criticism does, how can this be a settling of the text? Such a thing has dramatic doctrinal ramifications.

6. B.B. Warfield, as Charles Hodge Professor of Didactic and Polemic Theology, succeeded A.A. Hodge at Princeton. He was there from 1887 until his death in 1921.

a. Warfield used A.A. Hodge's *Outline of Theology* as his textbook, and Warfield further popularized Hodge's doctrine that the Scripture is inspired and infallible

only in the originals and that divine preservation is not a doctrine.

b. In 1886 Warfield published *Introduction to the Textual Criticism of the New Testament*, in which he ignored divine preservation and exalted the rationalistic Griesbach-Westcott-Hort approach to the text. This was the first textbook on Textual Criticism written by an American. Warfield's influence in promoting textual criticism is recognized in Calhoun's history of Princeton: "His positive attitude toward textual criticism influenced many to appreciate the science and to value the new translations of the Bible based upon its work" (David Calhoun, *Princeton Seminary*, Vol. 2, "The Majestic Testimony 1869-1929," pp. 113-14).

7. "The tiny seed of toleration of error planted by Hodge and his colleagues at Princeton grew into the liberal tree that shaded the development of modernism in the Presbyterian Church in the 20th century and crushed J. Gresham Machen, who you recall was the first man in history to be tried and convicted of orthodoxy. The sad and ironic thing is that, when he was forced out of Princeton, Machen took with him to Westminster Theological Seminary the Westcott-Hort view of the New Testament, and Westminster eventually became the birthplace of the NIV. Virtually every major fundamental seminary in America has been tainted with this Princeton leaven through people who trained at Princeton under Hodge and his sons or Warfield. Boyce, Manly, and A.T. Robertson among Southern Baptists come immediately to mind as well as C.D. Brokenshire, who trained at Princeton during Warfield's tenure in the early 1900's and was Dean of Religion at Bob Jones University through the 1940's. Dallas Theological Seminary and Tennessee Temple also have not escaped this Princeton influence. It is high time for fundamentalism to call a halt to naturalistic text criticism in its own ranks" (James Sightler, *Tabernacle Essays on Bible Translation*, 192, pp. 49, 50).

a. The Baptist A.T. Robertson dedicated his 1925 *Introduction to the Textual Criticism of the New Testament* to Hodge of Princeton.

b. Bruce Metzger, one of the most influential textual critics of the 20th century, was trained at Princeton.

8. It is important to understand that there were Presbyterian leaders (and others) who were resisting modern textual criticism as staunchly as Warfield was promoting it. In 1882, N.M. Wheeler of Lawrence University challenged Warfield's textual criticism in these words: "Must we ask the critics every morning what is the latest conclusion in order to know what is that Scripture inspired of God?" (Theodore Letis, *The Ecclesiastical Text*, p. 15). Consider two other examples:

a. <u>Robert Jefferson Breckinridge</u> (1800-1871)

(1) Breckinridge was an Old School Presbyterian leader. They were so-called because they stood in the old Protestant doctrinal paths and refused to accept the

New School novelties that were flowing from Germany. In 1834, Breckinridge wrote *The Act and Testimony*, which enumerated the errors of liberal New Haven Theology which had entered the Presbyterian Church under the Plan of Union (with the Congregationalists) of 1801. "New Haven Theology denied the imputation of Adam's sin to his posterity and advocated the moral influence theory of atonement rather than the orthodox satisfaction theory. It also denied the imputation of Christ's righteousness to the sinner who believes and therefore saw salvation as mere pardon and not as justification, as a process rather than a sudden, miraculous event" (James H. Sightler, *Tabernacle Essays on Bible Translation*, p. 44). This document became the basis for a division between the Old and New Schools in 1837.

(2) "Breckinridge was chairman of the Republican Convention in 1864 which renominated Lincoln. ... Breckinridge and his brother John, who was also a Presbyterian minister (Old School), were ardently conservative and were famous for their debates with Catholic antagonists" (Sightler, p. 50).

(3) Breckinridge fought against the Bible revision produced by the American Bible Society in 1856. It claimed to be a mere update of language but actually proceeded along critical lines. For example, 1 John 5:7 was placed in brackets and "God" was replaced with "He who" in 1 Timothy 3:16. "The committee included Richard Storrs, John McClintock, Gardiner Spring, and John Dewitt (Dewitt in 1871 was chosen to serve on the American N.T. Committee by Schaff), but the actual work was done by an obscure New School Presbyterian pastor, James W. McLane, of Williamsburgh, N.Y." (Sightler, p. 45). Breckinridge published a pamphlet against the ABS revision and "organized the opposition at the Presbyterian General Assembly (Old School) of 1857, and forced the A.B.S. to drop this new translation" (Sightler, p. 45).

(4) Note the following excerpt: "It seemed to me that the time had fully come, for the friends of the Bible, as it is, to speak once more. ... Does anyone suppose that a question of conscience touching the integrity of the word of God, can be given up by Christian people even to avoid trouble in the church of God, much less trouble with a secular society? ... The word of God is, next to the Spirit itself, the most precious gift of Christ to his church; and if the church has any clear duty upon earth, one duty is to preserve that Divine Word in purity ... and here is a new standard English Bible, changed ... in somewhere about 24,000 particulars ... we are told they have discovered ... in the text and punctuation alone ... and then they distinctly assert, that of all these 24,000 variations ... there is not one which mars the integrity of the text, or affects any doctrine or precept of the Bible ... THE PRINCIPLE ON WHICH THE PROCEDURE HAS BEEN UNDERTAKEN AND CARRIED THROUGH, ARE PERILOUS IN THE HIGHEST DEGREE ... THE RESULTS REACHED ARE EVIL, AND ONLY

EVIL" (Robert Breckinridge, *The American Bible Society's Committee on Versions and Its New Bible*, Danville, KY, Robert J. Breckinridge, Oct. 30, 1857, pp. 4-7).

We would make the following observations on this statement:

(a) We see that the textual critics of Breckinridge's day made the same claim that they make today, that their criticism does not affect doctrine, and we also see, with great encouragement, that there were men of God who did not buy this argument.
(b) Further, we see that those who defended the Traditional Text in that day were under pressure to keep quiet in order to "avoid trouble in the church of God." The same pressure is brought to bear against the defenders of the Traditional Text today.
(c) Breckinridge was convinced that the duty to take a stand for the Bible text was preeminent -- "if the church has any clear duty upon earth, one duty is to preserve that Divine Word in purity." We could not agree more strongly.
(d) Breckinridge was convinced that the principles of modern textual criticism were both perilous and evil.

b. Robert L. Dabney (1820-1898) was another Presbyterian in America who stood against the critical text in the 19th century.

(1) Dabney taught at Union Theological Seminary from 1853 to 1883 and pastored the College Church during most of those years. He contributed to a number of publications, including *the Central Presbyterian*, the *Presbyterian Critic*, and the *Southern Presbyterian*. His last years were spent with the Austin School of Theology in Texas, a university he co-founded. Dabney boldly withstood the apostasy that was creeping in on every side in this day. His biographer called him "a soldier until death, at war with much in his age" (Thomas Cary Johnson, *The Life and Letters of Robert Lewis Dabney*). Dabney warned that Evangelicals (such as Charles and Alexander Hodge) who were accepting modern textual criticism had adopted it "from the mint of infidel rationalism" (Dabney, *Southern Presbyterian Review*, April 1871).

(2) Dabney published a perceptive article titled "The Doctrinal Various Readings of the New Testament Greek." He described the attempts of textual critics such as Griesbach and Tischendorf to reject the Greek Received Text and to replace it with the Alexandrian text. Dabney showed that the changes made in the text favored Unitarianism. He opposed the striking textual changes which were being proposed in his day—changes which have appeared in all of the modern English versions since 1881. He understood the theological corruption of the critical text, and he traced these corruptions to second- and third-century heretics. He

understood that scholarship is not synonymous with wisdom and spiritual discernment. He knew the fickleness of modern biblical scholarship. He understood that the modern theories of textual criticism are founded upon conjecture and rationalism, not absolute truth and biblical faith.

(3) Dabney defended the apostolic authenticity of passages such as Matthew 6:13; John 8:1-11; Acts 8:37; 9:5-6; 1 Timothy 3:16; 1 John 5:7; Revelation 1:11, as they stand in the Received Text.

(4) Dabney believed the Alexandrian text was corrupted by heretics in the 4th century. "THE SIGNIFICANT FACT TO WHICH WE WISH ESPECIALLY TO CALL ATTENTION IS THIS: THAT ALL THE VARIATIONS PROPOSED ON THE FAITH OF THESE MANUSCRIPTS WHICH HAVE ANY DOCTRINAL IMPORTANCE, SHOULD ATTACK THE ONE DOCTRINE OF THE TRINITY; nay, we may say even more specifically, the one doctrine of Christ's deity. ... Their admirers [of the favored manuscripts supporting the critical text] claim for them an origin in the fourth or fifth century. The Sabellian and Arian controversies raged in the third and fourth. Is there no coincidence here? Things do not happen again and again regularly without a cause. ... And when we remember the date of the great Trinitarian contest, and compare it with the supposed date of these exemplars of the sacred text, the ground of suspicion becomes violent. ... THESE VARIATIONS ARE TOO NUMEROUS, AND TOO SIGNIFICANT IN THEIR EFFECT UPON THE ONE DOCTRINE, TO BE ASCRIBED TO CHANCE. ... there are strong probable grounds to conclude, that the text of the Scriptures current in the East received a mischievous modification at the hands of the famous ORIGEN, which has not been usually appreciated" (Dabney, "The Doctrinal Various Readings of the New Testament Greek," *Southern Presbyterian Review*, April 1871; reprinted in *Discussions Evangelical and Theological*, 1890, pp. 350-389).

PHILIP SCHAFF (1819-1893)

1. Schaff, a prominent textual critic and translator, was chairman of the American Standard Version translation committee.

2. Twice Schaff was brought to trial for heresy while teaching at the German Reformed Church's Theological Seminary at Mercersburg, Pennsylvania, from 1844 to 1863. His first public address in America in 1844 "was so Romish, that, when it was translated into English and published, it produced a storm of criticism, and brought forth accusations of Romanizing and Tractarian tendencies" (George Coy, *The Inside Story of the Anglo American Revised New Testament*, 1973, p. 89). Failing to obtain the dismissal of Schaff from the seminary at Mercersburg, two Reformed groups (the Reformed Dutch Church and the General Assembly of the Presbyterian Church) separated themselves from the German Reformed Church "on account of her

countenance of these works and their authors" (*New Brunswick Review*, August 1854). Schaff had adopted the German modernistic view of "organic development" taught by the Tuebingen School, that "the church as the literal body of Christ on earth progressively apprehended higher truth but was always infallible and authoritative at any point in time" (James Sightler, *Tabernacle Essays on Bible Translation*, 1992, p. 9). Schaff did not reject the Roman Catholic Church as apostate but looked favorably upon it and believed it had a bright future. Schaff's liberal views eventually forced him to move to Union Seminary, which was a hotbed of theological heresy.

3. Consider some excerpts from *The Life of Philip Schaff* by his son, David S. Schaff:

a. [Schaff's description of his visit to the Franciscan monastery of St. Francis in 1841] "In the chapel is the picture of the Madonna, who often spoke with St. Francis. ... From the door of this chapel he preached to the birds, and opposite is the tree on which they perched and listened" (p. 56). [*COMMENT*: Schaff describes these Catholic fables as if there were true.]

b. [Schaff's description of his audience with Pope Gregory XVI in 1841] "Passing through a door we found ourselves in the beautiful but plain sitting room of HIS HOLINESS, who was clad in white. ... It was hard for me to KISS HIS RED SLIPPER. ... He is certainly a good man. He gave me his blessing and I went out quite satisfied from his presence" (pp. 53, 54). [*COMMENT*: Note that Philip Schaff addressed the Pope by his blasphemous title, kissed his slipper, and received his blessing with satisfaction. Beginning with a decree he passed in 1836, Pope Gregory XVI had railed against the Bible societies and the free distribution of Scripture. In fact, this Pope placed the Bible societies at the top of the list of "the enemies of Catholicism." One of Gregory's encyclicals eulogized Pope Innocent III, the father of the brutal inquisition, and ordered the Catholic hierarchy, "TO REMOVE FROM THE HANDS OF THE FAITHFUL ALIKE THE BIBLES IN THE VULGAR TONGUE WHICH MAY HAVE BEEN PRINTED CONTRARY TO THE DECREES ABOVE MENTIONED OF THE SOVEREIGN PONTIFFS, and every book proscribed and condemned..." (Encyclical against Bible societies, Gregory XVI, cited from D.B. Ray, *The Papal Controversy*, p. 481).]

c. "Over this confession and the confession 'I believe in one holy Catholic Apostolic Church' I GLADLY EXTEND TO YOU AND TO EVERY PIOUS CATHOLIC THE HAND. It may seem strange to you, if it does not appear to be an inexplicable inconsistency, that ONE CAN BE AT ONE AND THE SAME TIME A CHILD AND SERVANT OF PROTESTANTISM AND AN ADMIRER AND FRIEND OF CATHOLICISM. This is not, it is true, the Protestantism of the sixteenth century, but I hope it may yet become the Protestantism of the nineteenth. At the same time, I hope and pray that the Romanism which in the sixteenth century drove forth from its bosom thousands of its active and energetic children with the most terrible

curses ... will approach Protestantism in the spirit of intercessory love and will go before it with a shining illustration of charity ... THEN THE HOUR FOR THE REUNION OF THE SUNDERED PARTS WILL STRIKE ... Then shall we be prepared for the coming of the Lord in His glory" (Schaff, writing to a Catholic editor, 1853, pp. 200, 201). [*COMMENT*: Schaff was a forerunner of the unscriptural ecumenical movement of the 20th century, and the false charity that he longed for was fulfilled in Vatican Council II. To be a friend of the truth and a friend of error at the same time is impossible, but this delusion is the ecumenical philosophy and dream. The New Testament tells us plainly that the coming of the Lord is preceded by general apostasy rather than revival. See Mat. 24:4, 24; Luke 18:8; 2 Thess. 2:6-12; 2 Tim. 3:1-13; 4:3-4.]

d. "The DOCTRINE OF THE REAL PRESENCE taught by Calvin and as set forth by Dr. Nevin, Dr. Schaff continued to defend in his later years" (p. 217). [*COMMENT*: Schaff accepted something very close to the Roman Catholic myth.]

e. [When Schaff came to America in 1844] "German theology was subject to suspicion, and American students were everywhere warned against attending German universities. He lived to witness a great change in these respects, and TO THIS CHANGE OF SENTIMENT HE MADE HIS OWN CONTRIBUTION" (p. 218). [*COMMENT*: The general sentiment against German theology that dominated American schools and churches in the mid-19th century was wise, based as it was upon resistance to heresy. That Schaff helped break down these barriers is to his shame, as it set the stage for German modernism to flood into American seminaries in the 20th century.]

f. "[Schaff] did not share the view that the day of the Roman Catholic Church was at an end. Nor was it at any time his opinion that there were any reasonable indications that it would cease to exist. As little did he expect that it would be absorbed or transformed by Protestantism. His hope was that reforms might, under the guidance of Providence, start from within its bosom, and A NEW ERA OF DOCTRINE AND ECCLESIASTICAL PRACTICE BE USHERED IN BY THE ACTION OF SOME FUTURE INCUMBENT OF THE SEE OF ST. PETER or of an ecumenical council" (p. 258). [*COMMENT*: The end of the Roman Catholic Church is described in Revelation 17 and it does not end in "reform"!]

4. Schaff worked closely with modernists and Unitarians. He was a forerunner of today's ecumenical leaders. While not personally accepting the more extreme modernistic views of the Scripture, he refused to separate from those who did. Though he was not a Unitarian he fellowshipped closely with Unitarians. Schaff was in charge of selecting the American revision committee that included at least two Unitarians who denied the Trinitarian God of the Bible. One was Ezra Abbot, who was a close friend of Schaff and was warmly mentioned in the introduction to Schaff's church history.

5. Schaff participated in the Parliament of Religions at the Chicago World's Fair, 1893, and "was so happy among the Buddhists, Confucians, Shintos and other world religions, that he said he would be willing to die among them" (Jack Moorman, *Forever Settled*).

EZRA ABBOT (1819-1884)

1. Abbot, a Harvard theology professor and was an influential textual critic, was on the American Standard Version (ASV) translation committee (1901). "He has assisted on Smith's *Bible Dictionary*, Noyes' *New Testament*, and many other critical works, besides being a frequent contributor to the reviews, magazines, etc."

a. Consider the testimony of Matthew Riddle, another member of the ASV translation committee: "Dr. Abbot was the foremost textual critic in America, and his opinions usually prevailed when questions of text were debated" (Matthew Riddle, *The Story of the Revised New Testament*, 1908, p. 30). Matthew Riddle's testimony is very important, as he was one of the most influential members of the ASV committee and one of the few members who survived to see the translation printed.

b. Consider the testimony of the ASV committee upon the death of Abbot on March 21, 1884. The following excerpt from a memorial resolution issued by the committee gives additional evidence of this Unitarian's influence on the Revision on both sides of the ocean: "Always one of the first in his place at the table, and one of the last to quit it, he [Ezra Abbot] brought with him thither the results of careful preparation. His suggestions were seldom the promptings of the moment. Hence they always commanded consideration; often secured instant adoption. ... But it was in questions affecting the Greek text that Dr. Abbot's exceptional gifts and attainments were pre-eminently helpful. Several of his essays on debated passages, appended to the printed reports of our proceedings which were forwarded from time to time to the brethren in England, are among the most thorough discussions of the sort which are extant, won immediate respect for American scholarship in this department, and HAD NO SMALL INFLUENCE IN DETERMINING THAT FORM OF THE SACRED TEXT WHICH WILL ULTIMATELY, WE BELIEVE, FIND ACCEPTANCE WITH ALL CHRISTIAN SCHOLARS" (*Historical Account of the Work of the American Committee of Revision*, 1885, p. 68). Here is the plain admission that the critical Greek text owes much to Unitarians.

2. Abbot was a Christ-denier.

a. He authored the footnotes in the ASV that say that Christ should not be worshipped and that question his deity. For example, at John 9:38, the wicked footnote states, "The Greek word denotes an act of reverence, whether paid to a creature (as here) or to the Creator." I cite this from an edition of the 1901 ASV that I have in my library.

b. He argued that the last clause of Romans 9:5 was a doxology to God and does not refer to Christ.

c. In Acts 20:28 Abbot led the committee to remove "God" and replace it with "the Lord," thus corrupting this powerful witness to the deity of Jesus Christ. Unitarians and theological modernists and even Jehovah's Witnesses alleged that Jesus is "the Lord" but they deny that He is actually God.

d. Abbot wrote a long article arguing for the omission of "God" in 1 Timothy 3:16.

BERNHARD WEISS (1827-1918)

1. Weiss was the editor of an influential Greek New Testament that was similar to Westcott and Hort's. It appeared in three additions in 1893, 1895, and 1900. Like Westcott and Hort, Weiss showed a strong preference for Codex Vaticanus and disregarded the manuscripts representing the Traditional Text (Barbara Aland, "A Century of New Testament Textual Criticism 1898-1998," Bible Resource Center, 1998).

2. Eberhard Nestle used Weiss's Greek New Testament (in addition to that of Tischendorf and Westcott/Hort) to form the Nestle Text in 1895.

3. Weiss was a German Lutheran professor, with some of the skeptical tendencies that characterized German theology of his day.

JOSEPH HENRY THAYER (1828-1901)

1. Thayer was on the American Standard Version translation team (recording secretary of the New Testament committee) and was the translator and reviser of the Greek Lexicon by Carl Ludwig Grimm and Christian Gottlob Wilke that bears his name today.

2. Thayer was a Harvard professor of New Testament criticism. He was the assistant to Unitarian Ezra Abbot at Harvard and succeeded him in 1884 as Bussey professor of New Testament criticism and interpretation at the Harvard Divinity School

3. Like Abbot, Thayer was a Unitarian who denied the deity of Jesus Christ and the infallibility of Scripture.

a. The Publishers Introduction to the Thayer's Lexicon gave this warning: "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. When defining *metamelomai* [the Greek word for regret], Thayer refuses to draw a clear distinction between this word and *metanoeo* [the Greek word for repentance]. Underlying this refusal is the view that man is inherently good, needing Christ not as a Savior but only as an example" (Publishers Introduction, *A Greek-English Lexicon of the New Testament*, page vii, Grand Rapids: Baker Book House).

b. In his definition of "theos" ("God"), Thayer wrote: "Whether Christ is called God must be determined from Jn. i. 1; xx. 28; I Jn. v. 20; Ro. ix. 5; Tit. ii. 13; Heb. i. 8 sq., etc.; THE MATTER IS STILL IN DISPUTE AMONG THEOLOGIANS; cf. Grimm, *Institutio theologiae dogmaticae*, ed. 2, p. 228 sqq. [and the discussion (on Ro. ix. 5) by Professors Dwight and [Ezra] Abbot in *Journ. Soc. Bib. Lit.* etc. u. s., esp. pp. 42 sqq. 113 sqq.]." Here Thayer refers his readers to the writings of the Unitarian Ezra Abbot, who boldly denied the Godhood of Jesus Christ.

c. Prior to his tenure at Harvard, Thayer was a professor at Andover Seminary, but resigned in 1882 in protest to Andover's requirement of "a rigid assent to the letter of the Creed" (Ernest Gordon, *The Leaven of the Sadducees*, 1926, p. 145).

WILLIAM FIDDIAN MOULTON (1835-98)

1. Moulton, Master of the Leys School, Cambridge, was the youngest member of the committee that produced the English Revised Version New Testament. He was influential through his books, such as *The History of the English Bible* (London, 1878); Winer's *Grammar of the New Testament Greek*, which he translated into English and first published in 1870; and *A Concordance of the Greek New Testament* (with A.S. Geden, published in 1897).

2. Moulton was in the Broad Church movement within the Church of England, which made allowance for "new thinking," particularly the German liberalism. It rejected the doctrine that the Bible is the sole revelation from God. Dr. James Sightler, in *Tabernacle Essays on Bible Translation* (pp. 17-18) gives 12 characteristics of the Broad Church movement, seven of which were as follows:

a. The doctrine of original sin was denied.

b. The orthodox satisfaction theory of the atonement was denied and the moral influence theory substituted in its place, or atonement was ignored and incarnation stressed instead. Broad Church theology saw salvation not in what Christ did but in what He was, therefore not in atonement at all but in incarnation.

c. In Christology the Broad Church teaching varied from rarely held orthodoxy, to denial of the eternal Sonship, to subordinationism and Sabellianism, and on over to

outright Arianism and Socinianism.

d. Heaven and Hell were not believed to be real places.

e. The Resurrection of the Lord and His Ascension were spiritualized and made figurative. The resurrection of believers was also denied.

f. Verbal inspiration of the Scripture was denied, and its authority was restricted to matters of faith and practice and then only upon authentication by human reason.

g. Darwin's theory of evolution was accepted.

3. Moulton wielded vast influence on the English Revised Version of 1881 as well as subsequent English translations through his promotion of G.B. Winer's work and theories on New Testament Greek. See the report on Georg Benedikt Winer (1789-1858) for more about this.

4. Moulton glorified the Rheims New Testament, the Jesuit Bible of 1582, as agreeing "with the best critical editions of the present day" (http://kjv.unsurpassed.benabraham.com/html/chapter-7.html). In his History of the Bible, Moulton said: "Hence we may expect to find that the Rhemish New Testament frequently anticipates the judgment of later scholars as to the presence or absence of certain words, clauses, or even verses. ... There are many instances (a comparatively hasty search has discovered more than forty) in which, of all versions, from Tyndale's to the Authorized inclusive, this alone is correct in regard to the article" (p. 188).

5. William Moulton's brother, R.G. Moulton, a professor at the liberal Chicago University, claimed that the book of Job is a parable. "But the great majority of readers will take these chapters to be part of the parable into which the history of Job has been worked up. The incidents in heaven, like the incidents of the prodigal son, they will understand to be spiritually imagined, not historically narrated" (R.G. Moulton, *The Literary Study of the Bible*, p. 37).

6. William's sons Richard Green (1849-1924) and James Hope (1863-1917) followed in his footsteps in many ways. They revised their father's *The History of the English Bible*.

a. Richard was professor of poetry at Cambridge and later professor of English at the University of Chicago. In 1907 Richard published his translation called "The Modern Reader's Bible: The books of the Bible with three books of the Apocrypha presented in modern literary form." In *The Literary Study of the Bible* (1896) Richard championed higher criticism as the savior of the Bible, supporting the views of the theological liberal Matthew Arnold, Oxford professor of poetry, who called evangelical Bible believers such as Dwight L. Moody "Philistines" and rejected both the fall of man and redemption through Jesus Christ.

b. James became a Methodist minister and taught Greek and other languages at the

University of Manchester and Didsbury Wesleyan College. He co-authored with George Milligan *The Vocabulary of the Greek Testament Illustrated from the Papyri and other non-Literary Sources* (Grand Rapids: Eerdmans, 1930). He was an expert in the Zoroastrian religion, believing its original teachings to be "the purest and truest religion next to the Bible." He visited India in 1917 to study the Parsees and their Zoroastrian religion. From there he went to Egypt to join Rendel Harris. He died when the ship they were traveling in across the Mediterranean was torpedoed and sunk. James Moulton denied the infallible inspiration of the Bible. He held the Form Critic approach to the Gospels, believing in the mythical "Q" document, which allegedly provided material for Matthew, Mark, and Luke. "Since, however, there is a large amount of matter, almost exclusively sayings of Jesus, common to Matthew and Luke, but not found in Mark, we postulate the use of another document [now called 'Q'], which must have been lost very soon after the evangelists worked up its material" (James Moulton, "How We Got Our Gospels," *Egyptian Rubbish Heaps*: Five Popular Lectures on the New Testament with a Sermon, delivered at Northfield, Massachusetts, in August, 1914). He believed that Matthew did not write the Gospel we have today by his name. He only wrote a collection of the sayings of Jesus and an unknown person used it to create the gospel of Matthew. "He did not write the Gospel of Matthew as we have it; but he made the collection of the Sayings of Jesus, and this collection became the principal basis of the important book which is called 'The Gospel according to Matthew.' This book, like so many others in Old Testament and New, comes down to us without any certainty who wrote it" (Ibid.).

CHARLES AUGUSTUS BRIGGS (1841-1913)

See Brown-Driver-Briggs Hebrew English Lexicon.

SAMUEL ROLLES DRIVER (1846-1914)

See Brown-Driver-Briggs Hebrew English Lexicon.

FRANCIS BROWN (1849-c. 1917)

See Brown-Driver-Briggs Hebrew English Lexicon.

WILLIAM SANDAY (1843-1920)

1. Sanday was professor of exegesis at Oxford (1883-95) and Lady Margaret professor of divinity and canon of Christ Church, Oxford (1895-1919). He was joint editor of the *Variorum Bible* (1880). In 1889 Sanday published a collation of the Westcott-Hort Greek Text and the 1550 Stephens Received Text, showing approximately 6,000 "significant alterations." Sanday

also published "The Authorship and Historical Character of the Fourth Gospel" (1872), "The Gospels in the Second Century" (1876), "The New Testament Background" (1918), and "Criticism of the New Testament: St. Margaret's Lectures" (1902). He was the editor of "Studies in the Synoptic Problem: By Members of the University of Oxford." In 1897, Sanday defended modern textual criticism in a debate at Oxford with Edward Miller, a proponent of the John Burgon position. This debate was published that same year.

2. Sanday was a theological liberal.

a. He helped popularize "new methods of New Testament study" in the Church of England. This refers particularly to his adoption of the liberal "form criticism" approach to the gospels. Sanday promoted the "Two-source Hypothesis" that was first proposed in Germany by Christian Weisse in 1838. According to this theory, Mark's Gospel was written first and Matthew and Luke then based their Gospels on Mark and on a lost, hypothetical collection of Christ's sayings called "Q." This flies in the face of the supernatural inspiration of the Gospels and makes no sense even from a human perspective. Matthew was an apostle and eyewitnesses to the Gospel events, whereas Mark was not.

b. In the Bampton Lectures of 1893, Sanday stated that there are probably myth, legend, and error in the Bible. "When we think of the immense part which myth, legend and vague approximations at truth have borne in the thought and literature's of early peoples, and how very partial and imperfect history of all kinds has been, and in many departments still is, there can be nothing abnormal if similar elements enter to some extent into the Bible."

c. Sanday's *The Gospels in the Second Century* is a review of *Supernatural Religion*: *An Inquiry into the Reality of Divine Revelation* (1874), which was published anonymously but was written by Walter Richard Cassels. Sanday rejects the "old view" of revelation and inspiration and also rejects the old dogmatism that Christianity is true and other religions are wrong. The following excerpts, which could be multiplied, leave no doubt of Sanday's rank liberalism and unbelief.

(1) "The world has undergone a great change since then. A new and far-reaching philosophy is gradually displacing the old. The Christian sees that evolution is as much a law of religion as of nature. The Ethnic, or non-Christian, religions are no longer treated as outside the pale of the Divine government."

(2) "Doubtless some elements of superstition may be mixed up in the record as it has come down to us. There is a manifest gap between the reality and the story of it. The Evangelists were for the most part 'Jews who sought after a sign.' Something of this wonder-seeking curiosity may very well have given a colour to their account of events in which the really transcendental element was less

visible and tangible. We cannot now distinguish with any degree of accuracy between the subjective and the objective in the report."

WILLIAM ROBERTSON SMITH (1846-94)

1. Smith was a member of the Old Testament Company of the English Revised Version translation committee (W.F. Moulton, *The History of the English Bible*, p. 220).

2. He denied the supernatural inspiration of Scripture.

a. "It was Smith who really popularized Old Testament German criticism. He followed Ritschl in repudiating any supernatural character in the records of revelation as such. … He gave wholehearted support to the Graf-Wellhausen critico-literary method and conclusion" (H.D. McDonald, *Theories of Revelation: An Historical Study 1860 -1960*, p. 30).

b. Some of Smith's articles appeared in the *Encyclopedia Britannica* on the subject of the Bible. These were filled with speculation and unbelief. He denied the Mosaic authorship of the Pentateuch. He threw "as much uncertainty as possible over the authorship of the Psalms." He denied the accuracy of the Masoretic Hebrew Text. The fact that this heretic was given a place of honor on the British Bible revision committee speaks volumes about the spiritual destitution of the entire project.

3. Robert Dabney notes that Smith was a deceptive individual, as modernists tend to be ("Refutation of Prof. W. Robertson Smith," *Southern Presbyterian Review*, January 1882). When Smith's first article appeared in the *Encyclopedia Britannica* in 1880, the General Assembly of the Free Church brought charges against him. The Assembly, deciding to make a compromise with the heretic, publicly admonished Smith and received from him a pledge "not again to disturb the faith and peace of the church by such speculations." What Smith failed to mention in his solemn pledge was this: Another article of like nature was even then at the press in preparation for publication! "It had been in the printer's hands at the very time he was giving his pledge of good behavior and receiving the generous forgiveness of his judges."

4. Consequently, Smith was evicted from the professorship at the Free Church Theological College.

CASPAR RENÉ GREGORY (1846-1917)

1. Gregory, who was American-born but German by naturalization, wrote influential books on textual criticism, including *The Canon and Text of the New Testament* (Edinburgh: T. & T. Clark, 1907). He perfected the system of identifying manuscripts that is still in use today, with the papyri indicated by the italicized initial *p* followed by the number (*p*45, *p*66, etc.); the

uncials by numerals with an initial 0 (Aleph or Sinaiticus is 01, Vaticanus or B is 03, etc.) (while retaining Wettstein's capital letters for the uncials through 045); the minuscules with Arabic numerals (1, 2 , 3, etc.); the lectionaries with Arabic numerals prefixed with the l (l2, l4), etc.

2. Gregory was a Unitarian. He was the pupil of Unitarian Ezra Abbot at Harvard and was the son-in-law to Unitarian Joseph Thayer (Michael Maynard, *A History of the Debate over 1 John 5:7,8*, p. 216).

3. Gregory became Professor of Textual Criticism of the New Testament at the modernistic University of Leipzig, and he worked with Ezra Abbot in Germany (*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, 1908, Vol. II, p. 109). Gregory and Abbot completed the work Constantine Tischendorf left behind at his death (Schaff-Herzog, vol. II, p. 109) and reissued the eighth edition of Tischendorf's New Testament with critical notes. Gregory was planning a ninth edition of Tischendorf's New Testament, but he was killed in World War I fighting on the side of Germany.

4. Gregory's unbelief is witnessed by the following quotes from his writings:

a. "Christianity has not grown to be what it is, has not maintained itself and enlarged itself, by reason of books being read, no, not even by reason of the Bible's being read from generation to generation" (Caspar Gregory, *The Canon and Text of the New Testament*, 1907, p. 44).

b. "THE EARLIEST CHRISTIAN AUTHORS DID NOT FOR AN INSTANT SUPPOSE THAT THEY WERE WRITING SACRED BOOKS" (Gregory, *The Canon and Text of the New Testament*, p. 49).

c. "THE LETTERS THAT THE APOSTLES WROTE TO THEM WERE NOT 'BIBLE'" (Gregory, *The Canon and Text of the New Testament*, p. 55).

BROWN-DRIVER-BRIGGS HEBREW ENGLISH LEXICON

The *Brown, Driver, and Briggs Hebrew English Lexicon* (also called *A Hebrew and English Lexicon of the Old Testament: with an Appendix Containing the Biblical Aramaic)* is based on the lexicon of William Gesenius (known as "the father of modern Hebrew lexicography") as translated by Edward Robinson. This lexicon has wielded vast influence in biblical studies in spite of the rank modernism of its authors.

1. **Francis Brown** (1849-c. 1917)

a. Brown was president of the liberal Union Theological Seminary in New York City. After graduating from Union in 1877 he studied in Berlin and then began his teaching career at Union in 1879. He was appointed Davenport Professor of Hebrew

and the Cognate Languages in 1890, and in 1908 he succeeded Charles Cuthbert Hall (1852-1908) as president of Union. He was awarded honorary degrees from the universities of Glasgow, Oxford, Dartmouth, and Yale.

b. Brown was a modernist in his approach to the Bible. As president of Union Seminary in the early 20th century, Brown oversaw one of deepest cesspools of unbelief in America.

(1) Brown supported his friend and co-laborer Charles Briggs when Briggs tore apart the Bible in his inaugural speech at Union in January 1891, upon his appointment to the chair of Biblical Theology. In that address, misnamed "The Authority of the Holy Scripture," Briggs proposed that the Bible was only one of three "great fountains of divine authority," the other two being the Church and Human Reason. He questioned the Mosaic authorship of the Pentateuch and one-Isaiah authorship of Isaiah. He questioned the Bible's miracles. He claimed that the doctrines of verbal inspiration and inerrancy were two of the "barriers" that hindered a proper approach to the Bible. Another alleged barrier was "minute prediction," and under this point Briggs attacked Scripture's predictive prophecy. Francis Brown stood unhesitatingly with the heretic Briggs because he was likeminded in unbelief.

(2) Brown had a close relationship with another heretic who was condemned by the Presbyterian Church. This was **A.C. MCGIFFERT** (1861-1933), who was co-author with Brown of *The Christian Point of View* (1902). While McGiffert was a professor at Lane Seminary in Pennsylvania, fellow professor Henry Preserved Smith was tried for heresy. McGiffert testified in Smith's defense in 1892. (Smith was found guilty and suspended.) McGiffert had also supported Charles Briggs in his trial at about that same time. When McGiffert moved to Union Seminary, where his liberal views were welcomed his inaugural address was described as "a direct onslaught on the very basis of Protestant theology." In 1897, McGiffert publicized his heresy in *A History of Christianity in the Apostolic Age*, in which he denied the supernatural inspiration of Scripture and "questioned the genuineness of half the books in the New Testament." McGiffert claimed that all Christian teaching is relative, that "there is no such thing as Christianity in general," implied that the Lord Jesus was mistaken in some of His views, and denied that early Christians held the doctrine of the substitutionary atonement. The next year, the Presbyterian Church's General Assembly asked McGiffert to reconsider his views and conform to the doctrines of the church or to withdraw. McGiffert responded in 1899 with a brazen article in which he denied any church's right to define or enforce orthodox doctrine. The New York Presbytery passed a resolution condemning McGiffert's opinions, and he resigned from the Presbyterian Church in 1900. He joined the Congregational Church and succeeded his fellow liberal and co-laborer Francis Brown as

president of Union Seminary (from 1917 to 1926).

2. **Charles Augustus Briggs** (1941-1913)

a. Briggs was a professor at Union Theological Seminary in New York City and the co-author (with Francis Brown and Samuel Rolles Driver) of the *Hebrew and English Lexicon of the Old Testament* (completed 1906).

b. Briggs was a theological modernist and was defrocked by the Presbyterian Church in the U.S.A. because of his liberal views of the Bible.

(1) In November 1890, Briggs was appointed to the Edward Robinson Chair of Biblical Theology at Union Seminary.

(2) On January 20, 1891, Briggs delivered his inaugural address entitled "The Authority of the Holy Scripture." It was a bold assault upon the Bible. He proposed three "great fountains of divine authority" -- the Bible, the Church, and Human Reason; thus denying that the Bible is the sole authority for faith and practice. He questioned the Mosaic authorship of the Pentateuch and one-Isaiah authorship of Isaiah. He questioned the Bible's miracles. He claimed that the doctrines of verbal inspiration and inerrancy were two of the "barriers" that hindered a proper approach to the Bible. Another alleged barrier was "minute prediction," and under this point Briggs attacked Scripture's predictive prophecy. Briggs brashly claimed that the doctrine of inerrancy is "a ghost of modern evangelicalism to frighten children" (cited from Jabez Sunderland, "Is the Bible Infallible?" http://www.americanunitarian.org/sunderlandinfallible.htm).

(3) Briggs was charged with heresy and in June 1893 the General Assembly of the Presbyterian Church found Briggs guilty and suspended him from the ministry.

(4) Standing behind their heretic, Union Seminary declared its independence from the mother denomination and Briggs stayed on as Professor of Biblical Theology.

(5) In 1899 Briggs was received into the ministry of the Episcopal Church in America.

3. **Samuel Rolles Driver** (1846-1914)

a. Driver was an influential Hebrew scholar and textual critic. He was Regius Professor of Hebrew and Canon of Christ Church, Oxford. From 1876 to 1884 he was a member of the English Revised Version Old Testament translation committee. He authored *Introduction to the Literature of the Old Testament* (1891) and

collaborated with Charles Briggs and Francis Brown in a revision of the Hebrew lexicon compiled by F.H.W. Genenius.

b. Driver's theological modernism was evident in his writings.

(1) The Brown, Briggs, and Driver Hebrew lexicon is founded upon the unbelieving J.E.D.P. theory. Both Charles Briggs and Frances Brown, Driver's co-workers, were modernists, as we have seen.

(2) Driver used his pen to fight against men who defended the historicity and infallibility of Scripture, such as Professor James Robertson of Glasgow (McDonald, *Theories of Revelation: Historical Studies 1860-1960*, p. 120).

(3) In 1911, Driver collaborated with A.F. Kirkpatrick on *The Higher Criticism*, concluding that the Old Testament was the product of natural rather than supernatural forces. In this book Driver "scorns the idea of verbal inspiration and contends that the process of inspiration did not assure freedom from 'imperfection, error, and mistake in matters of fact'" (McDonald, *Theories of Revelation*, pp. 238, 239).

(4) "The Bible is a 'library,' showing how men variously gifted by the Spirit of God cast the truth which they received into many different literary forms, as GENIUS PERMITTED or occasion demanded" (S.R. Driver, *An Introduction to the Literature of the Old Testament*, 1956, p. ix). [*COMMENT*: This is a bold denial that the biblical writers wrote under divine inspiration.]

(5) "None of the historians of the Bible claim supernatural enlightenment for the materials of their narrative. ... in many parts of these books we have before us TRADITIONS, in which the original representation has been insensibly MODIFIED, and sometimes (especially in the later books) COLOURED BY THE ASSOCIATIONS OF THE AGE IN WHICH THE AUTHOR RECORDING IT LIVED ... some freedom was used by ancient historians in placing speeches or discourses in the mouths of historical characters" (Driver, *An Introduction to the Literature of the Old Testament*, pp. x, xi). [*COMMENT*: Thus Driver even claimed that the Bible writers doctored historical records.]

(6) "[CHRIST] ACCEPTED, AS THE BASIS OF HIS TEACHING, THE OPINIONS RESPECTING THE OLD TESTAMENT CURRENT AROUND HIM: He assumed, in His allusions to it, the premises which His opponents recognised, and which could not have been questioned (even had it been necessary to question them) without raising issues for which the time was not yet ripe, and which, had they been raised, would have interfered seriously with the paramount purpose of His life" (Driver, *An Introduction to the Literature of the*

Old Testament, p. xii). [*COMMENT*: Thus, according to Driver, the Lord Jesus Christ, Truth incarnate, stated things that He knew were wrong.]

(7) "The consensus of so many acute and able [critical] scholars, of different countries, of different communions, trained independently in different schools, and approaching the subject with different theological and intellectual prepossessions, cannot, as some would have us believe, rest upon illusion" (Driver, *An Introduction to the Literature of the Old Testament*, p. xvii). [*COMMENT*: The deluded Bible scholar thought that the majority opinion in scholarship must be right and ignored the Scripture's warnings about Satan's activities and end-time apostasy (e.g., 2 Cor. 11:1-15; 1 Tim. 4:1-6; 2 Tim. 3:13; 4;3-4; 2 Pet. 3; Jude).]

(8) "The Book [of Job] cannot be the record of an actual history. … it is reasonable to suppose that the poet built upon materials handed down to him by tradition, as other dramatists have often done, the Greek tragedians, for instance, and Shakespeare" (Driver, *The Book of Job in the Revised Version*, Oxford: Clarendon Press, 1908, pp. x, xi).

ADOLF VON HARNACK (1851-1930)

1. Harnack, a Lutheran, was a professor at Leipzig (1874), the University of Giessen (1879), the University of Marburg (1886), and the University of Berlin in Germany (1989-1921), where he was Rector. He was Director of the Royal Library and first president of the Kaiser-Wilhelm Foundation. He married a Roman Catholic girl named Amalie Thiersch.

2. He had a wide influence through his pen both in German and in English translations, authoring over 1600 titles, including *History of Dogma* (7 volumes, 1896-9); *What Is Christianity?* (published in English in 1903 with an introduction by Rudolf Bultmann); *The Acts of the Apostles* (1909); *Bible Reading in the Early Church* (1912); *Christianity and History* (1896); *The Constitution and Law of the Church in the First Two Centuries* (1910); *Essays on the Social Gospel* (with Wilhelm Herrmann) (1907); *Militia Christi: The Christian Religion and the Military in the First Three Centuries* (1981); *The Mission and Expansion of Christianity in the First Three Centuries* (1962); *Monasticism: Its Ideals and History and the Confessions of St. Augustine* (1901); *New Testament Studies* (1908-25); *Outlines of the History of Dogma* (1957); *Thoughts on the Present Position of Protestantism* (1899).

3. Harnack was a theological modernist who denied the supernatural in the Bible and Christianity.

a. "With Troeltsch (1865-1923), Harnack was the foremost German advocate of a liberal theological program. In his great studies of early Christianity and Christian dogma he developed the claim that their development was a strictly historical

process which could be understood through historical-critical method alone, without recourse to meta-historical sources of authority. ... Greatly influenced by [Albrecht] Ritschl, Harnack followed him in taking the Christian gospel to be an ethical message. ... Jesus' teaching is encompassed in three notions: the fatherhood of God, the infinite worth of the human soul, and the ethical ideal of the kingdom of God within believers. The gospel does not depend upon metaphysical foundations, dogmatic formulae, or ritual and institutional guarantees. It thus perfectly answers the plight of modern men and women wearied as they are with theological and metaphysical hocus-pocus" (Andrew Irvine, Adolf von Harnack, *Dictionary of Modern Western Theology*, Fall 1996).

b. Harnack denied the unique deity of Jesus Christ (*What Is Christianity*, p. 128). He taught that the title "Son of God" did not prove that Jesus was God, only that he as man knew God. "Rightly understood, the name of Son means nothing but the knowledge of God" (Echol Lee Nix, Jr., *Adolf von Harnack: A Critical Study*).

c. He rejected the pre-existence, virgin birth, resurrection, ascension, and second coming of Christ.

d. According to Harnack, the "proper object of faith is not God in his revelation, but man himself believing in the divine" (Carl Henry, *God, Revelation and Authority*, Vol. 2, 1976, p. 120).

e. Harnack questioned the traditional authorship of the gospel of John and baptism as being instituted by Jesus in the name of Triune God.

f. He taught that the only way to nurture Christian faith was to remain in the condition of permanent uncertainty.

g. He rejected the miracles of the Bible. "We are firmly convinced that what happens in space and time is subject to the general laws of motion, and that in this sense, as an interruption of the order of nature, there can be no such things as miracles" (Harnack, *What is Christianity?* p. 28).

h. Harnack found a soul-mate in the ancient Gnostic heretic Marcion. "Harnack found support for his intellectual pursuits at the University of Darpat, where Lutheran orthodoxy was taught inseparably from the scholarly methods of historical investigation. The most important figure in his Darpat days was Professor Moritz von Engelhardt--his 'magister, patronus and amicus' (Glick 1967, 30). Professor Engelhardt's insistence on the study of original sources and use of textual criticism was clearly reflected in Harnack's university dissertation on Gnosticism. This work contained two elements that would mark Harnack's scholarly work. The first element was the application of historical method in theological study, which

prepared him for the acceptance of F. C. Baur's (1792-1860) and Albrecht Ritschl's (1822-1889) historical approach to theology. The second element was Harnack's fascination with Marcion, which he would fully articulate only in 1920, with the work entitled *Marcion, Gospel of the Alien God*" (Salvica Jakelic, "Adolf von Harnack, *Dictionary of Modern Western Theology*).

i. Because of his liberalism, Harnack's appointment to the University of Berlin was opposed by the Evangelical Church of Prussia, but this was overruled by the German Chancellor Bismarck, with the advice of the emperor, Wilhelm II, who had become emperor in 1888, the year of Harnack's appointment.

EBERHARD NESTLE (1851-1913)

1. Nestle was the editor of an influential Greek New Testament that has become a standard among those committed to the critical text. He was an influential father of modern textual criticism and authored *Introduction to the Textual Criticism of the Greek New Testament* (London: Williams and Norgate, 1898, 1901).

a. The Nestle's text, which first appeared in 1895, was based on Tischendorf's 8th edition of 1869-72, Westcott and Hort's edition of 1881, and D. Bernhard Weiss' edition of 1902 (TBS Article No. 56). Tischendorf stayed close to the Sinaiticus, while Westcott and Hort preferred the Vaticanus. Thus the Nestle Text is founded largely upon the Vaticanus and Sinaiticus manuscripts.

b. The Nestle's Text has gone through 27 editions and has been widely used in Bible College and seminary classrooms and translation work.

c. Eberhard's son **ERWIN NESTLE** (1883-1972) succeeded to the editorship of the Nestle Greek New Testament after Eberhard's death in 1913. Erwin was the editor beginning with the 10th edition of 1914.

d. In 1950 Kurt Aland became associated with the Nestle project at the request of Erwin Nestle and later editions of the Nestle's are called the *Nestle-Aland* Text.

e. The Bible Societies have adopted the modern critical Greek text since the beginning of the 20th century. In 1904 the British and Foreign Bible Society for the first time departed from its commitment to the Greek Received Text and issued an edition of the Nestle Text with critical apparatus. In 1966 the United Bible Societies (UBS) published a Greek New Testament that follows the Nestle Text, and it has gone into four editions.

2. Eberhard Nestle denied biblical infallibility.

a. In his *Introduction to New Testament Textual Criticism* Nestle claimed that it is possible that the authors of the New Testament did not write what they "thought or intended to be read" (p. 23). This is a complete and bold denial of divine inspiration.

b. Nestle believed the writing of the New Testament was completely happenstance. "Their disappearance [that of the original manuscripts] is readily understood when we consider that the greater portion of the New Testament, viz. the epistles, are occasional writings never intended for publication, while others were meant to have only a limited circulation" (p. 156).

c. Like most other fathers of modern textual criticism, Nestle believed the Bible was to be treated like any other book. One of his foundational principles was that "… the task and the method [of textual criticism] are the same for all literary productions."

JAMES RENDEL HARRIS (1852-1941)

1. Harris was the author of *Side Lights on New Testament Research* (London: James Clarke & Co., 1908), *Codex Bezae: a Study of the So-Called Western Text of the New Testament* (Cambridge: The University Press, 1891), and other books in the field of textual criticism.

2. He was a fellow in mathematics at Clare College, Cambridge (1875-78, 1892, and 1902-04); professor of New Testament Greek at Johns Hopkins University (1882-85); professor of Biblical Languages and Ecclesiastical History at Haverford College (1885-98); and professor of theology at Leyden (1903-04). He was the curator of manuscripts at the John Rylands Library.

3. Harris was a liberal Quaker.

a. He thought that there was a lost wisdom book that combined phrases in Proverbs and an apocryphal book, which John used for his Prologue (*The Origin of the Prologue to St. John*, p. 43). This is a denial of the supernatural inspiration of the Gospel of John.

b. Harris (with Adolf Harnack) speculated that the book of Hebrews was written by Priscilla, the wife of Aquilla, even though women are forbidden in the New Testament to teach men (1 Tim. 2:12).

c. He claimed that the original text of the New Testament might never be settled. "[The New Testament text is more unsettled] than ever, and PERHAPS FINALLY, UNSETTLED" (Rendel Harris, *Side Lights on New Testament Research*, 1908, p. 3). This is a blatant denial of divine preservation.

d. He was a follower of the Catholic mystic Madam Guyon. In a lecture delivered at the Quaker Bryn Mawr College on April 30, 1900, Harris stated: "... there is no Society

that has been so influenced by Guyon as the Quakers have been. If we ever had as a Society a mother-in-grace it is she; and even down to the present time there are not a few who are very great admirers of her doctrine of the spiritual life. We may go further and say that when we estimate the influence of outside teachers upon us, the Society has been profoundly affected by the teaching and life of Guyon, and no one else" (Rendel, "The Influence of Quietism on the Society of Friends," delivered at Bryn Mawr College, April 30, 1900; from *Quaker Theology* #6, Spring 2002, Friends Theological Heritage, http://www.quaker.org/quest/issue6-3-Lelle02.htm). Harris testified that it was from Guyon that he "received more help and guidance in the things of God than from any other person." Guyon was loaded down with doctrinal error. Consider five of them:

(1) *She emphasized the surrender of herself to the Catholic Church without reservation*. Madam Guyon spoke of her goal as "perfect obedience to the will of the Lord, submission to the church" (Guyon, *Autobiography*). She was referring, of course, to the Roman Catholic Church.

(2) *She focused on having an experience of God rather than knowing Him by faith through the Bible*. This is the essence of mysticism. To the contrary, the Lord Jesus exalted faith over sight and experience (Jn. 20:29). Paul said "we walk by faith not by sight" (2 Cor. 5:7). And faith only comes from the Word of God (Rom. 10:17). It does not come from within or from experiences. Madame Guyon was not Bible centered in her Christian walk, and that is a grave and fatal error.

(3) *She warned against "critical examination of spiritual things*." In the introduction to her book on prayer, Madame Guyon says, "Beloved reader, read this little book with a sincere and honest spirit. Read it in lowliness of mind WITHOUT THE INCLINATION TO CRITICIZE. If you do, you will not fail to reap profit from it." That is extremely dangerous and unscriptural. Everything is to be tested by the Bible (Isa. 8:20; Acts 17:21; 1 Thess. 5:21; 1 John 4:1). If we do not test everything carefully by the Word of God, we are open to spiritual deception (2 Cor. 12:1-4). The Lord Jesus warned that we must not allow anyone to deceive us (Matt. 24:4).

(4) *She employed pagan methods of emptying the mind in meditation and prayer*. Note the following quote: "May I hasten to say that the kind of prayer I am speaking of is not a prayer that comes from your mind. It is a prayer that begins in the heart ... Prayer offered to the Lord from your mind simply would not be adequate. Why? Because your mind is very limited. The mind can pay attention to only one thing at a time. Prayer that comes out of the heart is not interrupted by thinking" (Guyon, *Experiencing the Depths of Jesus Christ*). One of the types of prayer taught by Madame Guyon was a form of meditation whereby the soul

is emptied of all self-desire and interest and passively awaits possession by God. This is exactly like Hinduism. Contrast 1 Peter 5:8, which says the believer is to be sober and vigilant, continually alert for spiritual danger. The Bible does not say the mind is not to be employed in prayer. To the contrary, the believer is to gird up the mind (1 Pet. 1:13). We are to watch in prayer (Col. 4:2). That requires a function of the mind. We are to love the Lord with all our hearts AND all our minds (Lk. 10:27). The Bible does not play the heart against the mind as Madame Guyon did. In fact, the two are often used synonymously in scripture.

(5) *She believed she could achieve a complete union with God, an absorption into God*. Madame Guyon said: "So was my soul lost in God, who communicated to it His qualities, having drawn out of it all that it had of its own." She spoke of being plunged "wholly into God's own divine essence" (Guyon, *Experiencing the Depths of Jesus Christ*, p. 239). This is a pagan concept that has no basis in Scripture. The believer is a child of God, but he is not absorbed into God and does not partake of his divine essence. Jesus Christ alone, the only begotten Son of God, can say that He is one with and of the same essence with God. Christ alone dwells in the light "which no man can approach unto; whom no man hath seen, nor can see" (1 Tim. 6:15). In Revelation 22:3, speaking of the New Heaven and New Earth, the Bible says that God is still God and "his servants shall serve him." God is God, and though the believer is His child through Christ, he is not God and never will be.

HERMANN FREIHERR VON SODEN (1852-1914)

1. Von Soden was an influential textual scholar who published a widely used critical Greek apparatus. He believed that the original apostolic text had been corrupted by the fourth century into three recensions he called K, H, and I. K corresponded to the Koine text found in the majority of Greek manuscripts. H corresponded to the Westcott-Hort Alexandrian text. I corresponded to a mixed text that was difficult to identify but similar to Westcott-Hort's Western text. This is an open denial of divine preservation.

2. His theological modernism is evident from the following quotes from his writings:

a. *He followed a false, philosophical, humanistic Christ, denying the true divinity of Jesus*. "He [Christ] could only be, He only wished to be and to offer to others, what He was in Himself!--a personality complete and self-sufficing, whose creative energy proceeded from its God as its only source. His mission was thus defined for Him. He must call into life in the souls of others the treasure of His own soul. He must leave His own impress upon His immediate environment, and through them upon mankind by means of direct personal influence" (Von Soden, *Books of the New Testament*, 1907, pp. 2, 3).

b. *He denied the divine inspiration and perfection of Holy Scripture*. "To this body of scripture the Christians then assigned determining authority, supporting its claims by a peculiar THEORY as to the origin of these writings--THE SO-CALLED doctrine of Inspiration" (Von Soden, *Books of the New Testament*, p. 5). "The union of the primitive Christian literature in one book, and the transference to it of the truly MECHANICAL JEWISH DOGMA OF INSPIRATION, early blinded men's eyes and blunted their feelings for the great variety and distinct individuality of the separate works which were now united in one. Still less could there be perceived in these writings a living spirit in full development striving towards yet clearer expression" (Von Soden, *Books of the New Testament*, p. 7).

3. Though von Soden's is the most extensive collation of the Byzantine manuscripts that has ever been made it was a very partial, insufficient collation. Note the following important testimonies about von Soden's work:

a. "Von Soden and his assistants collated some hundreds of manuscripts, and published the results in a massive critical edition. In his footnotes, von Soden shows the majority text by the symbol K (short for Koine, or 'common text'). However, AT ANY GIVEN INSTANCE OF THIS SYMBOL, ONE CAN RARELY BE SURE WHETHER VON SODEN CONSULTED ALL HIS MANUSCRIPTS AT THE PASSAGE IN QUESTION, OR CONSULTED JUST A REPRESENTATIVE SAMPLE. And even where he does give figures, the resulting total does not constitute a majority of all the manuscripts which are now available" (*Quarterly Record*, Trinitarian Bible Society, Number 482, p. 15).

b. "Yet von Soden was a rationalist. HE SHOWED VERY LITTLE REGARD TOWARD THE RECEIVED TEXT and sought to rewrite it on the basis of his collations and rather novel theory of textual history. ... We will show that [Hodges and Farstad] have used von Soden very uncritically. We will also show that despite the massive scope of von Soden's work, it is after all only a very small part of the total picture and cannot begin to be used in the way Hodges and Farstad have attempted" (Jack Moorman, *When the KJV Departs from the Majority Text*, p. 8).

c. "Now what needs to be seen here is that anyone who seeks to gather Byzantine MS evidence from the standard sources -- Alford, Tischendorf, Souter, Merk, Vogels, Nestle, Aland, or von Soden -- IS REALLY GETTING ONLY A FEW SCRAPS FROM THE TABLE. The energies of these men have been expended elsewhere. Their labours toward the great mass of Byzantine MSS is limited to those places where there is departure from the TR. ... Therefore Hodges and Farstad have based their edition upon an area of von Soden's work where he gave the least attention" (Moorman, *When the KJV Departs from the Majority Text*, p. 11).

d. Kurt and Barbara Aland, while claiming that von Soden's apparatus "is a necessary

tool for textual critics," also warn that "von Soden's apparatus is so unreliable that the reader soon comes to regard this remarkably full apparatus as little more than a collection of variant readings whose attestation needs verification elsewhere. Von Soden's edition was distinctly a failure" (Kurt and Barbara Aland, *The Text of the New Testament*, p. 23).

HENRY CLAY VEDDER (1853-1935)

1. Vedder was the author of *Our New Testament: How Did We Get It*? (Philadelphia: The Griffith & Rowland Press, 1908).

2. He was a professor at the Unitarian-modernistic Crozer Seminary. Vedder denied the infallibility of Scripture and the substitutionary atonement of Jesus Christ. In 1920 Vedder spewed forth his unbelief in the following statement: "Most theologians and preachers declare very positively that there is a place called Heaven, where the 'saved' will forever be happy in the presence of God. There may be such a place; nobody can prove that there is not. But neither can the preachers prove that there is such a place. THERE IS NO ADEQUATE GROUND FOR THEIR CONFIDENT ASSERTIONS. When they tell us that there is a Heaven, and all about its conditions and life, as if they had actually been there and had brought back plans drawn to scale and complete specifications, they are just 'pushing wind.' They know no more about it than you or I know, and that is just nothing at all" (Vedder, cited by *The Baptist Believer*, April 1920). Vedder was wrong, of course. We know that there is a Heaven because Jesus Christ came down from there and told us about it and because the Holy Spirit has testified of it in the Scriptures.

RUDOLPH (1853-1929) AND GERHARD KITTEL (1888-1948)

1. This father-son duo has wielded a vast influence upon biblical scholarship and Bible translation work.

a. Rudolf Kittel edited the Hebrew Bible upon which the modern translations, such as the New International, are based. The first two editions of the *Biblia Hebraica* were published in 1906 and 1912. For these Kittel continued to use the same Hebrew text underlying the King James Bible and other Protestant versions. It is called the Ben Chayyim text for the Jewish rabbi (Jacob ben Hayyim) who first published it in 1524. The majority of extant Hebrew manuscripts support it. But beginning with the third edition (1937), Kittel changed to the Ben Asher text, which is based on the Leningrad Manuscript (L), alleged to be the oldest extant. Applying the modern textual principle of "oldest is best," Kittel tossed aside the majority Hebrew text, the traditional one that had been in common use, and adopted the minority. Kittel's 1937 edition differed from the previous ones in about 20,000 points (most very minor) and fueled the trend by modern version translators to reject the traditional Masoretic Hebrew text for modifications based on the a variety of other witnesses,

such as ancient Greek, Latin, and Syriac translations and commentaries. The latest edition of Kittel, called *Biblia Hebraica Stuttgartensia*, appeared in 1966 and 1977 and is published by the German Bible Society and the United Bible Societies.

b. Gerhard, Rudolf's son, was also a German professor, theologian, and textual critic. He received his doctorate from the University of Leipzig, where Constantine von Tischendorf was trained. He taught there and at two other schools before moving in 1926 to the University of Tuebingen, which had long been a hotbed of theological modernism. He was the editor of the multi-volume *Theological Dictionary of the New Testament* (*Theologisches Worterbuch zum Neuen Testament*), one of the standards in Bible translation and theological work. Kittel died before the work on the dictionary could be completed, and Gerhard Friedrich followed him as editor. The English translation was edited by G. W. Bromily.

2. Both Rudolph and Gerhard Kittel were modernistic in their approach to the Bible, denying that it is the infallible Word of God. According to the *Encyclopedia Judaica* (1971) Rudolph Kittel (like his son) was an anti-Semite and a believer in Hellenistic mystery religions. Dr. Henry Morris, founder of the Institute for Creation Research, warned that Rudolph Kittel "was a German rationalist higher critic, rejecting Biblical inerrancy and firmly devoted to evolutionism" (Morris, *A Creationist's Defense of the King James Bible*, El Cajon, CA: Institute for Creation Research, 1996).

3. Gerhard Kittel was also a modernist and a Nazi. He joined the Nazi party in 1933, the same year he began work on his *Theological Dictionary*. Those who worked with him on this project were fellow Nazis who had been Kittel's students at the University of Tuebingen. Gerhard Kittel supported Hitler's hatred of the Jews and was tried and convicted at Nuremburg as a Nazi war criminal. "Throughout the whole of the Nazi era, Kittel's writings 'correspond to and support Nazi politics, including all of the policies on the Jewish question, with the possible exception of genocide,' but one is led to wonder. He never spoke out against extermination. Indeed, he actually propounded what was purported to be a theologically solid Christian justification for the oppression of the Jews, whom he referred to as 'refuse.' Kittel discusses what he deems to be the only four options for dealing with the Jews. He rejects extermination but not at all because of humanitarian motivation but because he thinks it does not work. In fact, he warns against 'so-called' Christian sensitivity, saying the faith is not weak sentimentality but a strong, principled anti-Jewish force. His solution is to strip Jews of German citizenship and make them 'guests.' He would deprive them of civil rights, debar them from the professions, keep them from marrying Germans, prohibit them from teaching Germans, and impose on them other disadvantages and hardships" (Michael Hakeem, *A Response to "Was Hitler a Christian*," http://members.aol.com/IslamTeam/hitler.htm).

"The fact remains that he [Kittel] never opposed the Nazis' anti-Jewish policies as such, even though he may have regretted some of their methods. And there can be little doubt that his influence lent respectability to this hateful creed, and provided a justification in Christian terms

for a repristination of persistent anti-Jewish prejudices" (John Conway, *Rethinking the German Church Struggle*, http://motlc.wiesenthal.com/resources/books/annual4/chap18.html).

The following is an overview of this sorry business from a 1996 article by Nigel C. Harris: "A work cannot be totally divorced from the opinions or actions of its author at the time of writing. While Kittel was producing his *Worterbuch* he was openly and enthusiastically supporting Hitler … In 1933 Kittel became a member of Hitler's National Socialist Party because he considered the Nazis to be a national renewal movement founded upon Christian morals and '… believed that agreement with the state and Fuhrer was obedience towards the law of God.' … The rise of Hitler brought out all the bitterness toward the Jews as a race that must have been bottled up in Kittel's heart for years, and from 1933 the tolerance, which he had appeared to show in previous years, vanished to be replaced by a severe anti-Semitic dogma determined to provide the deadly Nazi hate toward the Jewish race with a spiritual rather than a purely biological rationale. In 1933, Kittel also published a book entitled *The Jewish Question* (*Die Judenfrage*), which came from a political speech he delivered earlier that year and which sold about 9,000 copies. It addresses the 'problem' of what should be done with the Jews in Nazi Germany. … Kittel became a charter member of Walter Frank's National Institute for History of the New Germany, being the most prolific of the fifteen appointed to the 'council of experts' of the Research Section on the Jewish Question which opened in 1936. The opening ceremony, attended by Rudolf Hess, marked the Institute as Hitler's scientific weapon in the Nazi fight against the Jews. Of the resultant work [Robert] Ericksen writes, '… GERHARD KITTEL PRODUCED A BODY OF WORK BETWEEN 1933 AND 1944 FILLED WITH HATRED AND SLANDER TOWARDS JEWS AND WARMLY SUPPORTIVE OF NATIONAL SOCIALIST ANTI-JEWISH POLICIES…' (Ericksen, *Theologians under Hitler*). Under this organisation Kittel repeatedly characterised the Jewish people as 'refuse.' Helmut Heiber asserted that Kittel was not only a vocal participant in discussions, but also a prominent figure behind the scenes in the Institute. It was during this time that Kittel became fascinated in racial science, and together with Eugen Fischer strove to convince that 'Always, at all times, whether in the first or the twentieth century, the dream of world Jewry is sole dominion of the world, now and in the future.' … Thus Kittel proclaimed the Jews as 'enemies of humanity.' This was the reason why, on the 3rd of May 1945, Kittel was carried away to prison where he was to stay for one year and five months. Kittel prepared a 42-page defence, but not one single line of it admitted any guilt or second thoughts concerning what he had written about the Jews. Gerhard Kittel was unrepentant to the day he died" (Nigel Harris, "Gerhard Kittel: Nazi Theologian," *Monarch Standard*, Nov.-Dec. 1996, pp. 7, 8).

FREDERICK CORNWALLIS CONYBEARE (1856-1924)

1. Conybeare was an influential textual critic who wrote a *History of New Testament Criticism*.

2. Conybeare's theological modernism is evident in the following statements and facts:

   a. "… Lachmann … merely brought to the study of the New Testament text the critical

canons and the principles of candour and honesty in common vogue among classical philologists. But he reaped the reward of unpopularity which is in store for all who discover anything that is new or true in the field of religion. The pietists had been growling for over a century at the number of various readings printed by scholars in their editions of the New Testament, and cudgelling their brains how to reconcile all these diversities of text and meaning with THE SUPPOSED INSPIRATION OF THE BOOK" (F.C. Conybeare, *History of New Testament Criticism*, London: Watts & Co., 1910, pp. 123, 124).

b. "… Burgon's one aim was to canonise the misprints of a sixteenth-century printer. He was, in fact, upholding a paradox; he would not—perhaps could not, SO DENSE WAS THE VEIL OF PREJUDICE WITH WHICH THE OLD THEORY OF INSPIRATION COVERED HIS EYES—see that prior to the collection of the gospels in a canon, about the year 180, and while they were still circulating singly in isolated churches, their text was less fixed and more liable to changes, doctrinal and transcriptional, than they were afterwards; and that THE ULTIMATE TEXT, IF THERE EVER WAS ONE THAT DESERVES TO BE SO CALLED, IS FOR EVER IRRECOVERABLE" (Conybeare, *History of New Testament Criticism*, p. 129). This is a complete denial of the divine inspiration and preservation of Holy Scripture.

c. Conybeare suggested that the last section of Matthew 28 was not added until after the Council of Nicea (Abraham Friesen, *Erasmus, the Anabaptists, and the Great Commission*, p. 48).

GEORGE MILLIGAN (1860-1934)

1. Milligan, Professor of Divinity and Biblical Criticism, Aberdeen, Scotland, was on the translation committee that produced the English Revised Version New Testament. He authored several influential books on textual criticism, such as *Catalogue of an Exhibition of Bibles: in commemoration of the tercentenary of the Authorized Version 1611-1911* (Glasgow: J. Maclehose, 1911), *The English Bible: a Sketch of Its History* (New York: A.D. F. Randolph and Co., 1895), *The New Testament and Its Transmission* (London: Hodder & Stoughton, 1932), *The Words of the New Testament, as Altered by Transmission and Ascertained by Modern Criticism (*Edinburgh: T. and T. Clark, 1873), and *The Expository Value of the Revised Version* (1917). Milligan co-authored with James Moulton *The Vocabulary of the Greek Testament Illustrated from the Papyri and other non-Literary Sources* (Grand Rapids: Eerdmans, 1930).

2. Milligan was in the Broad Church movement within the Church of England, which made allowance for "new thinking," particularly the German liberalism. It rejected the doctrine that the Bible is the sole revelation from God and opened itself to human wisdom and philosophy. Dr. James Sightler, in *Tabernacle Essays on Bible Translation* (pp. 17-18) gives 12 characteristics of the movement, seven of which were (a) The doctrine of original sin was

denied. (b) The orthodox satisfaction theory of the atonement was denied and the moral influence theory substituted in its place, or atonement was ignored and incarnation stressed instead. Broad Church theology saw salvation not in what Christ did but in what He was, therefore not in atonement at all but in incarnation. (c) In Christology the Broad Church teaching varied from rarely held orthodoxy, to denial of the eternal Sonship, to subordinationism and Sabellianism, and on over to outright Arianism and Socinianism. (d) Heaven and Hell were not believed to be real places. (e) The Resurrection of the Lord and His Ascension were spiritualized and made figurative. The resurrection of believers was also denied. (f) Verbal inspiration of the Scripture was denied, and its authority was restricted to matters of faith and practice and then only upon authentication by human reason. (g) Darwin's theory of evolution was accepted.

THE JEHOVAH'S WITNESSES AND THE CRITICAL TEXT

1. In 1902, the Watchtower Bible & Tract Society (Jehovah's Witnesses) began publishing the *Emphatic Diaglott* by B.F. Wilson. This private interlinear, first published in 1865, was based on the Griesbach critical Greek New Testament and "the various readings of the Vatican Manuscript, No. 1209, in the Vatican Library." Like the Jehovah's Witnesses, Griesbach denied the deity of Jesus Christ. B.F. Wilson was affiliated with the Disciples of Christ, which held the heresy of baptismal regeneration, and was also associated with a cult called the "Restitution Church of God." The Jehovah's Witnesses have printed several hundred thousand copies of the *Emphatic Diaglott*.

2. The Jehovah's Witnesses also published the American Standard Version. The Unitarians associated with the ASV project, such as Ezra Abbot and J. Henry Thayer (secretary of the New Testament Committee), held the same heretical view of Christ as the Jehovah's Witnesses. And the critical Greek text underlying the ASV weakened key passages touching Christ's deity. A footnote at John 9:38, where the man worshipped Christ, says, "The Greek word denotes an act of reverence, whether paid to a creature (AS HERE) or to the Creator..." This is from an edition of the American Standard Version printed by the Watchtower Bible and Tract Society in about 1929.

3. The Jehovah's Witnesses *New World Translation* of the New Testament, which was published in 1950, says on the title page, "a modern-language translation of the Westcott-Hort Greek Text." The foreword states that the basis of the translation is "the widely accepted Westcott and Hort text (1881), by reason of its admitted excellence."

4. The *Kingdom Interlinear Translation of the Greek Scriptures*, published in 1969, is also based on the Westcott and Hort Greek text.

ARCHIBALD THOMAS (A.T.) ROBERTSON (1863-1934)

1. At Southern Baptist Theological Seminary Robertson was the prize student of his Greek

teacher, John Albert Broadus (1827-95). In 1888 Broadus appointed Robertson assistant professor in Greek and homiletics. In 1895 Robertson was made Professor of New Testament Interpretation and he held this position until his death in 1934. (Robertson married Broadus' daughter, Ella.) Robertson authored many books and articles on biblical Greek and had a vast influence as an evangelical popularizer of modern textual criticism. His three most important works were *Grammar of the Greek New Testament in the Light of Historical Research* (1914), *An Introduction to the Textual Criticism of the New Testament* (Nashville: Broadman Press, 1925), and *Word Pictures in the New Testament* (Nashville: Broadman Press, 1931). His vast research into biblical words has helped many Bible students, but his capitulation to modern textual criticism was "death in the pot" (2 Kings 4:40).

2. **JOHN BROADUS**, who influenced Robertson toward the acceptance of modern textual criticism, had himself been influenced by a professor at the University of Virginia as well as by Westcott and Hort and other members of the English Revised Version committee.

a. Broadus' professor of Greek at the University of Virginia was **GESSNER HARRISON** (1807-62), the author of *On Greek Prepositions* (1848). He was a Greek classicist and, like Lachmann and other textual critics before him, applied secular principles of textual criticism to the Bible. In 1848, Harrison founded a classical school at Belment, Virginia, "which had a wide influence throughout the south." "A chapter of incalculable import in the history of the grammar of the Greek New Testament transpired when Gessner Harrison had in his Greek classes in the University of Virginia the young ministerial student John A. Broadus. Harrison was a highly accomplished Greek scholar, and far advanced beyond his own era in understanding and use of the modern linguistic method, as is evidenced by his great work on *Greek Prepositions and Cases*" (H.E. Dana, *A Manual Grammar of the Greek New Testament*, Introduction, 1927). In November 1850, Broadus married a daughter of Gessner Harrison.

b. The following is from Dr. James Sightler's *Westcott's New Bibles*: "There is a little known story in the *Life and Letters of John Albert Broadus*, founder of the Southern Baptist Theological Seminary, which can instruct us. This biography was written by Broadus' student, A. T. Robertson, the great Greek scholar, advocate of the critical text, and professor at the seminary. In July 1868, three years after the American Bible Union New Testament had appeared, Broadus wrote an article in the *Baptist Quarterly* strongly defending the last 12 verses of Mark. Burgon quoted from it freely. On September 3, 1868, Westcott wrote a letter to Broadus thanking him for sending a copy of the article, and said: 'I have read with interest the careful and sound criticism which you have kindly called to my attention ... with regard to the passage of St. Mark, which you most ably analyze, external evidence leaves no doubt, in my opinion, that it was a very early addition to the gospel and not, I think, by St. Mark ... my experience, too, in dealing very minutely with the Greek text leads me to think that such a combination as Aleph, B, k, arm is never wrong.'

> Robertson comments that 'Doctor Broadus afterward felt more uncertain about these last verses of Mark.' Then in 1870 Broadus went to London, and on Oct. 15 he wrote home: 'On Wednesday at two o'clock I went to Westminster Abbey, at the suggestion of Bishop Ellicott. ... I went to the Deanery (A. P. Stanley is Dean), sent in my card with the luncheon, and his Lordship came out saying that he had asked leave of the committee just to bring me in for the half-hour of luncheon. He introduced me in general at the door, and then various gentlemen came up and shook hands ... some of them invited me to visit their cathedrals, others asked about the South. Professor Lightfoot invited me to Cambridge quite cordially. Mr. Westcott is a gentle, lovable-looking man, with a mild, sweet tone, and with a devotional feeling predominating in all his talk. I talked principally with him and Mr. Hort about their forthcoming text of the New Testament, in which I am much interested. Mr. Westcott invited me warmly to Peterborough, where he is Canon.' Unbeknownst to Broadus, the Westcott-Hort text was already in the hands of the revisers. Robertson then commented, 'Bishop Ellicott was all courtesy and kindness to Doctor Broadus and left nothing undone that he could do for his enjoyment.' Political appeal to Broadus through 'the pride of life' eventually had its intended effect. On Oct. 28, 1891, Broadus wrote to G. B. Taylor, 'I beg your pardon for not having acknowledged the receipt of the photo-lithograph of the Codex Vaticanus, which arrived in due time, and which I am at present having my class examine with great interest and profit.' He had moved a great distance, from defending the last twelve verses of Mark to teaching his impressionable students, 'with profit,' the Vatican Codex, which omitted these last twelve verses of Mark along with many others" (Sightler, *Westcott's New Bibles*).

3. The capitulation to modern textual criticism, which began with Broadus, was carried to fruition by Robertson. In 1925 he published *An Introduction to the Textual Criticism of the New Testament*. It was dedicated to B.B. Warfield, who, in turn, had been influenced by Charles and A.A. Hodge at Princeton. The following quotes from the Introduction reveal Robertson's entire capitulation to Westcott and Hort: "It is today the text that is used by scholars all over the world. These two Cambridge scholars have produced a text that is not final, but that is infinitely superior to all others that preceded it since the first printed Greek New Testament in 1514" (*Introduction to the Textual Criticism*, p. 36).

4. In his teaching at Southern Seminary, A.T. Robertson left out many things that he should have taught. I have read his *Introduction to the Textual Criticism of the New Testament* and he did not deal with the following important matters. Many others could be mentioned.

a. A.T. Robertson did not even mention the essential doctrine of the divine preservation of Scripture.

b. A.T. Robertson did not introduce his students to the works of the critics of textual criticism, such as Frederick Nolan, John Burgon, Edward Miller, Frederick

Scrivener, and Herman Hoskier. He *mentions* Burgon, Miller, and Scrivener in passing, but only to dismiss their work out of hand. He gives his students no serious overview of the vast number of facts and arguments that these and many other men had marshaled against the critical Greek text.

c. A.T. Robertson did not explain to his students how it would be possible, from a divine perspective, for the apostolic text of the New Testament to become corrupted by the 3rd and 4th century and to be replaced then by a corrupt, man-made, conflated edition that became the standard text of the churches for 1,500 years until the apostolic text was allegedly "recovered" through the principles of scientific textual criticism in the 19th century. Robertson did not explain to his Baptist students how this foundational principle of modern textual criticism could be true from a believing viewpoint and why God would allow the apostolic text to be lost for most of the church age. He never explains, for example, how this theory could be reconciled with Matthew 28:18-20.

d. A.T. Robertson did not explain to his students that textual criticism, so-called "lower criticism," was coming from the same sphere as "higher criticism" and that most influential names in this field were skeptics. Instead he mentions these men only in a positive light. In "An Introduction to the Textual Criticism of the New Testament," Robertson mentions the following men in a *positive* manner: Johann Griesbach, Westcott and Hort, Caspar Gregory, Frederick Kenyon, Eberhard Nestle, Ezra Abbot, Hermann von Soden, Alexander Souter, Ernest von Dobschutz, Bernhard Weiss, Francis Burkitt, and Kirsopp Lake. He calls these men "heroes of scholarship" (p. 30). He writes as if they are friends of the truth and does not even hint to his readers that they were skeptics who denied the infallible inspiration of Holy Scripture and other cardinal doctrines of the Christian faith. In my estimation, this is a criminal omission.

e. A.T. Robertson viewed Origen in an almost wholly positive light and did not tell his students that he was a rank heretic who considered Jesus Christ a created being. This omission is the more calamitous because Robertson calls Origen "this greatest ancient biblical scholar" (p. 138) and tells his students that "no scholar has exerted so much influence on the text than he" and admits that Origen had a major role in the Greek text that was preferred by Robertson.

f. A.T. Robertson did not explain to his students how that heresy raged in Egypt in general and in Alexandria in particular during the early centuries following the apostles and that any ancient manuscript from that part of the world should naturally be suspect. He mentions the work of heretics in that period *but only in passing; he gives this no emphasis whatsoever in regard to his textual theories*. In fact, he downplays the possibility of widespread heretical attack upon the manuscripts, calling it "rare" (p. 160). He takes the strange position, instead, that Received Text

readings such as the Ethiopian eunuch's testimony in Acts 8:37 and "God" in 1 Tim. 3:16 and the Trinitarian statement in 1 Jn. 5:7 were introduced *by orthodox Christians* to defend sound doctrine, thus presenting to his students, as fact and without serious discussion, the amazing phenomena of Bible-believing Christians corrupting their own Scriptures! Robertson does *mention* that Burgon and Miller looked upon the Vaticanus and Sinaiticus as having "skeptical tendencies," but he dismisses this without documenting the reasons for their position and without giving this important matter any serious consideration.

g. A.T. Robertson did not explain to his students how the textual principles that he taught (such as conjectural emendation, intrinsic and transcriptional probability) are compatible with God's foundational principle of faith (Rom. 14:23b; Heb. 11:6).

h. A.T. Robertson taught his students the principles of textual criticism as facts (such as the Lucian Recension, Conflation, and the existence of a Neutral text and Western text), without proving that such things are indeed facts. These principles have since been disproved even by modern textual critics.

i. In the 1970s, William Bruner, who studied under Robertson, gave the following testimony to David Otis Fuller. Bruner was a professor of Greek at Bob Jones College from 1949-55 and author of *Children of the Devil* (1966) and *The Truth about Sin* (1977). "On May 12, 1970, you wrote me a very kind letter and sent me some sample materials from your book *Which Bible?* You might as well have been shooting a popgun at a stone wall. My mind was so strongly fortified in the doctrine of Westcott and Hort that I could not for one moment consider the King James Bible. Had I not studied Textual Criticism under the great Dr. A. T. Robertson? I thought that you were just one of those die-hard Fundamentalists who were striving to keep the Christian world under the bondage of traditionalism. Such men are interested only in pleasing the people by catering to their ignorance, prejudice and sentimentality! But just a few weeks ago I happened to read your two books, *Which Bible?* and *True or False?* For the first time a little new light shone in. I SAW THAT THERE IS ANOTHER SIDE TO THE ARGUMENT. DR. ROBERTSON HAD NOT GIVEN US ALL THE FACTS. As I perused your selections from Burgon and Hoskier, the idols of B and Aleph started to totter, and soon they fell off their pedestals. That was all I needed. I bought a copy of the Textus Receptus and am now using it. Thanks to you ... Sincerely yours, William T. Bruner, Th.M, Ph.D" (D.O. Fuller, *Four Recognized Greek Scholars Had No Use for the Book 'Which Bible?' Until They Read It for Themselves*, c. 1973). This practice of not giving students all of the facts pertaining to modern textual criticism and biasing them against even reading the writings of its critics is standard operating procedure for professors who defend the critical text.

4. A.T. Robertson was at the forefront of the ecumenical ventures of his day, helping to organize

the Baptist World Alliance (BWA) in 1905. The BWA's goal was to "allow opportunity for Baptists to grow in fellowship and learn much from each other" (Leon McBeth, *The Baptist Heritage*, 1987, p. 523). What this seemingly commendable goal ignored was that within Baptist circles many were already moving in the modernistic direction.

a. Almost two decades EARLIER Charles Spurgeon had sounded the following warning about the Baptist Union of Britain, which, with the Southern Baptist Convention, played a central role in the Baptist World Alliance from its inception: "As a matter of fact, believers in Christ's atonement are now in declared religious union with those who make light of it; believers in Holy Scripture are in confederacy with those who deny plenary inspiration; those who hold evangelical doctrine are in open alliance with those who call the fall a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral, and hold that there is another probation after death, and a future restitution for the lost. Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ**"** (Spurgeon, "A Fragment upon the Down-Grade Controversy," *Sword and Trowel*, November 1887). In the same issue of his magazine, Spurgeon announced that he was pulling out of the Baptist Union because of the modernism and compromise, declaring, "We retire at once and distinctly from the Baptist Union." In March 1888, Spurgeon wrote, "So far as we can judge, there is no likelihood whatever that the Baptist Union will obtain a Scriptural basis." A.T. Robertson, with his commendable knowledge of Greek, did not have this strength of spiritual discernment and conviction.

b. The apostasy that was rampant in Britain, including in the Baptist Union, by the time A.T. Robertson helped formed the Baptist World Alliance, was also described by the Bible League. By the time the League was formed in Britain in 1892, the apostasy which had begun as "a trickle" had "become a stream," shortly to expanded to a river, and then a veritable ocean of unbelief ("The Bible League: Its Origin and Its Aims," *Truth Unchanged, Unchanging*, Abingdon: The Bible League, 1984). Thus, it was in the midst of a river of unbelief, a river that encompassed many Baptists, that Robertson helped launch a unification plan that brought together both evangelicals and modernists.

c. When J. Frank Norris led the Temple Baptist Church of Detroit, Michigan, to withdraw from the Baptist World Alliance in 1935 he cited its "modernistic dominated leadership" as a reason (*The F. Frank Norris I Have Known for 34 Years*, p. 311). Prior to that, fundamentalist leader A.C. Dixon had tried to have a resolution passed in the Baptist World Alliance affirming "five fundamental verities of the faith," including the verbal inspiration of Scripture and the virgin birth of Jesus Christ. An apostate majority of the BWA representatives voted down this

most simple of resolutions.

d. In this case study of A.T. Robertson, we see that Southern Baptists have refused to practice biblical separation for a very long time.

5. The study of unbelieving modern textual criticism had a negative influence on A.T. Robertson. The Bible warns, "Be not deceived: evil communications corrupt good manners" (1 Cor. 15:33). "Lower criticism" (the "scientific" study of how the Bible has journeyed through the centuries; the study of biblical manuscripts) and "higher criticism" (the "scientific" study of how the Bible was written; the study of authorship, etc.) are not the distinctly different disciplines we have been led to believe. They are, in fact, two peas in one pod of end-time skepticism. One denies the Bible's supernatural inspiration; the other, its supernatural preservation. Those who accept "higher criticism" have always seen "lower criticism" as a friend, and those who accept "lower criticism" are thrown into intimate fellowship with and led toward the acceptance of "higher criticism." Observe how this worked in the life of A.T. Robertson:

a. Robertson followed the skeptical fathers of textual criticism, such as Griesbach, Westcott, and Hort, in refusing to give the doctrine of divine preservation any place in his textual theories and in treating the Bible as another book by applying to it secular principles of textual criticism. This is most strange for a man who believed the Bible is a supernatural book, which Robertson most certainly did, but it is the sad fruit of evil communications.

b. In his article "Language of the New Testament," which he wrote for the *International Standard Bible Encyclopedia*, Robertson speaks of the New Testament in a naturalistic fashion after the pattern of the rationalistic textual critics that he quotes in such profusion. He focuses exclusively upon the "human element" of the New Testament.

(1) He leaves room for the liberal, unbelieving theory that some unknown elders at Ephesus might have revised the Gospel of John. "A similar explanation is open concerning the grammatical lapses of the Apocalypse, since John is also called *agrammatos*, in Ac. 4:13, whereas the Gospel of John may have had the revision of the elders of Ephesus..."

(2) Robertson also says we might not know today what the original Gospel of Matthew was like. "It is possible, of course, that the supposed original was in Aramaic, or, if in Greek, of a more Hebraistic type." He does not explain why God would allow the original text, given by divine inspiration, to cease to exist or how this would fit into any type of believing position. These are serious capitulations to modernism and a blow to the biblical doctrines of inspiration and preservation, which Robertson held and defended *in theory* but which he did not apply consistently *in practice*.

c. Robertson accepted the Form Critical approach to the Gospels, believing that there was a "Q" document written in Aramaic that was used by Matthew and Luke (*An Introduction to Textual Criticism*, pp. 102, 103). The Bible nowhere teaches us to approach the Scripture in this type of humanistic fashion. The Gospels were given by divine inspiration; they are the product of the Holy Spirit. This is what Jesus Christ taught us: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jn. 14:26). Though written by men, the Gospels are supernatural productions from beginning to end; a divine four-fold portrait of Jesus Christ. It would have been impossible for the authors of the Gospels to have recalled the details of events with precision, to have known the innermost thoughts of men, to have known the secrets of the eternal Christ (i.e., John 1), or to have known what to write and what to leave out through any natural ability whatsoever. Thus, it is a waste of time to discuss the "human" aspect of the Gospels. Form Criticism is not science and it is not faith, and a Bible believer should never give it a moment's serious consideration, except to refute it. But a man who disobeys the Bible and associates with modernists by reading after them will be influenced by them (1 Cor. 15:33). Not a few fundamentalists, especially would-be scholars, are following in these unwise footsteps even as we write.

d. Robertson even claimed that the original ending to Mark's Gospel might have been lost or that Mark might have died before he finished it (*An Introduction to Textual Criticism*, p. 216). This is another clear assault upon the doctrines of divine inspiration and preservation.

6. Even during Robertson's own lifetime, theological modernism was beginning to infiltrate Southern Baptist Theological Seminary and soon after his death the takeover was complete.

a. Historian David Beale says, "Edgar Y. Mullins is the transitional figure who represented a shift among many Baptists from an absolute view of verbal, plenary inspiration to more pragmatic and tolerant views. With him the great house began to shift from its historic rock." In 1917, Southern Seminary President Mullins published *Christian Religion in Its Doctrinal Expression*, which was influenced by psychologist-philosopher William Jones and which "placed great emphasis upon experiential theology" and "was an inductive approach into the Bible on the basis of religious experience, rather than a deductive approach based upon the revealed precepts of God's Word" (David Beale, *S.B.C.: House on the Sand*, p. 27).

b. In 1922, Southern Seminary professor John Sampey published *System Bible Study*, which taught theistic evolution. "Dr. Sampey, along with Dr. Mullins, allowed the camel to get his nose into the denominational tent" (Beale, p. 29). A.T. Robertson would teach at Southern Seminary another 12 years after the publication of

Sampey's book.

c. With the administration of its sixth president, Ellis A. Fuller (1942-50), Southern Baptist Theological Seminary's drift toward apostasy took a much sharper turn. This era began only eight years after the death of A.T. Robertson.

(1) In 1943, a mere nine years after Robertson's death, noted modernist George Buttrick was invited to bring the E.Y. Mullins Lectures at Southern Seminary. In his book *The Christian Fact and Modern Doubt*, Buttrick wrote: "Literal infallibility of Scripture is a fortress impossible to defend. ... In retrospect it seems incredible that the theory of literal inspiration could have ever been held" (pp. 162, 167). Literal inspiration is not a theory; it is a doctrine taught by the Lord Jesus Christ, who said "the Scripture cannot be broken" (Jn. 10:35). The doctrine of the full, supernatural inspiration of the Bible cannot be held apart from faith, of course, and the same faith that was lacking in Buttrick's "higher criticism" was lacking in A.T. Robertson's "lower criticism."

(2) In 1947, modernists John Mackay (president of Princeton Seminary) and Nels Ferre lectured at Southern. Ferre denied practically every doctrine of the Christian faith, including the virgin birth, miracles, vicarious atonement, and bodily resurrection of Jesus Christ. In his book *The Christian Understanding of God*, Ferre wrote, "We have no way of knowing, even, that Jesus was sinless" (p. 186). On page 191 of that book he blasphemously claimed that Mary was probably impregnated by a Roman soldier. In *The Sun and the Umbrella*, Ferre said, "Jesus never was nor became God" (p. 112) and "The use of the Bible as the final authority for Christian truth is idolatry" (p. 39) and "Hinduism is good and wise" (p 117).

(3) Ellis Fuller was a consulting editor of the 12-volume *Interpreter's Bible*. In this project he joined hands with noted modernists such as George Buttrick, Henry Sloane Coffin of Union Theological Seminary, and Methodist Bishop Gerald Kennedy. Volume one announced, "The evidence is clear [that the Bible contains] inaccuracies, inconsistencies, interpolations, omissions, over-statements, and so forth" (p. 16). Most of Genesis, we are told by the *Interpreter's Bible*, and even many things in the Gospels, are largely legendary.

d. Duke McCall followed Fuller (1956-1981) and took the seminary into even deeper apostasy. "Less than a year before McCall's retirement from the presidency, a SBTS trustee admitted that this man had led the institution into the mainstream of Liberalism and even into cooperation with the World Council of Churches" (Beale).

e. Modernists who taught at Southern Seminary in the 1940s and 1950s included Ellis Fuller, Eric Rust, and T.O. Hall. I am convinced that modern textual criticism laid

the foundation for this wretched apostasy. Consider some quotes from the writings of these men:

"This does not mean we use phrases like inerrancy, for from the point of view of secular historical recording it is not inerrant. Furthermore, theologically it is not inerrant; otherwise it would not be history. ... It is of value, for example, to know that Isaiah and Deutero-Isaiah were two distinct prophets belonging to different times and associated with very different movements of Hebrew history" (Eric Rust, "Theological Emphasis of the Last Three Decades," *Review and Expositor*, journal of Southern Seminary, Spring 1981).

"The Old Testament begins with two myths of creation both of which reflect elements from the pagan mythology of surrounding peoples" (Rust, *Nature and Man in Biblical Thought*, 1952, p. 20).

"The writers of holy Scripture had vital experiences with God. Having come to know Him by experience, they were led to record these experiences. This is not the Word of God. It is a record of it" (T.O. Hall, 1953, cited from David Beale, *S.B.C. House on the Sand*).

FREDRIC KENYON (1863-1952)

1. Kenyon was the Director and Principal Librarian of the British Museum. His books on biblical scholarship have been used widely. He authored *Our Bible and the Ancient Manuscripts (*1st edition 1895, 2nd edition, 1896, 3rd edition 1897, 4th edition 1939, 5th edition revised and enlarged by A.W. Adams with an introduction by G.R. Driver 1958), which is still frequently quoted and was the standard student's textbook on this subject until the publication in 1964 of Bruce Metzger's *The Text of the New Testament*. Kenyon also authored *The Bible and Modern Scholarship* (London: John Murray, 1948); *Handbook to the Textual Criticism of the New Testament* (London: MacMillan and Co., 1912, 2nd ed. 1951); *Recent Developments in the Textual Criticism of the Greek Bible* (Oxford: Humphrey Milford and Oxford University Press, 1932); *The Chester Beatty Biblical Papyri, Description and Texts of Twelve Manuscripts on Papyrus of the Greek Bible* (1933); and *The Text of the Greek Bible* (London: Duckworth, 1936, 3rd ed. 1975).

2. Kenyon treated the Bible in a very naturalistic fashion, denying its divine inspiration and preservation.

a. In his book *Our Bible and the Ancient Manuscripts*, Kenyon never mentioned the Holy Spirit, Who is the Author and Preserver of the Scriptures.

b. Kenyon claimed that the Pentateuch was written by unknown authors and was not put together in its present form until the time of Ezra or even later (*Our Bible and*

the Ancient Manuscripts, p. 32).

c. He claimed that the books of Judges, Samuel, and Kings were "put together after the fall of the monarchy" (Ibid.).

d. He claimed that "we are free to examine the materials and structure of the historical books in the light of the *ordinary principles* of historical and literary criticism" (Ibid., p. 30).

e. In *The Text of the Greek Bible* (1937), we offer the following two examples of Kenyon's naturalistic, unbelieving view of the early history of the New Testament:

(1) "The textual tradition which has come down to us [of pagan books] is probably that of the great libraries, where good copies were preserved under the eyes of men of letters. ... In all these respects the fortunes of the Christian Scriptures were different. In the earliest days the Christians were a poor community, who would seldom have been able to command the services of professional scribes. There were no recognized centres for the promulgation of authorized copies of the Scriptures" (Kenyon, *The Text of the Greek Bible*, pp. 244-246). [*COMMENT*: This picture is grossly untrue. Among the early Christians were many men of letters such as Paul and Apollos and Luke. The Bible tells us that the early churches contained many former priests (Acts 6:7) and many of honorable men and women of the Greeks (Acts 17:12). The first members of the church at Ephesus were literate people who prior to their conversion possessed large numbers of valuable but occultic books (Acts 19:18-19). Further, even the most common believer and the lowliest assembly had a reverence for the Scripture that caused them to treat it with care that would excel that of any "professional scribe." Kenyon, who did not believe in the infallible inspiration of Holy Scripture, which is a doctrine that must be Spirit taught, did not understand these things. See 1 Cor. 2:14.]

(2) Kenyon further theorized that the author of the book of Acts was some unknown companion of Paul who edited Luke's history by his own authority. To modify another man's work and then publish the modified production as if it were the original man's work would be a fraud. This is a blatant denial of the supernatural inspiration of the book of Acts. "What one would like to suppose (but for which there is no external evidence), is that one of St. Paul's companions transcribed Luke's book (perhaps after the author's death), and inserted details of which he had personal knowledge, and made other alterations in accordance with his own taste in a matter on which he was entitled to regard himself as having authority equal to that of Luke" (*The Text of the Greek Bible*, p. 235). Why one would "like to suppose" such nonsense is beyond me.

FRANCIS CRAWFORD BURKITT (1864-1936)

1. Burkitt was the author of *The Gospel History and Its Transmission* (Edinburgh: T&T Clark, 1906) and *The Old Latin and the Italia: Texts and Studies* (1896, 1910).

2. Burkitt was a theological modernist. Jack Moorman summarizes his position toward the Bible: "F. C. Burkitt (1906) was much more thorough-going than [William] Sanday in his modernism. Like many modernists of his day, he thought that it was possible to investigate the earthly life of Christ by that same neutral, naturalistic method which Westcott and Hort and Sanday had used in their studies. This involved ignoring all the divine factors in the life of Christ and concentrating on those features Burkitt deemed historical. 'I have purposely abstained in these Lectures,' Burkitt explained to his audience, '... from discussing most of those parts or features of the Gospel History which usually form the subject matter of modern controversies. ... The Birth of our Lord from a virgin and His Resurrection from the dead--to name the most obvious Articles of the Creed--are not matters which historical criticism can establish. ... The Interpretation of the life of Jesus Christ in Palestine is a matter of Faith; but the Tale itself, the course of events, belongs to History and is a matter for the scientific historian to determine.' As Orthodox Christians we ought to object to the false distinction which Burkitt set up in dealing with the life of Christ. His procedure, which ignored all the specifically divine features of Christ's Person and work and concentrated only on those features of our Lord's life that he thought could be explained in a purely naturalistic way, cannot be too strongly condemned" (*Forever Settled*, pp. 42, 43).

3. Burkitt contributed to *Criticism of the New Testament: St. Margaret's Lectures*, 1902. Other contributors were William Sanday, Frederic Kenyon, F.H. Chase, A.C. Headlam, and J.H. Bernard. All of the men supported liberal theology and not one accepted the Bible as the supernatural, infallibly inspired Word of God.

4. Burkitt even translated and published Albert Schweitzer's heretical *Quest for the Historical Jesus* (London: A. & C. Black, 1910). Consider an excerpt: "There is silence all around. The Baptist appears, and cries: 'Repent, for the Kingdom of Heaven is at hand.' Soon after that comes Jesus, and in the knowledge that He is the coming Son of Man lays hold of the wheel of the world to set it moving on that last revolution which is to bring all ordinary history to a close. It refuses to turn, and He throws Himself upon it. Then it does turn; and crushes Him. Instead of bringing in the eschatological conditions, He has destroyed them. The wheel rolls onward, and the mangled body of the one immeasurably great Man, who was strong enough to think of Himself as the spiritual ruler of mankind and to bend history to His purpose, is hanging upon it still. That is His victory and His reign."

ERNST VON DOBSCHUTZ (1870-1934)

1. The oft-quoted von Dobschutz was Professor of New Testament Exegesis at Halle in

Germany. He authored many influential books, including *Christian Life in the Primitive Church* (English translation, New York and London, 1904), *The Apostolic Age* (London, 1909; Boston: American Unitarian Association, 1910), *Eschatology of the Gospels* (Hodder & Stoughton, 1910), and *The Influence of the Bible on Civilization* (New York, 1914). He also wrote articles for various encyclopedias.

2. His utter capitulation to skepticism and unbelief is evident by the following quotes:

a. In 1910 he wrote, "Nobody has succeeded in giving a fair explanation of what the sign of Jonah might mean" (Von Dobschutz, *The Apostolic Age*). In fact, the Lord Jesus Christ gave a fair explanation. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Mat. 12:40).

b. He denied the deity of Jesus Christ in his book *Christian Life in the Primitive Church*. "... Harnack's 'The Expansion of Christianity,' or such an one as Von Dobschutz's 'Christian Life in the Primitive Church'--neither of which allows the deity of Christ" (B.B. Warfield, *The Deity of Christ*, Vol. 2, Chapter 10).

c. Von Dobschutz called the miracles of the New Testament "Christian romances" and claimed that they were invented by the early Christians. "'Teratology,' 'marvelousness,' is the fundamental element of these Christian romances also. This is made very clear by the circumstance that it is regularly magic of which the Apostles are represented as being accused. ... We cannot help seeing, however, that only another form of magic, a Christian magic, steps here into the place of the heathen. The name of Jesus serves as the all-powerful spell, the cross as the irresistible charm, by which bolts can be sprung, doors opened, idols overturned, poison rendered harmless, the sick healed, the dead raised. The demonic flight of the magician is confounded by the prayer of the Apostles; they are none the less themselves carried home on the clouds, through the air" (Von Dobschutz, quoted by Benjamin Warfield, *The Cessation of the Charismatia*).

d. Von Dobschutz denied the traditional view of the canon of Scripture in "The Abandonment of the Canonical Idea" (*The American Journal of Theology*, 19, 1915, 416-429).

JAMES MOFFATT (1870-1944)

1. Moffatt was Yates Professor of Greek at Mansfield College, Oxford, and later Professor of Church History at the United Free Church College, Glasgow. From 1927-1940, he was Washburn Professor of Church History at Union Theological Seminary. In addition to participating on the translation committee for the Revised Standard Version New Testament, he made two translations of his own. The first was *The Historical New Testament* in 1901. The

second, *The Moffatt Version New Testament*, first appeared in England in 1913 and in the United States in 1917. The Moffatt complete Bible was published in 1926.

2. The following quotations demonstrate Moffatt's theological modernism:

a. In *Introduction to the Literature of the New Testament* (Scribner's, 1925), Moffatt plainly denied the infallibility of the Scripture. He frequently denied the historicity and authorship of the New Testament books. For example, he claimed the book of Revelation is a composite work by unknown authors (pp. 488, 501). Moffatt denied that 1 and 2 Timothy and Titus were written by Paul (p. 406). He claimed that the book of Ephesians was not written by Paul and was not written to the church at Ephesus (pp. 389, 393) and that 2 Peter was not written by Peter (p. 366).

b. "But once the translator of the New Testament is freed from the influence of the theory of verbal inspiration, these difficulties cease to be so formidable" (Moffatt, Preface, *New Testament: A New Translation*, 1913).

c. "The writers of the New Testament made mistakes in interpreting some of the Old Testament prophecies" (Moffatt, *The Approach to the New Testament*).

d. "Only one or two of these visions [of Christ's resurrection] are recorded in the gospels, and it is still a mystery how Jesus rose. But what is common to all the tales of the resurrection is the belief that the personality of Jesus passed into life eternal, that he lived again and lived as Lord of life and death. … Such is the fundamental truth which the tales of the resurrection embody and imply in their own way, a truth which is naturally far greater than any expression of itself" (Moffatt, *Everyman's Life of Jesus*, New York: George H. Doran Co., 1925, pp. 221-223).

EDGAR JOHNSON GOODSPEED (1871-1962)

1. Goodspeed was a professor at the University of Chicago, a member of the New Testament translation committee for the Revised Standard Version. He also published his own Bible translation called the *American Translation of the New Testament* (1923).

2. The following quotations from his writings demonstrate Goodspeed's theological modernism.

a. "The oldest of these elements [that formed Genesis] was a Judean account of the nation's story from the beginning of the world to the conquest of Canaan by the tribes. ... BABYLONIAN MYTHS AND LEGENDS AND CANAANITE POPULAR TALES HE FREELY APPROPRIATED to his great purpose of enforcing morality and the worship of one God. Sometimes crude old SUPERSTITIOUS IDEAS still cling to some of these. The writer of this ancient record was a prophet ... He wrote his book about 850 B.C. in the Southern Kingdom

of Judah. ... And IN THE CAPTIVITY IN BABYLONIA THESE BOOKS [THE FIRST SIX BOOKS OF THE BIBLE] WERE COMBINED INTO A GREAT COMPOSITE WORK of history and law ... So at last, not long after 400 B.C., arose the Hexateuch" (Goodspeed, *The Story of the Old Testament*, Chicago: University of Chicago Press, 1934, pp. 107-110).

b. "JESUS ... WAS FAR FROM GIVING TO THE OLD TESTAMENT AS A WHOLE THE UNQUALIFIED ASSENT natural to a Jew of his day. His attitude is a discriminating one, combining eager acceptance of its statements of enduring spiritual truth and free criticism of its moral imperfections" (Goodspeed, *The Formation of the New Testament*, 1926, p. 7).

c. "Paul did not expect his letters to be preserved or collected, still less to be regarded as Holy Scripture" (Goodspeed, *The Formation of the New Testament*, p. 11). [*COMMENT*: We have refuted this gross error in *Faith vs. the Modern Bible Versions*, available from Way of Life Literature.]

d. "John ... [i]n his great effort to restate Christian truth in Greek terms he departs widely from the positions of the earlier evangelists and he differs from them in many important historical particulars. ... He had no scruple about changing and correcting their material" (Goodspeed, *The Formation of the New Testament*, p. 14).

HENRY WHEELER ROBINSON (1872-1945)

1. Robinson was an influential Oxford University professor and the author of the widely used *Ancient and English Versions of the Bible.* He studied at Regent's Park College, London, the University of Edinburgh, Mansfield College, Oxford, and Marburg and Strasbourg universities in Germany (1890–1900). He pastored Baptist churches at Pitlochry, Perthshire (1900–03), and St. Michael's, Coventry, and was affiliated with the liberal Baptist Union.

2. Robinson denied the infallibility of the Scriptures and considered the Old Testament a product of religious evolution.

a. "Underneath the conventional form of the Old Testament literature, critical scholarship has taught us to recognize successive strata that have built up the mountain peaks of faith and vision, each with its own fossil survivals from the past" (Robinson, *The Religious Ideas of the Old Testament*, 1913, p. 2).

b. In his 1928 book *The Christian Experience of the Holy Spirit*, Robinson described his own experience of rejecting the infallibility of Scripture. Robinson claimed that Jesus Christ was not accurate in everything and was subject to the ignorance of the historical times in which He lived. Robinson said those who "seek to extend His

authority to realms in which He claimed no right or desire to speak, and disregard the historical conditions of His utterances" abuse the Word of God. Robinson said that "the language and the thought of a particular generation [are] stamped upon His sayings" (Robinson, *Ancient and English Versions of the Bible*, p. 287). This is not only a lie; it is blasphemy.

c. In *The Christian Experience of the Holy Spirit* (London: Nisbet, 1928), Robinson said: "... the Bible itself is no more than a collection of ancient documents till it becomes ... a sacrament, that is, something which is a means by which the divine Spirit becomes active in the heart of reader or hearer" (p. 190). [COMMENT: In fact, the Bible is objectively the infallibly inspired Word of God at all times.]

3. Though he was a Baptist, Robinson rejected the traditional Baptist doctrine of baptism and promoted sacramentalism whereby baptism is a channel of grace. He used the term "sacrament" for baptism, and defined this as "something which is a means by which the divine Spirit becomes active in the heart of reader or hearer" (Robinson, *The Christian Experience of the Holy Spirit*, p. 190).

KIRSOPP LAKE (1872-1946)

1. Lake is a widely read and oft quoted modern textual critic. He was the author of *The Text of the New Testament* (London: Rivingtons, 1900, 6th ed. rev. 1949).

2. A professor at Harvard Theological Divinity School, Lake was a modernistic Episcopalian with Unitarian views. He denied the infallibility of Scripture, the deity, atonement, and resurrection of Jesus Christ, the existence of the devil, the existence of God, the immortality of the soul, and eternal salvation. Consider some excerpts from his writings:

a. "For our present purpose a consideration of these extracts from St. Paul's early teaching must begin with the connection which exists in verse 3 [1 Cor. 15] between the three verbs *buried*, *raised*, and *appeared*. The meaning of the first cannot be doubted. It can only mean that the dead body of Jesus was laid in the grave; but the connection of this with what follows is not so easily determined. Does St. Paul mean that that which was buried was in every sense identical with that which was raised and seen? Does he mean that the appearance is the proof of the Resurrection, and that the first appearance took place on the third day, or is this reference a definition of the date of the resurrection ... THESE ARE PROBLEMS WHICH ARE MORE EASILY STATED THAN ANSWERED" (Kirsopp Lake, *The Historical Evidence for the Resurrection of Jesus Christ*, New York: G.P. Putnam, 1907, pp. 18, 19).

b. "In spite of the claims of Westcott and Hort and of von Soden, we do not know the original form of the Gospels, and it is QUITE LIKELY THAT WE NEVER SHALL" (*Family* 13, *The Ferrar Group*, K. & S. Lake, Philadelphia: University of

Pennsylvania Press, 1941, p. vii). This is a complete denial of the divine preservation of Scripture.

c. "It is a mistake often made by educated persons who happen to have little knowledge of historical theology, to suppose that fundamentalism is a new and strange form of thought. It is nothing of the kind. It is the partial and uneducated survival of the theology which was once universally held by all Christians. How many were there for instance in Christian churches in the 18th century who doubted the 'infallible inspiration of all Scripture?' A few perhaps, but very few. No, THE FUNDAMENTALIST MAY BE WRONG. I THINK HE IS. BUT IT IS WE WHO HAVE DEPARTED FROM THE TRADITION, NOT HE. And I am sorry for the fate of anyone who tries to argue with the fundamentalist on the basis of authority. The Bible and the Corpus Theologicum of the church is on the fundamentalist's side" (Kirsopp Lake, *The Religion of Yesterday and Tomorrow*, New York: Houghton Mifflin, 1926, p. 61).

d. "Theology, which is a series of propositions, is not, as Fundamentalists believe, a divine revelation made by God, but the human statement--the very imperfect and changing statement--made by men of the communion of God and man. THE THEOLOGY OF EARLY CHRISTIANS IS COUCHED ENTIRELY IN TERMS OF A VIEW OF THE UNIVERSE WHICH IS NOW KNOWN TO BE WRONG" (Lake, *The Religion of Yesterday and Tomorrow*, p. 78).

e. "The account given of the creation of the world and the fall of man is a Semitic MYTH, which has no claim to be regarded as history. Similarly THE STORY OF THE FLOOD AND THE RE-PEOPLING OF THE WORLD IS MYTH, NOT HISTORY; THE LIST OF LONG-LIVED PATRIARCHS DOWN TO ABRAHAM HAS NO CLAIM TO CREDENCE; THE STORIES OF ABRAHAM, ISAAC, JACOB AND JOSEPH ARE LEGENDS WITH LITTLE HISTORICAL VALUE, AND IT IS VERY DOUBTFUL, ACCORDING TO MOST EGYPTOLOGISTS, WHETHER THE EXODUS EVER TOOK PLACE. ALL THESE STATEMENTS ARE CONSTANTLY MADE IN ALMOST ANY UNIVERSITY WHICH TEACHES THEOLOGY. The story of the Kings of Israel and Judah is history, but far from impeccable history, and scholars constantly emend it by reference to Assyrian and other monuments which they regard as far more accurate. Turning to the New Testament it is recognized that the Gospels give CONTRADICTORY ACCOUNTS of the life of Jesus in spite of all efforts to bring them into agreement … Finally, the expectation of a 'last day' when the living and the dead will be judged is recognized as being just as MYTHICAL an account of the end of the world as Genesis is of its beginning" (Lake, *The Religion of Yesterday and Tomorrow*, p. 84).

f. "The devil is the ghost of primitive men and God is the unborn life of the world that

is yet to be. … I do not believe that the religion of tomorrow will have any more place for petition [prayer] than it will have for any other form of magic" (Lake, *Atlantic* magazine, August 1924, cited by Ernest Gordon, *The Leaven of the Sadducees*, 1926, p. 204).

g. "[Judicious people] think of eternal death as more comforting than the threat of eternal life" (Lake, "Immortality and the Modern Mind," The Ingersoll Lecture, 1922; cited by Ernest Gordon, *The Leaven of the Sadducees*, 1926, p. 204).

ALEXANDER SOUTER (1873-1949)

1. Souter was an influential modern textual critic, having taught at Mansfield College, Oxford (1903-11); Aberdeen University; Princeton Theological Seminary (Stone Lecturer, 1924-25); Southern Baptist Theological Seminary (Norton Lecturer, 1924-25); and Auburn Theological Seminary (Russell Lecturer, 1932-33). He authored *Novum Testamentum Graece* (1910, second edition 1947); *Text and Canon of the New Testament* (1912); *A Pocket Lexicon to the Greek New Testament* (1916); *Tertullian's Treatises* translated (3 volumes, 1919, 1920, 1922); *The Earliest Latin Commentaries on the Epistles of St. Paul* (1927); and many other books and papers.

2. Souter denied the infallible inspiration of the Bible. His apostasy is evident in the glowing account he gives of the work of the Roman Catholic proto-modernist Richard Simon, who laid the foundation for treating the Bible as a myth-filled book. Souter says, "It would be impossible to exaggerate the value and suggestiveness of Simon's work" (*The Text and Canon of the New Testament*, p. 98). In fact, there was no value in Simon's work when viewed from a believing perspective. That Souter does not warn about Simon's gross unbelief and the damage he did to the cause of Jesus Christ and the Holy Scriptures is evidence of his own apostasy (Amos 3:3).

WALTER BAUER (1877-1960)

See Bauer-Arndt-Gingrich-Danker Greek Lexicon.

WILLIAM F. ARNDT (1880-1957)

See Bauer-Arndt-Gingrich-Danker Greek Lexicon.

CHARLES HAROLD DODD (1884-1973)

1. Dodd, a Congregational pastor and biblical scholar, lectured at Oxford, held the chair of Rylands Professor of Biblical Criticism and Exegesis at the University of Manchester until 1935 and the Norris-Hulse chair of divinity at Cambridge from 1936 to 1949. He was a vice-president of the British & Foreign Bible Society. In 1949 he became the General Director of the New

English Bible translation committee. Dodd has been described as "the most influential British New Testament scholar of the 20th century." Dodd published numerous books that were influential in the field of Bible research, including *According to the Scriptures* (Fontana, 1967); *Apostolic Preaching and Its Developments* (London: Hodder & Stoughton, 1936); *Authority of the Bible* (Fontana, 1960); *Coming of Christ* (Cambridge: Cambridge University Press, 1954); *The Bible Today* (Cambridge: University Press, 1960); *Epistle of Paul to the Romans* (Fontana, 1959), *Founder of Christianity* (Shoreline Books, 1993); *Historical Tradition in the Fourth Gospel* (Cambridge: Cambridge University Press, 1976); *Meaning of Paul for Today* (Fount Publications, 1978); *More New Testament Studies* (Manchester: Manchester University Press, 1968); and *New Testament Studies* (Manchester: Manchester University Press, 1953). Dodd also wielded wide influence through the countless lectures that he delivered at universities, such as the Stone Lectures at Princeton Theological Seminary (1931) and the Ingersoll Lectures at Harvard University (1935).

2. Dodd's rank modernism is evident from the following quotes from his writings. Dodd's biographer said that he could reproduce the Greek New Testament from memory (F.W. Dillistone, *C.H. Dodd: Interpreter of the New Testament*, p. 221). Sadly, he did not believe the Bible that he had memorized. Bible knowledge which is not combined with faith in divine inspiration is vanity and confusion.

a. "The Bible itself does not make any claim to infallible authority for all its parts..." (Dodd, *The Authority of the Bible*, one of the titles in the *Library of Constructive Theology* series, p. 15).

b. "It long ago became clear that in claiming for the Bible accuracy in matters of science and history its apologists had chosen a hopeless position to defend" (Dodd, *The Authority of the Bible*, p. 13).

c. "The old dogmatic view of the Bible therefore is not only open to attack from the standpoint of science and historical criticism, but if taken seriously it becomes a danger to religion and public morals" (Dodd, *The Authority of the Bible*, p. 13).

d. "GOD IS THE AUTHOR, NOT OF THE BIBLE, but of the life in which the authors of the Bible partake, and of which they tell us such IMPERFECT HUMAN WORDS as they could command" (Dodd, *The Authority of the Bible*, p. 16).

e. "Moses has left us no writings, and we know little of him with certainty" (Dodd, *The Authority of the Bible*, p. 27).

f. "Jacob ... at the haunted ford, alone in the dark, meets a nameless Being in desperate conflict. Dawn comes, when all ghosts and goblins flee, and Jacob, surprised at finding himself alive after that night of terror names the place Peniel presence of El" (Dodd, *The Authority of the Bible*, pp. 40, 41).

g. “[MOSES] WAS A MAGICIAN, a medicine man, whose magic wand wrought wonders of deliverance and destruction. ... To separate history from LEGEND in the stories of his career is impossible and not very profitable” (Dodd, *The Authority of the Bible*, p. 45).

h. “[Ezekiel] appears subject to trance and catalepsy. He feels himself like a psychic ‘medium’ lifted into the air and transported to distant places. The strange episode of the death of Pelatiah may perhaps be interpreted as a case of clairvoyance. No other of the great Prophets appears to display such definite symptoms of abnormality” (Dodd, *The Authority of the Bible*, p. 46).

i. “In the ninth century B.C. JEHOVAH IS STILL CRUEL, CAPRICIOUS, IRRITABLE, UNJUST (by human standards of justice), AND UNTRUTHFUL. The prophets of the classical period brought the overdue advance in ideas of Jehovah’s character. The prophets’ remoulding of the idea of God is indeed, as we must frankly confess, partial” (Dodd, *The Authority of the Bible*, p. 98).

j. “No one not BLINDED BY SUPERSTITIOUS BIBLIOLATRY could possibly accept for truth, as they stand, many elements in Old Testament prophecy” (Dodd, *The Authority of the Bible*, p. 127).

k. “INSPIRATION DOES NOT CARRY INERRANCY, nor is it inerrancy that gives authority” (Dodd, *The Authority of the Bible*, p. 129).

l. “Certainly THE PROPHETS WERE SOMETIMES MISTAKEN. That is why it behooves us to let them speak for themselves, with eyes open to the element of error in their teaching” (Dodd, *The Authority of the Bible*, p. 128).

m. “There are SAYINGS [OF JESUS] (not many indeed) WHICH EITHER SIMPLY ARE NOT TRUE, in their plain meaning, or are unacceptable to the conscience or reason of Christian people” (Dodd, *The Authority of the Bible*, p. 233).

n. “We need not doubt that JESUS shared the views of His contemporaries regarding the authorship of books in the Old Testament or the phenomena of ‘demon possession’--views which we could not accept without violence to our sense of truth. We readily recognize that so far HE WAS A MAN OF HIS TIME” (Dodd, *The Authority of the Bible*, p. 237).

o. “The famous ‘whale’ or sea monster, is no zoological specimen. The ancient monster of chaos, the dragon of darkness, was a familiar figure in several MYTHOLOGIES of the ancient world ... When the Gospel of Matthew uses the story of Jonah as a symbol of resurrection from the dead, it is not very far from the original intention of

THE MYTH" (Dodd, *The Bible Today*, Cambridge: University Press, 1960, p. 17).

p. "Critical analysis ... shows that THE FIRST CHAPTER OF GENESIS IS A RELATIVELY LATE COMPOSITION. We have in the second chapter an earlier, and cruder, Hebrew story of creation. The account in the first chapter was written after the prophets had done their great work towards a purer and more spiritual religion" (Dodd, *The Bible Today*, p. 30).

q. "If Isaiah says, 'I saw the Lord,' Paul also says, 'Have not I seen the Lord?' ... The implication is that THE DISCIPLES' POST-RESURRECTION MEETINGS WITH OUR LORD MAY HAVE BEEN 'VISIONARY'" (Dodd, *The Bible Today*, p. 102).

r. "Creation, the Fall of Man, the Deluge and the Building of Babel are symbolic MYTHS" (Dodd, *The Bible Today*, p. 112).

s. "As every human being lies under God's judgment, so EVERY HUMAN BEING IS ULTIMATELY DESTINED, IN HIS MERCY, TO ETERNAL LIFE" (Dodd, *The Bible Today*, p. 118).

t. "The strange LEGEND of the destruction of the cities of the plain has its vital centre in Abraham's encounter with God" (Dodd, *The Bible Today*, p. 150).

u. "The Old Testament contains not only the epoch-making writings of the great prophets, but LEGENDS AND TRADITIONS which reflect the elementary piety of the common man" (Dodd, *The Authority of the Bible*, p. 139).

v. "For indeed THE BARE IDEA OF VICARIOUS EXPIATION [THE SUBSTITUTIONARY DEATH OF CHRIST IN THE PLACE OF SINNERS] IS NOT WHOLLY RATIONAL, and easily lends itself to fanaticism. After all, if God demands the suffering of one in order that the sins of others may be forgiven, a meaning is found for suffering, but at the expense of the rationality of God for which the prophets contended so vigorously" (Dodd, *The Authority of the Bible*, p. 215).

3. See also "New English Bible."

REVISED STANDARD VERSION (1946, 1952)

1. The Revised Standard Version (New Testament, 1946; Old Testament, 1952) was a worthy successor to the English Revised Version and the American Standard Version. The National Council of Churches in America produced this thoroughly modernistic translation.

2. <u>The influence of the Revised Standard Version</u>:

a. The Revised Standard Version was used widely within very liberal denominations in North America, and it continues to be distributed by the United Bible Societies in other parts of the world. In South Asia, for example, where we are missionaries, the RSV is very popular due to the influence of the Bible societies. On a trip to India in the 1980s I visited the Calcutta branch of the Bible Society in India [a member of the United Bible Societies] and saw a large supply of RSV Bibles containing the apocrypha. On the same trip I visited a Roman Catholic bookstore in Calcutta and was told by a nun that the main version they distribute is the RSV. I wanted to purchase a Roman Catholic translation, but they only had a few dusty copies of the Jerusalem Bible. The translation they were pushing was the RSV, and the copies they had were published by the Bible societies.

b. In addition, the Revised Standard Version has been the basis for many of the United Bible Society's translations into other languages. This is true for the Hindi language, which is one of the two official languages of India and which is spoken by at least 30% of the more than one billion people of that country. Many of the vernacular translations of the Bible in India are based either on the Revised Standard Version or the Today's English Version.

c. The Revised Standard Version's influence has increased with the publication of the *New* Revised Standard Version in 1990. The NRSV is even finding some acceptance by evangelicals and fundamentalists in North America, whereas the old RSV was largely rejected by these camps.

3. <u>The liberalism of the translation</u>. Following are a mere two examples of the liberalism that is reflected in the translation:

a. When the RSV was published, the chairman of the translation committee, Luther Weigle, stated that the use of THEE, THOU, and THINE had been restricted to the address of deity. This was a testimony to the fact that the revisers did not believe that Jesus Christ is God, *because they never addressed Jesus with these terms in their version*.

b. In Isaiah 7:14 the RSV replaced "virgin" with "young woman." The RSV translators argued that the Hebrew word *almah* does not necessarily have to be translated virgin. In fact, only an unbeliever would translate this passage ANYTHING but virgin. *Almah* is used nine times in the Bible (Gen. 24:43; Ex. 2:8; Psa. 68:25; Prov. 30:19; Song 1:3; 6:8; Isa. 7:14). It is translated "maid" in Ex. 2:8 and "damsels" in Ps. 68:25 and elsewhere translated "virgin." Though many commentators contend that the word can refer to a woman who is not strictly a virgin, it cannot be proven that it is ever so used in Scripture. Gen. 24:43 refers to Rebekah before she became Isaac's bride and she obviously was a virgin in the strictest sense of the word.

Exodus 2:8 refers to Moses' sister when she was a girl living at home. Again this is a clear reference to a virgin. Psalm 68:25 and Song 1:3 and 6:8 are not as clear, but there is no indication in the contexts that these are *not* virgins. To say that they are not is mere speculation. When we come to Isaiah 7:14, there is no question that a virgin is in view, because it was fulfilled in the life of Mary, the mother of the Lord Jesus. The New Testament plainly tells us that though she was espoused to Joseph, she conceived the Lord Jesus Christ "before they came together" (Matt. 1:18). The Holy Spirit quotes Isaiah and applies it directly to Christ. The Greek word used for "virgin" in Matthew 1:23 is *parthenos*, and it is never translated anything except "virgin" in its 14 usages in the New Testament. Any "theologian" who questions the Authorized Version's translation of Isaiah 7:14 is denying the testimony of Almighty God.

4. The liberalism of the translators and textual critics involved with the Revised Standard Version. The RSV translators included some of the most notorious modernists of the 20th century. Consider the following excerpts from their books:

RSV TRANSLATOR WILLIAM FOXWELL ALBRIGHT (1891-1971). "One cannot of course place John on the same level with the synoptic Gospels [Matthew, Mark, Luke] as A HISTORICAL SOURCE" (William Albright, *From the Stone Age to Christianity*, Baltimore: Johns Hopkins Press, 1957).

RSV TRANSLATOR JULIUS AUGUST BEWER (1877-1953), Union Theological Seminary professor, contributed to the critical notes in the *Harper's Annotated Bible*. Bewer's theological modernism is evident in this statement: "The dates and figures found in the first five books of the Bible turn out to be altogether unreliable" (Julius Bewer, *The Literature of the Old Testament,* New York: Columbia University Press, 1940).

RSV TRANSLATOR WALTER RUSSELL BOWIE (1882-1969)

(1) "According to the ENTHUSIASTIC TRADITIONS which had come down through the FOLKLORE of the people of Israel, Methuselah lived 969 years" (Walter Russell Bowie, *Great Men of the Bible*, New York: Harper & Brothers, 1937, p. 1).

(2) "The story of Abraham comes down from ancient times; and how much of it is fact and how much of it is LEGEND, no one can positively tell" (Bowie, *Great Men of the Bible*, p. 13).

(3) "Moreover it can be maintained that the kind of supernatural belief which seems to be embodied in the Old Testament can be not only illusory; it can be definitely hurtful" (Walter Bowie, *Where You Find God*, Harper & Row, 1968, p. 24).

(4) “The imprecatory psalms and other utterances like them reflect a God who is dead and ought to be dead—and never was alive except in unredeemed imagination” (Bowie, *Where You Find God*, p. 25).

(5) “Men in ancient Israel could not anticipate, any more than other human beings could, the knowledge of the universe which has come through the patient thought and study of the centuries since. They could only draw the picture which their reverent IMAGINATION saw. ... The details of their story of Creation could not go beyond CONJECTURE ... Such was the picture of Creation--coming probably from priests and scribes of the temple in Jerusalem some 2400 or 2500 years ago--*as they conceived the Creation to have been*. ...worshipful IMAGINATION ... FOLKLORE ... stream of TRADITION ... spontaneous IMAGINATION ...” (Bowie, *The Living Story of the Old Testament*, Prentice-Hall, 1964, p. 4-7).

(6) “We cannot tell in any sure way just how the Resurrection happened. We do not know just exactly in what form or at what time the risen Jesus appeared. ... The writers of the Gospels were trying to put into words an overwhelming experience that could not be expressed” (Bowie, *I Believe in Jesus Christ*, New York: Abingdon Press, 1959, p. 55). [*COMMENT*: Bowie was dead wrong. The Bible’s history is not folklore and its miracles are not mythical. Israel actually passed through the Red Sea. Christ actually rose from the dead. We know precisely the form of His resurrection. It was literal and bodily! We know precisely the time. It was three days after the crucifixion. The writers were not trying to describe the resurrection in their own words; they were writing by divine inspiration. Their description of the resurrection was not a haphazard attempt to put the event into fallible human words. To claim such a thing is an absolute denial of biblical inspiration. Bowie’s book was misnamed. It should have been titled “I Believe in the Jesus Christ of My Own Imagination.”]

RSV TRANSLATOR MILLAR BURROWS (1889-c.1990). “We cannot take the Bible as a whole and in every part as stating with divine authority what we must believe and do” (Millar Burrows, *Outline of Biblical Theology*).

RSV TRANSLATOR HENRY JOEL CADBURY (1883-1974), Harvard Divinity School, served on the New Testament committee and also helped produce the RSV Apocrypha.

(1) “He [Jesus Christ] was given to overstatements, in his case, not a personal idiosyncrasy, but a characteristic of the oriental world” (Henry F. Cadbury, *Jesus, What Manner of Man?).*

(2) "As to the miraculous, one can hardly doubt that time and tradition would heighten this element in the story of Jesus" (Cadbury, *Jesus, What Manner of Man?*).

(3) "A psychology of God, IF that is what Jesus was, is not available" (Cadbury, *Jesus, What Manner of Man?*).

RSV TRANSLATOR CLARENCE TUCKER CRAIG (1895-1953) served on the New Testament committee and helped produce the RSV Apocrypha; taught at Yale University Divinity School, Oberlin Graduate School of Theology, and Drew Theological Seminary. He boldly denied the infallibility of Scripture.

(1) In *The Study of the New Testament* (Abingdon Press, 1939), Craig begins by saying it is no longer possible to believe that the Bible is the inerrant Word of God (p. 9).

(2) He goes on to say there is "no infallibility" in the text or content of Scripture (*Study of the New Testament*, p. 10).

(3) He claims that the Gospels were not given by inspiration of God but were based on various oral and written accounts and that they are not historically accurate (*Study of the New Testament*, pp. 21-28).

(4) The book of Matthew was written by an anonymous and unknown author and is merely a revised edition of Mark (*Study of the New Testament*, pp. 40, 41).

(5) The author of John was an unknown "devotional mystic" (*Study of the New Testament*, pp. 49, 50).

(6) According to Craig, the book of John teaches there would be no future resurrection of the dead and no literal second coming of Christ (*Study of the New Testament*, p. 53).

(7) The book of Acts was probably not written by Luke and "bristles with difficult problems" (*Study of the New Testament*, pp. 68, 69).

(8) Paul did not write by divine inspiration (*Study of the New Testament*, p. 76).

(9) The book of Ephesians "is not a letter of Paul to Ephesus" (*Study of the New Testament*, p. 91).

(10) The books of Timothy and Titus were not written by Paul (*Study of the New*

Testament, pp. 92, 93).

(11) First and Second Peter were not written by Peter (*Study of the New Testament*, pp. 96, 99).

(12) James was written by an unknown person who "holds that salvation is by works rather than faith" and who "did not understand what Paul meant by faith" (*Study of the New Testament*, p. 97).

(13) The first epistle of John "does not come directly from the apostle John" (*Study of the New Testament*, p. 98).

(14) Craig denies the substitutionary blood atonement of Jesus Christ, claiming that the book of Hebrews is wrong to teach "that a bloody sacrifice was necessary in order to make possible the forgiveness of men's sins" (*Study of the New Testament*, p. 111).

(15) The writer of Hebrews wrote only "in terms of the ideas of a particular age" (*Study of the New Testament*, p. 111).

(16) "Revelation has sometimes been understood to consist in a holy book. ... Even on Christian soil it has sometimes been held that the books of the Bible were practically dictated to the writers through the Holy Spirit. ... I DO NOT THINK THAT THIS IS THE DISTINCTIVELY CHRISTIAN POSITION. If God once wrote His revelation in an inerrant book, He certainly failed to provide any means by which this could be passed on without contamination through human fallibility. ... The true Christian position is the Bible CONTAINS the record of revelation" (Clarence T. Craig, *The Beginning of Christianity*, New York: Abingdon-Cokesbury Press, 1943, pp. 17, 18).

(17) "The mere fact that a tomb was found empty was CAPABLE OF MANY EXPLANATIONS. THE VERY LAST ONE THAT WOULD BE CREDIBLE TO A MODERN MAN WOULD BE THE EXPLANATION OF A PHYSICAL RESURRECTION OF THE BODY. ... The resurrection of Jesus did not mean the reanimation of a corpse for a brief continuation of fellowship with his friends. It meant that the new age of God had already begun. ... In order words, Paul was not talking about an event which could be photographed by eye-witnesses, but an event in the world of spiritual perception. ... It was not to be demonstrated by appeal to graves that were empty. It was a proclamation that must appeal to religious faith" (Craig, *The Beginning of Christianity*, pp. 135, 36).

RSV TRANSLATOR EDGAR JOHNSON GOODSPEED (1871-1962), of the

University of Chicago, was a member of the New Testament translation committee. He also published his own Bible translation called the *American Translation of the New Testament* (1923). Consider some quotations from Goodspeed's writings:

(1) "The oldest of these elements [that formed Genesis] was a Judean account of the nation's story from the beginning of the world to the conquest of Canaan by the tribes. ... BABYLONIAN MYTHS AND LEGENDS AND CANAANITE POPULAR TALES HE FREELY APPROPRIATED to his great purpose of enforcing morality and the worship of one God. Sometimes crude old SUPERSTITIOUS IDEAS still cling to some of these. The writer of this ancient record was a prophet ... He wrote his book about 850 B.C. in the Southern Kingdom of Judah. ... And IN THE CAPTIVITY IN BABYLONIA THESE BOOKS [THE FIRST SIX BOOKS OF THE BIBLE] WERE COMBINED INTO A GREAT COMPOSITE WORK of history and law ... So at last, not long after 400 B.C., arose the Hexateuch" (Goodspeed, *The Story of the Old Testament*, Chicago: University of Chicago Press, 1934, pp. 107-110).

(2) "JESUS ... WAS FAR FROM GIVING TO THE OLD TESTAMENT AS A WHOLE THE UNQUALIFIED ASSENT natural to a Jew of his day. His attitude is a discriminating one, combining eager acceptance of its statements of enduring spiritual truth and free criticism of its moral imperfections" (Goodspeed, *The Formation of the New Testament*, 1926, p. 7).

(3) "Paul did not expect his letters to be preserved or collected, still less to be regarded as Holy Scripture" (Goodspeed, *The Formation of the New Testament*, p. 11).

(4) "John ... In his great effort to restate Christian truth in Greek terms he departs widely from the positions of the earlier evangelists and he differs from them in many important historical particulars. ... He had no scruple about changing and correcting their material" (Goodspeed, *The Formation of the New Testament*, p. 14).

RSV TRANSLATOR FREDERICK CLIFTON GRANT (1891-1974), a professor at Union Theological Seminary, served on the New Testament committee and worked on the RSV Apocrypha. Grant translated works by Neo-orthodox Rudolf Bultmann. One of these was *Form Criticism: a New Method of New Testament Research; including the study of the Synoptic gospels* by Bultmann (1962). Consider the following example of Grant's own modernism: "We may admit at once that the older view of Jesus' life and ministry was NOT ENTIRELY HISTORICAL" (Frederick Grant, *The Beginnings of Our Religion*, New York: Macmillan Co., 1934).

RSV TRANSLATOR WALTER J. HARRELSON was a translator of the New Revised Standard Version. His modernism is evident from the following statement: "It is a genuine pleasure ... to be able to read the lessons appointed for the day in such a way as to ELIMINATE ENTIRELY MASCULINE REFERENCES TO THE DEITY, and to do so without having had to retranslate or reproduce the biblical lessons in advance. ... [the NRSV] is by far our most inclusive Bible..." (*The Making of the New Revised Standard Version of the Bible,* Grand Rapids: Eerdmans, 1991, p. 84).

RSV TRANSLATOR H.G.G. HERKLOTS. "But few scholars outside the Roman Church now believe that St. Matthew was the first Gospel: most are convinced that—as it exists today—it is essentially a Greek book, partly dependent upon two Greek sources, one of which has been lost, but the other of which is St. Mark; and that these two sources were also used by St. Luke" (Herklots, *How the Bible Came to Us*, New York: Oxford University Press, 1954, p. 75). This, of course, is the liberal form critical approach to the Gospels, which denies that they were written by divine inspiration.

RSV TRANSLATOR WILLIAM ANDREW IRWIN (1884-1967), professor at the University of Chicago Divinity School, served on the Old Testament committee.

(1) "…this phrase ['therefore thus saith the Lord'] is an almost unfailing mark of SPURIOUSNESS. … There are in the entire book of Ezekiel 1,273 verses; of these, 1,013 are in the first thirty-nine chapters. Of these again, 251 are genuine in whole or in part… chapters 9, 10, 19, and 39 are completely spurious" (William Irwin, *The Problem of Ezekiel*, pp. 273, 283, 284).

(2) "Only bigotry could bring us to deny an EQUAL VALIDITY WITH THE PROPHETS OF ISRAEL in the religious vision of men such as Zoroaster or Ikhnaton or, on a lower level, the unnamed thinkers of ancient Babylonia" (Irwin, *The Problem of Ezekiel*).

RSV TRANSLATOR FLEMING JAMES (1877-1959), dean emeritus of the School of Theology at the University of the South, Sewanee, Tenn., served (beginning in 1947) on the New Testament committee.

(1) "The narrative of calling down fire from heaven upon the soldiers sent to arrest him is PLAINLY LEGENDARY" (Fleming James, *The Beginnings of Our Religion*).

(2) "What REALLY happened at the Red Sea WE CAN NO LONGER

KNOW" (James, *The Beginnings of Our Religion*).

RSV TRANSLATOR JAMES MOFFATT (1870-1944) was Yates Professor of Greek at Mansfield College, Oxford, and later Professor of Church History at the United Free Church College, Glasgow. From 1927-1940, he was Washburn Professor of Church History at Union Theological Seminary. In addition to participating on the translation committee for the Revised Standard Version New Testament, he made two translations of his own. The first was *The Historical New Testament* in 1901. The second, *The Moffatt Version New Testament*, first appeared in England in 1913 and in the United States in 1917. The Moffatt complete Bible was published in 1926.

(1) In *Introduction to the Literature of the New Testament* (Scribner's, 1925), Moffatt plainly denied the infallibility of the Scripture. He frequently denied the historicity and authorship of the New Testament books. For example, he claimed the book of Revelation is a composite work by unknown authors (pp. 488, 501). Moffatt denied that 1 and 2 Timothy and Titus were written by Paul (p. 406). He claimed that the book of Ephesians was not written by Paul and was not written to the church at Ephesus (pp. 389, 393) and that 2 Peter was not written by Peter (p. 366).

(2) "But once the translator of the New Testament is freed from the influence of the theory of verbal inspiration, these difficulties cease to be so formidable" (James Moffatt, Preface, *New Testament: A New Translation*, 1913).

(3) "The writers of the New Testament made mistakes in interpreting some of the Old Testament prophecies" (James Moffatt, *The Approach to the New Testament*).

(4) "Only one or two of these visions [of Christ's resurrection] are recorded in the gospels, and it is still a mystery how Jesus rose. But what is common to all the tales of the resurrection is the belief that the personality of Jesus passed into life eternal, that he lived again and lived as Lord of life and death. … Such is the fundamental truth which the tales of the resurrection embody and imply in their own way, a truth which is naturally far greater than any expression of itself" (Moffatt, *Everyman's Life of Jesus*, New York: George H. Doran Co., 1925, pp. 221-223).

RSV TRANSLATOR WILLARD LEAROY SPERRY (1882-1954), Dean of Harvard Divinity School, was on the Old Testament committee.

(1) "WE DO NOT PRESS THAT GOSPEL [JOHN] FOR TOO GREAT VERBAL ACCURACY IN ITS RECORD OF THE SAYINGS OF JESUS" (Willard L.

Sperry, *Rebuilding Our World*, New York: Harper & Bro., 1943, p. 32).

(2) "…we find it hard to imagine what can be meant by the word 'heaven' if we try to think of it in terms of time and space" (Sperry, *Rebuilding Our World*, p. 32).

(3) "Plainly no divine fiat compounded man out of the dust of the earth and the universal spirit on a Friday in the year 4004 B.C. It is harder than once it was to see God walking in that garden in the cool of the evening" (Sperry, *Signs of These Times*, New York: Doubleday, 1929, p. 110).

KENNETH WILLIS CLARK (1898-1979)

1. Clark, a professor at Duke Divinity School, was the General Editor of the Jerusalem Expedition, which catalogued and microfilmed manuscripts in Greek and Armenian libraries for the Library of Congress. He also published *A Descriptive Catalogue of Greek New Testament Manuscripts in America* (with introduction by Edgar Goodspeed, Chicago: University of Chicago Press, 1937). The Clark Collection of Greek manuscripts is housed at Duke (http://scriptorium.lib.duke.edu/codex/clark_history.html).

2. Clark's theological modernism and unbelief in regard to biblical inspiration and preservation is demonstrated by the following quotes:

a. "... the papyrus vividly portrays a fluid state of the text at about A.D. 200. Such a scribal freedom suggests that the gospel text was little more stable than the oral tradition, and that WE MAY BE PURSUING THE RETREATING MIRAGE OF THE 'ORIGINAL TEXT'" (Kenneth W. Clark, Textual Critic, "The Theological Relevance of Textual Variation in Current Criticism of the Greek New Testament," *Journal of Biblical Literature*, LXXXV, 1966, p. 15).

b. "Great progress has been achieved in recovering an early form of text, but IT MAY BE DOUBTED THAT THERE IS EVIDENCE OF ONE ORIGINAL TEXT TO BE RECOVERED" (Clark, "The Theological Relevance of Textual Variation in Current Criticism of the Greek New Testament," *Journal of Biblical Literature*, vol. 85, 1966, p. 16).

F. WILBUR GINGRICH (1901-1993)

See Bauer-Arndt-Gingrich-Danker Greek Lexicon.

ERNEST CADMAN COLWELL (1901-1974)

1. Colwell was an influential textual critic who, according to Wilbur Pickering, "might well have been described as the dean of New Testament textual criticism in North America during the

1950s and 1960s." While at Emory, Colwell founded the International Theological Center in Atlanta. Colwell published many books in this field, including *What Is the Best New Testament* (Chicago: University of Chicago Press, 1952); *The Origin of Texttypes of New Testament Manuscripts* (Chicago: Quadrangle Books, 1961); *Scribal Habits in Early Papyri: A Study in the Corruption of the Text, the Bible in Modern Scholarship* (New York: Abingdon Press, 1965); and *Studies in Methodology in Textual Criticism of the New Testament. New Testament Text and Tools* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1969).

2. Colwell's theological liberalism was radical.

a. Colwell was the Dean of the University of Chicago Divinity School, President of the University of Chicago, Dean of the Emory University's Graduate Institute (1951-1957), and founder of the Southern California School of Theology at Claremont in 1960, all of which were and are theologically liberal in the extreme.

b. While at Claremont, Colwell invited John B, Cobb, Jr., to join the staff. Colwell knew Cobb from the University of Chicago, where, according to Cob's own testimony, he had experienced "a total shattering" of his Christian faith (http://www.religionstoday.com/Cobb.shtml). This shattering of the faith which occurred while sitting under the modernists at the University of Chicago led Cobb into an intimate friendship with Thomas Altizer who claimed the death of God. Cobb's resultant commitment to modernism was evident in the title of his doctoral dissertation, "The Independence of Christian Faith from Speculative Belief," Cobb arguing that Christian faith is not dependant upon believing that the Bible is literally true. Cobb was involved with homosexual Episcopal priest Malcolm Boyd and others in the formation of the Institute of Gay Spirituality and Theology in Los Angeles. Colwell moved comfortably in this type of environment.

c. The radicalness of the theology at the School of Theology at Claremont is witnessed by the fact that two of its professors, William Beardslee and Burton Mack, were members of the Jesus Seminar, which claimed that Jesus was not God and that most of the Gospels were not historical. Mack said that Jesus was "a clever, iconoclastic philosopher of the Cynic style" and that he was not "an apocalyptic prophet figure" (*Christian News*, April 7, 1986, p. 18). In fact, Mack thinks Jesus might have been crucified by mistake. "Maybe he was trying out one of his kingdom of God ideas in the company of some boisterous Galileans--a bad idea at that time" ("Who Is Jesus," *Time*, Aug. 15, 1988). Another professor at Claremont, Melvin Wheatley, a bishop in the United Methodist Church, accepted an award from the Metropolitan Community Churches, a homosexual denomination. Wheatley said the MCC is "wonderful because you are mixing the gay and Christian experience" (*Christian News*, July 15, 1985, p. 3).

d. Of the Mosaic Law, Colwell said, "... these were prescriptions written ONLY for the Hebrew cult. They acquired authority due to their association with the rites of the cult" (cited by William Edelen, "The Ten Commandments," http://www.infidels.org/library/modern/william_edelen/10commandments.html.

GUNTHER ZUNTZ (1902-1992)

1. Zuntz was professor of Hellenistic Greek at the University of Manchester from 1947-69. Considered a "noted textual critic," Zuntz was the author of *The Text of the Epistles: A Disquisition upon the Corpus Paulinum* (London: Oxford University Press, 1953) and *The Ancestry of the Harklean New Testament* (1945).

2. Zuntz did not receive the Bible as the infallible Word of God.

a. Like many of the founders of modern textual criticism, such as Johann Bengel and Richard Bentley, Zuntz was a Greek classicist. His principle publications were along these lines. An example is *An Inquiry into the Transmission of the Plays of Euripides* (1965). He treated the Bible merely as another classical book.

b. He claimed, in the Schweich Lectures for 1946 (later published as *The Text of the Epistles*), that the early Christians made no attempt to maintain the integrity of the original texts of the New Testament until Jerome produced the Latin Vulgate. This is in direct contradiction to what we are taught in the Bible itself (i.e., Mat. 28:20; 1 Thess. 2:13; 1 Tim. 6:14; 2 Tim. 2:2).

c. In the Schweich Lectures he also claimed that the Pauline epistles were first edited into one body in Alexandria, Egypt, in the 2nd century and that from the beginning there were a variety of readings. This is a denial of the divine inspiration and preservation of Scripture.

JOHN BERTRAM (J. B.) PHILLIPS (1906-1982)

1. Phillips was an Anglican priest and a Bible translator. He published his *Letters to Young Churches* in 1948 and the *New Testament in Modern English* in 1958. He was the author of many popular books including *God Our Contemporary* (New York: The MacMillan Company, 1960), *New Testament Christianity* (London*:* Hodder and Stoughton, 1956), *Plain Christianity* (London: Wyvern Books, 1954), *When God Was Man* (New York: Abingdon Press), and *Your God Is Too Small* (New York: MacMillan Company, 1961).

2. Phillips was also a theological modernist who taught a form of universalism and the Fatherhood of God, denied hell fire and the existence of Satan and demons, denied the verbal inspiration of Scripture, claimed that Jesus conformed His teaching to the ignorance of His day,

was a skeptic in regard to supernatural miracles, and believed that Christ's ascension was a parable. Consider some excerpts from his writings:

a. "... perhaps we might spend a moment considering what 'hell-fire' really means. ... Jesus surely used it symbolically to mean, not a place of torture, but the place for useless rubbish. THE REAL DANGER IS, NOT THAT WE MIGHT BE TORTURED FOR ENDLESS AGES, but that we might be found to be useless and only fit, so to speak, for the celestial rubbish dump. I am talking in picture language here of course, but there is no doubt that Jesus envisaged a real danger that men might find themselves shut out from the joyful purpose of God. ... WE DON'T WANT TO GET BACK TO EXAGGERATED TERRORS OF HELL-FIRE, but we do need to pay attention to the warnings of the Son of God" (J.B. Phillips, *When God Was Man*, 1955, p. 50).

b. "To regard other men as my brothers remains a mere dream, particularly if I do not like them, unless I realize with a kind of salutary humility that WE ALL HAVE THE SAME FATHER" (Phillips, *When God Was Man*, p. 46). [*COMMENT*: The Bible says that not all men are children of God; sinners are born separated from God and must be born again into God's family (Jn. 3:3; Gal. 3:26). Jesus said the Pharisees were children of the devil (Jn. 8:44).]

c. "But I for one do not believe he is ever really healed until he had found for himself WHAT HE REALLY IS, a beloved son of God" (Phillips, *When God Was Man*, p. 20). [*COMMENT*: Here Phillips taught that each person is already a child of God and that all that is necessary is for each person to come to this understanding.]

d. "He also 'cast out devils.' ... Now JESUS PLAINLY ACCEPTED THE TERMINOLOGY OF HIS DAY. With unerring instinct he addressed himself to that storm center of the personality, that monstrous, and even violent, second self..." (Phillips, *When God Was Man*, pp. 18, 19). [*COMMENT*: This is how Phillips describes demon possession!]

e. "... my conviction has grown that the New Testament is in a quite special sense inspired. It is not magical, nor is it faultless: human beings wrote it. ... I SHOULD LIKE TO MAKE IT QUITE CLEAR THAT I COULD NOT POSSIBLY HOLD THE EXTREME 'FUNDAMENTALIST' POSITION OF SO-CALLED 'VERBAL INSPIRATION.' This theory is bound to break down sooner or later in the world of translation. ... Any man who has sense as well as faith is bound to conclude that it is the truths which are inspired and not the words which are merely the vehicles of truth. ... Newspapers ... are likely to be slanted one way or another. ... They reflect accurately the times in which they are written. So it is with the New Testament Epistles. I DOUBT VERY MUCH WHETHER ANY OF THEIR WRITERS HAD ANY IDEA THAT HE WAS WRITING 'HOLY SCRIPTURE'" (J.B. Phillips, *Ring of Truth*, Hodder and Stoughton, 1967, pp. 27, 28, 44).

f. “IF OUR CRITICS MEAN THAT WE BELIEVE IN THE PERMANENT EXISTENCE OF SATAN, THE DEVIL OR THE POWERS OF EVIL, THEY ARE WRONG, FOR WE DO NOT. Once we have passed from this stage of existence into the one Christ has prepared for us ‘Satan’ ceases to exist. ... There is no need at all for us to revert to medieval crudity and to conjure up a whole picture-gallery of devils. ... Jesus used the name Satan for this evil force, presumably because it was current in his day ...” (Phillips, *Ring of Truth*, pp. 51-54).

g. “I would also mean that those who did give themselves in love to others did in fact ‘know God’, however loudly they might protest their agnosticism. I HAVE NEVER BEEN HAPPY WITH ANY ECCLESIASTICAL OR THEOLOGICAL SYSTEM IN WHICH CORRECTNESS OF BELIEF WAS OF PARAMOUNT IMPORTANCE. It is only too easy for some men to build up a certain theological structure which includes them and excludes others. ... when a man acts in response to love and compassion he is responding to God whatever he thinks or says” (Phillips, *Ring of Truth*, pp. 70, 71). [*COMMENT*: This is contrary to the teaching of Scripture, which exalts doctrinal correctness. Paul instructed Timothy, for example, to allow “no other doctrine” (1 Tim. 1:3). As for true Christian love, the Lord Jesus said, “If ye love me, keep my commandments” (Jn. 14:15), and, “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love” (Jn. 15:10). The apostle John added, “For this is the love of God, that we keep his commandments: and his commandments are not grievous” (1 Jn. 5:3).]

h. “Those who were sent to arrest him ‘fell back to the ground’. PREVIOUS PIOUS GENERATIONS ATTRIBUTE THIS TO SOME SUPERNATURAL POWER. I DON’T BELIEVE THIS FOR A MOMENT” (Phillips, *Ring of Truth*, p. 88).

i. “A ‘MIRACLE’ is, by definition, something to be wondered at, and in the past, when laws then unknown were being used, it was commonly assumed that divine intervention was the cause of the wonder. People thought that God was somehow ‘interfering’ with the working of Nature. I do not regard such an action as ‘impossible’ (who are we to say what is ‘possible’ and what is ‘impossible’), but I THINK THAT IT IS UNLIKELY” (Phillips, *Ring of Truth*, p. 93).

j. “Here I think the picture has been spoiled for us by some literal-minded people who confuse the noisy, wasteful and expensive business of blasting a man into ‘space’ with the quiet simplicity of the real acted PARABLE OF THE ASCENSION” (Phillips, *Ring of Truth*, p. 107).

k. “... I FELT BOUND TO ABANDON THE ‘GOD-DICTATED-EVERY-WORD-FROM-COVER-TO-COVER’ ATTITUDE, and won an attitude which commends

itself to my intelligence as well as my faith..." (J.B. Phillips, *The Price of Success*, Hodder and Stoughton, 1984, p. 150).

BAUER-ARNDT-GINGRICH-DANKER GREEK LEXICON

Walter Bauer published a Greek lexicon in 1928 (under the German name *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen Literatur* and based on an older work by Erwin Preuschen) and before his death he completed a fifth edition (1958). Bauer's work "abounds with thousands of invaluable references to secular literature where parallel constructions occur." In 1957, William Arndt and F. Wilbur Gingrich published an English "translation and adaptation" of the fourth edition of Bauer's lexicon. It was called *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* and had required eight years of preparation. It is called BAG (Bauer-Arndt-Gingrich). After the death of Arndt, Gingrich was joined by Frederick Danker for the 1979 edition, which is called BAGD. In 2000 Danker published a third edition of the Bauer-Arndt-Gingrich-Danker lexicon. It is called BDAG.

1. **Walter Bauer** (1877-1960)

a. Bauer, a professor at Gottingen University in Germany, was a higher critic who denied that the Bible is given by divine inspiration (http://66.102.7.104/search?q=cache:xIIg0tgKAjIJ:www.luthersem.edu/word%26world/Archives/12-1_Luke-Acts/12-1_Martyn.pdf+%22walter+bauer%22+lexicon&hl=en).

b. Bauer was a theological modernist who denied the infallible inspiration of Scripture.

(1) Bauer's *Orthodoxy and Heresy in Earliest Christianity* (translated and supplemented under the direction of Robert A. Kraft and Gerhard Kroedel, http://ccat.sas.upenn.edu/rs/rak/publics/new/BAUER01.htm#ET2) proves that he did not believe that the New Testament was given by divine inspiration or that there was one divinely-taught orthodoxy in the early churches. Bauer says: "... in this early period 'orthodoxy' is just as much a sort of collective concept as is 'heresy,' and can clothe itself in quite different forms according to the circumstances."

(2) Consider Bauer's perverted view of the book of Revelation and its authorship: "There is also room for doubt as to whether the apocalypticist, with HIS EXTREMELY CONFUSED RELIGIOUS OUTLOOK that peculiarly mixes Jewish, Christian, and MYTHOLOGICAL elements and ends in chiliasm, can be regarded in any sense as an intellectual and spiritual leader of an important band of Christians in western Asia Minor. To what extent was he really an influential figure in the region to which he addresses himself? To what extent might this have been only wishful thinking? Did anything else meet with general approval, other than his stormy outburst, SEETHING WITH HATE, against the pagan

empire, which perhaps found acceptance in those circles directly affected by the persecution? Unqualified confidence that his recipients would follow his lead is not exactly the impression left by the apocalyptic letters, at least when taken as a whole!" [*COMMENT*: Thus, according to the German modernist Bauer, the book of Revelation was not written by the apostle John but by some unknown person who might not even have been a significant leader in the early churches, and the book is mythological and seething with hate!]

2. **William Arndt** (1880-1957) was a professor at Concordia Seminary in St. Louis. While Arndt was at Cambridge University in the mid-1950s preparing the English edition of Bauer's Greek lexicon, he agreed to help the Evangelical Lutheran Church in England establish a theological training program through his contacts in the university. Arndt died before the school could be established, but the result was the Westfield House, which is affiliated with Cambridge through Fitzwilliam College (http://homepage.ntlworld.com/westfield.house/Introducing.htm).

3. **F. Wilbur Gingrich** (1901-93) was professor of Greek, Latin, German, Classical Civilization, New Testament, and Linguistics at Albright College in Reading, Penn., for 49 years (1923-1972). This school is affiliated with the United Methodist Church.

4. **Frederick Danker** (1920-) is Professor Emeritus of New Testament at the liberal Lutheran School of Theology, Chicago. In his book *Jesus and the New Age: A Commentary on St. Luke's Gospel* (Philadelphia: Fortress, 1988) Danker treats the Gospel of Luke as a natural production. For example, he judges that Mary did not actually ask the question recorded in Luke 1:34 but that it was added by the author of the Gospel merely as a means of inserting the statement in verse 35. See page 38 of Danker's book.

WILLIAM BARCLAY (1907-1978)

1. Barclay was a professor at Glasgow University for 28 years and a popular British Bible expositor who wrote several influential books on the Bible. He also published his own translation of the New Testament in 1969.

2. He denied the infallibility of the Scripture, the virgin birth, deity, and substitutionary atonement of Christ, the eternality of Hell, and other cardinal Bible doctrines, and promoted the critical modernistic views of the Old Testament. He interpreted the miracles of Christ in a naturalistic fashion, claiming, for example, that Jesus did not actually walk on the water but that he was probably walking in shallow water near the beach and it only appeared to the disciples that he was walking on the water.

a. In his book *Daily Bible Reading: The Gospel of John*, Barclay said that Jesus is divine but not God. He denied the miracle of Christ walking on the water and explains away the miracle of the feeding of the 5,000.

b. In *Introducing the Bible* (1972), Barclay made the following clear denial of the infallible inspiration of Scripture: "The answer has sometimes been given that this book was written by God; that every word and syllable and letter, every page and paragraph and sentence is the writing of God; that the book is the verbatim word of God. THAT VIEW IS THE BASIS OF WHAT IS CALLED VERBAL INSPIRATION. … FOR A VARIETY OF REASONS IT IS NOT POSSIBLE TO HOLD THIS VIEW. … the Bible is rather the record and interpretation of these events rather than revelation in itself. The Bible is the story of God acting and men interpreting, or failing to interpret, the action of God" (Barclay, *Introducing the Bible*, pp. 138, 146). In this book Barclay claims that Moses did not write most of the Pentateuch (pp. 25,26), that the record of creation and the flood are composites and are not historically accurate (p. 26), that the book of Deuteronomy was not written until the days of the kings (p. 24), that the Pentateuch evolved over a long period of time (p. 28), that Isaiah was written by at least two unknown prophets (p. 35), that the authors of the Old Testament did not intend to write Scripture and their writings were not accepted as Scripture until centuries later (p. 42), that the record of the birth and infancy of Christ are legends which might not be historically accurate (p. 53), that the Gospels are "not primarily historical documents" (p. 54), that the Gospels contain errors (pp. 61, 141), that the Bible writers did not write under divine inspiration (p. 140), that Paul was merely giving his human opinion in 1 Corinthians 7 (p. 143), that the Greek of the book of Revelation is "so bad that a modern schoolboy would get into bad trouble for writing it" (p. 139).

c. In *The Making of the Bible* (1961), Barclay claims that the Gospels were not written until forty years after the death of Christ and were not given by inspiration of God but were haphazardly formed from various oral and written testimonies. He claims that it is a mere accident of history that there are four Gospels, and he repeats his assertion that they contain contradictions and errors. He claims that Paul told his readers that he wrote as a mere man and not by divine inspiration (p. 66). Barclay thinks the churches were so lackadaisical toward the apostolic writings that Paul's epistles were forgotten and not used for a generation from A.D. 60 to 90, "laid away in some chest amongst the archives of their Churches, covered in dust and buried in neglect" (p. 68).

d. In *William Barclay: A Spiritual Autobiography* (Grand Rapids, 1977), Barclay wrote: "I am a convinced universalist. I believe that in the end all men will be gathered into the love of God" (p. 65).

e. Barclay's contradictory position on the deity of Christ was discussed in "The Enigmatic William Barclay" by Wayne Jackson, which appeared in the *Christian Courier*, August 11, 2003: "If you were to read some of Barclay's writings regarding Jesus, you would be convinced that he believed in the Savior's *deity*. For example, in his discussion of John 1:1, the famous theologian said that Jesus was 'of

the very same character and quality and essence and being as God.' But when two acquaintances of this writer visited with Barclay at his home in Glasgow, in the spring of 1970, the distinguished professor strongly denied that he believed that Jesus was divine, and he insisted he *never had* endorsed that idea. He claimed that the Lord himself *believed* that he was divine, as did others, but personally, *he did not.* When Paul was cited as evidence to the contrary, the professor snapped: "I don't care what Paul said."

f. Barclay testified that the only error he would condemn was that of intolerance. "I am not likely to condemn a man's beliefs; I shall only think him wrong if he refuses to extend to me the same sympathy that I extend to him" (Barclay, *Testament of Faith*, 1975, p. 30). Thus the following observation was applicable to Barclay, "The very thought of asking about heresy has itself become the new heresy. The archheresiarch is the one who hints that some distinction might be needed between truth and falsehood, right and wrong" (Thomas Oden, *Requiem: A Lament in Three Movements*, 1995, p. 47).

THEODORE CRESSY SKEAT (1907-2003)

1. Skeat began working at the British Museum in 1931 and rose to the position of Keeper of Manuscripts (retired in 1972), publishing many articles dealing with modern textual criticism. He was intimately involved with Codex Sinaiticus. It was purchased by the British Library during Skeat's early years there (arriving in London in 1933) and he and H.J.M. Milne rebound and reconditioned the manuscript. Their analysis of the manuscript's editors was published in *Scribes and Correctors of the Codex Sinaiticus* (1938). Skeat co-authored (with Colin Roberts) *The Birth of the Codex* and wrote a chapter on early Christian book production in the *Cambridge History of the Bible*.

2. Skeat did not accept the doctrine of the infallible inspiration of Scripture. He promoted the form critical approach to the Gospels, accepted the theory of the mythical Q document, etc. In his publication of the alleged Q sayings in 2000, James Robinson cited Skeat's work.

GEORGE DUNBAR KILPATRICK (1910-1989)

1. Kilpatrick was a professor at Queens College, Oxford. He wrote many books and articles on textual criticism, including *A Greek-English Diglot for the Use of Translators* (London: British and Foreign Bible Society, 1958-64), *The Trial of Jesus* (London, 1953), *The Eucharist in Bible and Liturgy* (1984), and *The Origins of the Gospel According to St Matthew* (Oxford, 1946). Kilpatrick joined Erwin Nestle as the co-editor of the 21st edition of the Nestle Greek New Testament in 1958.

2. Kilpatrick practiced "rigorous eclecticism," which focuses almost exclusively on internal

evidence, such as the author's style and vocabulary, in evaluating variant readings, to discern which reading was more likely to have given rise to others, even if that reading is weakly represented in the manuscripts. External evidence such as age, geographical setting, quantity of witnesses, and distribution among text types are considered of little or no importance. Kilpatrick was joined by J.K. Elliott in formulating and practicing this theory.

3. Kilpatrick did not believe in the supernatural, infallible inspiration of Holy Scripture. He held to historic-critical views of the Old Testament and form critical views of the New. Kilpatrick believed that Matthew was composed by unidentified early Christians and not by the apostle under divine inspiration (*The Origins of the Gospel according to St. Matthew*). Kilpatrick joined modernists such as Wellhausen in believing that Jesus' command in Mat. 10:5-6 were not spoken by Jesus but were made up by Jews who were opposed to missionary work among the Gentiles (Ibid.),

FREDERICK FYVIE (F. F.) BRUCE (1910-1991)

1. Bruce was an influential textual scholar and Bible commentator. Associated with InterVarsity Fellowship (IVF), Bruce led the way for British "evangelicals" to assume positions of recognized scholarship when he was appointed to the Rylands Chair of Biblical Criticism and Exegesis in the University of Manchester in 1959.

2. Though Bruce continued to sign the IVF doctrinal statement, which held "the Divine inspiration and infallibility of Holy Scripture, as originally given, and its supreme authority in all matters of faith and conduct," he did not believe it.

a. In his autobiography Bruce testified: "Occasionally, when I have expounded the meaning of some biblical passage in a particular way, I have been asked, 'But how does that square with inspiration?' But inspiration is not a concept of which I have a clear understanding before I come to the study of the text, so that I know in advance what limits are placed on the meaning of the text by the requirement of inspiration" (*In Retrospect*, p. 311). Iain Murray observes: "There has to be real doubt over his position on Scripture in view of statements in his autobiography. He regrets evangelical intolerance of the Barthian position. Of his continued assent to the IVF's doctrinal basis he writes: 'I have been signing the latter basis annually as a Vice-President of the IVF/UCCF for a long time now, but no one imposes its terms on me as a test of orthodoxy' (*In Retrospect*, pp. 187-8, 310)" (Murray, Evan*gelicalism Divided*, p. 181).

b. A review of Bruce's book *Paul: Apostle of the Free Spirit* observed: "There is a noticeable lack of any detailed consideration of such doctrines as the atonement, election, scripture and apostolic authority. He presents Paul's teaching as the developing thought of an apostle, formed out of his exceptional experience of Christ, rather than as the inspired truth of God. Whilst for the most part reaching

conservative conclusions, he appears to proceed on largely liberal assumptions" (John Wenham, *Autobiography*, pp. 195-6; cited by Iain Murray, *Evangelicalism Divided*, p. 181).

c. A popular commentary series edited by F.F. Bruce and William Barclay (Abingdon Press) is full of modernistic thinking and historical-critical mumbo-jumbo. In the volume dealing with Daniel and Revelation, Bruce and Barclay claim the book of Daniel was written AFTER the fulfillment of the events prophesied therein. In the same volume, we are told that we cannot know who authored the book of Daniel (though Jesus Christ said Daniel wrote it). The volume on 1 and 2 Timothy claims that an unknown author wrote these letters in Paul's name. The volume on Isaiah claims there were three authors of Isaiah. The Lord Jesus Christ quoted from both major sections of Isaiah and attributed the entire book to the ONE historical prophet, but the commentary series edited by Bruce and Barclay make Christ a liar by claiming there were three Isaiahs!

2. Bruce denied the eternal fire of the biblical Hell and promoted the annihilation theory of judgment.

GEORGE ELDON LADD (1911-1982)

1. Ladd, a professor at Fuller Theological Seminary, was the author of *The New Testament and Criticism* (Grand Rapids: Eerdmans, 1967) and other publications on modern textual criticism.

2. Ladd claimed that science and not spiritual wisdom is the key to the Bible's text. He wrote: "One does not solve a problem of divergent textual readings by prayer or by the inner illumination of the Holy Spirit; but only by an extensive knowledge and skill in the science of textual criticism" (Ladd, *The New Testament and Criticism*, 1967, p. 81). This is wrongheaded and unbelieving. The Bible is a supernatural and a spiritual Book and nothing about it can be known apart from the application of spiritual tools.

3. Ladd denied the inerrant inspiration of the Bible. He agreed with the change that was made in Fuller Seminary's statement of faith, which allowed professors to deny that the Bible is infallible in all of its statements. In his 1967 book *The New Testament and Criticism*, Ladd said, "... it is the author's hope that the reader may be helped to understand that the authority of the Word of God is not dependent upon infallible certainty in all matters of history and criticism." In the liberal *Christian Century* magazine, Donald Dayton observed that Ladd "has testified that his work in biblical theology has led him to an explicit rejection of the older categories of the 'orthodox' tradition and their emphasis on 'propositional revelation'" ("The Battle for the Bible: Renewing the Inerrancy Debate," *Christian Century*, Nov. 10, 1976).

4. Ladd also denied the fiery punishment of hell, saying: "Hell will be an eternity outside of fellowship with God and the enjoyment of the blessings of God. In other words, if man chooses

to live his life without God, purely for himself, however high and noble, then on that eternal scale God will give him what he has chosen" (*Los Angeles Times*, Oct. 9, 1982, in a report following Ladd's death; quoted from *Foundation* magazine, Sept.-Oct. 1982).

PIERRE BENOIT MARIE-EMILE BOISMARD (c. 1915-2004)

1. Boismard was an influential French Roman Catholic textual critic. He was a Dominican priest and a professor of the Ecole Biblique in Jerusalem for more than 50 years. This is the institution that produced the Jerusalem Bible.

2. In addition to his Roman Catholic heresies, he was a theological modernist.

a. Boismard co-authored with A. Lamouille an edition of the book of Acts called *Le Texte Occidental*. They theorize that the author of Acts produced two editions, first the so-called paraphrasistic Western text, which he later shortened. This shortened edition was later used to produce the Alexandrian text. See J. Petzer, "The History of the New Testament Text," *New Testament Textual Criticism, Exegesis and Church History*, edited by B. Aland and J. Delobel, 1994, p. 20). Thus, according to these influential textual critics the book of Acts is anything but the divinely-inspired, preserved Word of God.

b. Boismard promoted the unbelieving form critical approach to the Gospels. See "The Two-Source Theory at an Impasse," *New Testament Studies* 26, 1979, pp. 1-17 and "Two-Source Hypothesis," English trans. by Terrence Prendergast, in *The Anchor Bible Dictionary* (Freedman 1992: 6:679-82).

c. In his 1995 book *Should We Still Be Speaking about the Resurrection?* Boismard rejected the doctrine of the bodily resurrection. "Fr. Boismard places great emphasis on the fact that the Nicene Creed speaks of the resurrection of the dead, not of the body; and he has a theory that there really is no resurrection for us, properly speaking, but only immortality of the soul in the Greek sense. He appears to hold, following on a minute examination of the relevant texts in the New Testament, that eternal damnation really means annihilation of the unrepentant; he apparently cannot abide a God who would keep souls in being to punish them for all eternity. His main point, though, is that the resurrection of Jesus does not mean resurrection for us; when dead bodies decay, they are gone forever" ("Biblical Scholarship and the Faith of the Church," *Catholic Culture*, http://www.catholicculture.org/docs/doc_view.cfm?recnum=2851).

d. In his 1998 book *The Dawn of Christianity: Before the Birth of Dogmas*, Boismard denied that the doctrine of Christ's deity was originally taught by the apostles. He believed that this doctrine was developed later under the influence of the gnostic philosopher Philo of Alexandria. He claimed that Mark's Gospel was written first

and that in it "Jesus is not God" and that John's Gospel was written much later by a group of unknown people who added that doctrine. Boismard claimed that other doctrines such as the Virgin Birth and the Trinity were developed in similar fashion. See "Biblical Scholarship and the Faith of the Church," *Catholic Culture*, http://www.catholicculture.org/docs/doc_view.cfm?recnum=2851.

ROBERT MCQUEEN GRANT (1917-)

1. Grant has authored dozens of books and articles about the Bible text and interpretation. He also co-authored books with Bible translator Edgar Goodspeed and William Schoedel (*The Secret Sayings of Jesus*, Garden City, N.Y.: Doubleday, 1960).

2. He denies the doctrine of infallible inspiration and is a complete skeptic in regard to the Bible's preservation:

a. "The primary goal of New Testament textual study remains the recovery of what the New Testament writers wrote. We have already suggested that TO ACHIEVE THIS GOAL IS WELL-NIGH IMPOSSIBLE. Therefore we must be content with what Reinhold Niebuhr and others have called, in other context, an 'impossible possibility'" (Robert Grant, *A Historical Introduction to the New Testament*, New York: Harper & Row, 1963, p. 51)

b. "... it is generally recognized that the original text of the Bible CANNOT BE RECOVERED" (Robert Grant, "The Bible of Theophilus of Antioch," *Journal of Biblical Literature*, lxvi, 1947, p. 173).

NATHANIEL KENNETH TAYLOR (1917-2005) AND THE LIVING BIBLE (1962)

1. Kenneth Taylor, author of the Living Bible, was very influential in the field of modern Bible translation.

a. Taylor first produced the Living Bible in the form of portions of the New Testament called *The Living Letters*. In 1962, Taylor printed 2,000 copies of his paraphrase of Paul's epistles and attempted to sell them on his own, but he got nowhere. It was not until Billy Graham took an interest in Taylor's paraphrase that the Living Bible caught on like wildfire. Someone sent a copy of *The Living Letters* to Graham as he was recuperating from an operation in Hawaii, and he was so impressed by it that he printed 50,000 copies to use on his telecasts (*Time* magazine, July 24, 1972). There was an avalanche of orders and the Graham organization alone distributed more than a million copies of *The Living Letters*. Graham has continued his love affair with the Living Bible. In 1987, Graham appeared in television ads for *The Book*, a

condensed version of the Living Bible. He said it "reads like a novel," and in fact it is much more a novel than a real Bible.

b. The Living Bible has become one of the most popular versions. More than 36 million copies had been sold by 1990.

c. In 1985 it was published under the title of "The Book," backed by a $10 million advertising campaign. This was the single largest promotion in the history of book publishing, at least to that date.

d. The sale of English editions of the Living Bible funded the production of Living Bibles in major languages throughout the world. In 1968 Kenneth Taylor formed Living Bibles International, and by 1987 the Living Bible was being translated into 100 languages.

e. The Living Bible has become even more acceptable with the publication of THE NEW LIVING TRANSLATION in 1996. Though the New Living Translation is a new translation by a team of scholars and though it is perhaps less paraphrasistic than the original Living Bible, it still bears the Living Bible name and none of those who participated in the New Living Bible project have renounced the original Living Bible. The New Living Bible is a "thought for thought" translation, which upon its very face is a blatant denial of verbal inspiration. Further, the New Living Translation was a radically ecumenical project that brought together Roman Catholics (Douglas Gropp of the Catholic University of America), liberal New Evangelicals (such as David Hubbard of Fuller Theological Seminary who denied the verbal inspiration of Scripture and Hugh Williamson of Oxford University and Robert Sloan of Baylor University where evolution has been taught for more than 75 years), Reformed, Pentecostal (Assemblies of God and Oral Roberts University), Mennonite, Nazarene, Conservative Baptists, Southern Baptists, and others.

2. The Living Bible has been recommended by dozens of influential Christian leaders, such as the following:

Billy Graham: "I read The Living Bible because in this book I have read the age-abiding truths of the scriptures with renewed interest and inspiration. The Living Bible communicates the message of Christ to our generation" (*Charisma*, March 1991, p. 98).

Paul B. Smith, The Peoples Church, Toronto: "The Living Bible is the best paraphrase of the Scriptures that I have ever read. I use it regularly in my own study of the Word of God and a very large percentage of the people in The People's Church use it" (Smith, cited by William Kerr, *The Living Bible--Not Just Another Version*).

Harold Lindsell, former editor of *Christianity Today*: "The Living Bible has already demonstrated its usefulness in the English-speaking world. The goal of producing

Living Bibles in another hundred of the major languages of the world is a worthy objective and a tremendous challenge" (Lindsell, cited by Perry Rockwood, *God's Inspired Preserved Bible*, Halifax: The Peoples Gospel Hour).

Harold J. Ockenga: "The Living Bible has proved that modern man will read the Bible in a translation which he can understand. I rejoice to see the Living Bible is being printed in other languages. This will lead countless people to a saving knowledge of the Lord Jesus Christ" (Ockenga, cited in *God's Inspired Preserved Bible*).

Bill Bright, Campus Crusade For Christ: "I would encourage Christians everywhere to support the printing and distribution of the Living Bible in every major language. It is truly the language of the people. The masses read it gladly and with great profit" (*Charisma*, May 1991).

F.F. Bruce: "The strength of The Living Bible lies particularly in its ability to communicate to young people. Of course, I know that it is by no means children and young people only that appreciate the (Living Bible), but they are a class for which I have a special concern and I am glad that you have met their needs so effectively" (*Charisma*, May 1991).

Vernon Grounds, President, Conservative Baptist Seminary: "Your translation (The Living Bible) helps people grasp the truth and perceive its relevance to their problems" (*Charisma*, May 1991).

Robert Schuller: "I truly believe The Living Bible is one of the instruments our God is using to bring His Word into the hearts and lives of the people of this generation" (Schuller, cited by William Kerr, *The Living Bible--Not Just Another Version*).

Youth For Christ: "*Reach Out* is an illustrated edition of The Living New Testament as developed by the editors of *Campus Life* magazine, Youth for Christ International" (cited by M.L. Moser, Jr., *The Case Against the Living Bible*, Little Rock: Challenge Press, p. 16).

World Home Bible League: The World Home Bible League has worked closely with Living Bibles International to distribute millions of copies of the Living Bible in English and other languages. For example, in 1987 World Home Bible League committed itself to publishing 25 million copies of the Living Bible New Testament to schools in Brazil, as well as more than half a million copies of the Living Bible N.T. in the Philippine language of Tagalog (LBINFO, May 1987).

Rochunga Pudaite, Bibles For The World: "The World Home Bible League is also working with the Living Bibles International to help sponsor the Living Bibles distributed by Rochunga Pudaite and his Bibles for the World" (Ruth A. Tucker, *From Jerusalem to Irian Jaya*, 1983, pp. 442-444).

John Beekman, Wycliffe Bible Translators: "The Living Bible is the most readable and the most natural English translation available. The fast-growing ministry of Living Bibles International is worthy of the prayer support of all of us" (*The Living Bible--Not Just Another Translation*).

Ralph Winter, Fuller Theological Seminary: "A paraphrase is capable of far greater accuracy than a translation forced to be literal. Take the Living Bible for example,

instead of quarrelling about this or that verse, let's admit the method of translation is superior" (*The Living Bible--Not Just Another Version*).

Thomas Zimmerman, Retired General Superintendent of the Assemblies of God: "Living Bibles International performs a vital service to God's kingdom by providing His Word in easy-to-understand language" (Living Bibles International brochure enclosed with advertising letter of Jan. 30, 1987).

John Jess, Chapel of the Air: "In a recently published booklet, he [John Jess] defends the Today's English Version (*Good News for Modern Man*) and goes all out to promote the Living Bible" (*FEA News & Views*, Sept.-Oct. 1976).

Pat Robertson, 700 Club and Christian Broadcasting Network: "Through the cooperation of the Japanese branch of Living Bibles International, CBN was able to produce a beautiful series of animated Bible stories that are seen on television each week by 8 million Japanese people. We are profoundly grateful to Ken Taylor and his dedicated staff for their selfless work in world missions" (Living Bibles International brochure enclosed with advertising letter of Jan. 30, 1987).

Charles Swindoll, President of Dallas Theological Seminary: "The Living Bible is like a stream of sparkling water wandering across life's arid landscape: intriguing, refreshing, nourishing, comforting. My thirsty soul is often satisfied by this invigorating wellspring" (*Charisma*, Dec. 1990, p. 5).

Luis Palau: "Throughout the world, there is a need for clear and understandable Scriptures. That is why I am sold on the work of Living Bibles International and the kind of Scriptures they are producing. ... The beauty of the Spanish and Portuguese Living Translations, produced by Living Bibles International, is that they are not only good translations, trustworthy in content, but also serve as mini-Bible commentaries" (Luis Palau, speech given in 1987 in Kenya at the 3rd Living Bibles International Council, *Front Line*, Living Bibles International, Vol. 3, No. 1, 1988, pp. 1, 8).

Joni Eareckson Tada: "The Living Bible is like enjoying a casual, upclose and personal letter from a friend. I use it often when I just want to lay back and relax in God's Word" (*Charisma*, Nov. 1990).

Jerry Falwell: "The Living Bible has ministered to me personally every morning for many years. There is no way I can measure the spiritual contribution The Living Bible has made to my ministry" (*Charisma*, Dec. 1990, p. 5).

3. A denial of verbal inspiration

a. Taylor described his incredibly shallow method of translation as follows: "In an interview with Mr. J.L. Fear published in *Evangelism Today* in December 1972 the translator, Mr. K.N. Taylor, introduces his work as 'a paraphrase--a thought for thought translation,' in which 'we take the original thought and convert it into the language of today.' In this way, he said, 'we can be much more accurate than the verbal translation ... Once you get the real meaning of the Scriptures, they are life-transforming ... I felt such a thrill at my own privilege of stripping away some of the

verbiage ... being a co-worker with God in that respect ... I flipped open my Bible and began to experiment with this new method of translation'" (*The Living Bible*, Trinitarian Bible Society, p. 1). Thus, the infallible words of God are mere "verbiage" that Taylor felt free to stripe away and experiment with.

b. Therefore, Taylor, practically speaking, did not believe in the verbal inspiration of Scripture, since he described the details of Scripture "verbiage" that he felt at liberty to strip away and experiment with. Where was his fear of God, his trembling at God's words (Isa. 66:5; Rev. 22:18-19)?

4. Taylor was a radical ecumenist who aggressively promoted his translation to Roman Catholics, Mormons, you name it. In fact, the Living Bible is one of the glues of the ecumenical movement.

a. "Yes, a number of Catholic schools are using the REACH OUT edition of the New Testament in their religious courses. But we feel that most of the Roman Catholic market is unaware of The Living Bible, so this will be one of our main efforts this year, to make them aware of it. One of our men just got back from a West Coast conference with more than 10,000 priests and nuns in attendance. We had a booth and many were interested. The Mormons are also beginning to pick it up. In fact, I don't think there are major denominations or groups that are opposing it" (Taylor, cited in *Eternity*, April 1973).

b. "The Nepali LNT [Living New Testament was released by] the Living Bibles of India on the evening of 5th July 1984 at the Church of North India Local Church, St. Columba, Darjeeling. ... Besides the CNI and the Roman Catholic Church leaders, representatives from every denomination from the Nepali Christian world had gathered for this solemn occasion" (Reported by the S.K. Moral, Coordinator, Nepali department, Living Bibles International).

c. "The Gujerati Living New Testament, released in January of 1985, marks the tenth major Indian language to have its own translation of the Living Bible. ... The release ceremony was attended by leaders of the Church of North India (a very liberal Anglican and Presbyterian merger), Catholic, Baptist and Pentecostal churches" (*EP News Service*, March 22, 1985, p. 10).

d. "Most significant is the introduction--by a Roman Catholic priest--to *The Way*, the Roman Catholic edition of The Living Bible. Concerning The Living Bible, which he heartily recommends, the priest states: 'This present volume departs radically from (the) history of Scriptural translations ... PERHAPS MORE THAN OTHER TRANSLATIONS, THIS TRANSLATION CANNOT BE USED AS A BASIS FOR DOCTRINAL OR TRADITIONAL DISPUTES. More than other English versions of the Bible, this one freely departs from a literal translation from the

original languages. ... We caution those who wish to engage in theological disputes not to use this volume'" (David Engelsma, *Modern Bible Versions*, South Holland Protestant Reformed Church, p. 13). Thus, Catholic priests recognize that the looseness of the Living Bible discourages doctrinal strictness and encourages the ecumenical movement.

e. "In response to questions about production and distribution of the new Bibles, Dr. [Victor] Oliver of Living Bibles International used the Italian version of the Living Bible as an example, boasting that it was printed on the Vatican Press and distributed in Italy by a Catholic lay group" (*The Flaming Torch*, May-June, 1983, p. 11).

5. Following are some examples of the frightful way Kenneth Taylor handled the words of God, and each man and organization that has recommended the Living Bible is a partaker in this evil.

1 Kings 18:27
KJV "Cry aloud: for He is a god: either he is talking, or he is pursuing."
TLB "Perhaps he is talking to someone or else is out sitting on the toilet."

Job 3:26
KJV "I was not in safety, neither had I rest, neither was I quiet: yet trouble came."
TLB "I was not fat and lazy yet trouble struck me down."

Psalm 34:20
KJV "He keepeth all His bones: not one of them is broken."
TLB "God even protects him from accidents."
Comment: This Messianic prophecy is destroyed through the Living Bible's amazing perversion. The fact that not one of Christ's bones were broken was a fulfillment both of direct prophecy (Ps. 34:20; Jn. 19:36) as well as of the typology of the Passover Lamb (Ex. 12:46).

Zechariah 13:6
KJV "And one shall say unto him, what are these wounds in thine hands? Then he shall answer, those with which I was wounded in the house of my friends."
TLB "And if someone asks then, what are these scars on your chest and your back, you will say, I got into a brawl at the home of a friend."
Comment: In a footnote Taylor says: "That this is not a passage referring to Christ, is clear from the context. This is a false prophet who is lying about the reason for his scars." This is simply amazing. Zechariah 13:6 is considered a Messianic prophecy by most conservative commentators, and the context DOES support this. Zechariah 12-14 is one extended Messianic prophecy. Taylor claimed to be an "evangelical" but the influence that modernistic Bible scholarship had upon him is apparent.

Luke 11:1b

KJV "one of his disciples said unto him, Lord, teach us to pray"

TLB "one of his disciples came to him as he finished and said, 'Lord, teach us a prayer to recite.'"

Comment: This spurious "translation" gives support for the sacramentalism of the Roman Catholic Church, Greek Orthodoxy, and others, with their prayer books, prayer candles, prayer beads, and repetitious invocations. Christ did not teach his disciples a rote prayer; he taught them to pray!

John 2:4

KJV "Woman, what have I to do with thee? Mine hour is not yet come."

TLB "I can't help you now, He said. It isn't yet my time for miracles."

Comment: This is Kenneth Taylor's interpretation and not a translation in any real sense--and it is a wrong interpretation at that! The Lord Jesus would not have said His time for miracles was not yet come and then immediately perform one! He was speaking more of His Crucifixion and His time to reveal Himself to Israel as the Messiah. This verse shows the problem with paraphrasing. If the Bible is not translated accurately and carefully, it is impossible to get the correct Holy Spirit-led interpretation. Notice that Taylor adds and omits words at will.

John 3:36b

KJV "and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

TLB "those who don't believe and obey him shall never see heaven, but the wrath of God remains upon them."

Comment: By adding "and obey him," the Living Bible teaches a false gospel of works plus faith.

John 13:26

KJV "Jesus answered, he it is, to whom I shall give a sop, when I have dipped it."

TLB "He told me it is the one I honor by giving the bread dipped in the sauce."

Comment: Was the Lord Jesus honoring Judas here? Of course not.

1 Corinthians 1:15

KJV "Lest any should say that I had baptized in mine own name."

TLB "For now no one can think that I have been trying to start something new, beginning a 'Church of Paul'."

Comment: The translator who uses "dynamic equivalency" is confusing his role as a translator with that of a commentator and teacher. The translator's job is to translate the Scriptures literally and accurately, so that teachers and commentators can then do their job. The Living Bible is not even a good commentary.

2 Corinthians 5:21

KJV "For He hath made Him to be sin for us, who knew no sin: that we might be made the righteousness of God in Him."

TLB "For God took the sinless Christ and poured into Him our sins. Then in exchange He poured God's goodness into us."

Comment: This is more Living Bible heresy. Our sins were not poured into Christ; they were accounted unto Him. At no time was Christ an actual sinner. This destroys the blessed and crucial doctrine of substitution, of justification by imputation. The sinner is not saved by God's goodness being poured into him but by Christ's righteousness being imputed to his account because of the atonement.

6. Consider some examples of the inaccuracy and insufficiency of the New Living Bible (NLT). The NLT claims to be a "thought-for-thought" translation that "seeks to be both exegetically accurate and idiomatically powerful." The translators claim that the "thought-for-thought" method "has the potential to represent the intended meaning of the original text even more accurately than a word-for-word translation." They even boast that when they remove the Hebrew idioms -- such as changing "David slept with his fathers" to "Then David died" (1 Kings 2:10) -- they are actually translating the "real meaning." Obviously they think that they have the right to change God's Words and that God's idioms have no importance in themselves. We reject this type of thinking and would never handle God's Words like these men do.

Micah 5:2

KJV "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

NLT "But you, O Bethlehem Ephrathah, are only a small village in Judah. Yet a ruler of Israel will come from you, one whose origins are from the distant past."

Comment: First, we see the carelessness and insufficiency of the translation in the way it fails to translate much of the original Hebrew text -- omitting, for example, "among the thousands ... unto me." The Hebrew word "eleph" is used in 391 verses and it ALWAYS means "thousands." Further, this important Messianic prophecy has been mutilated doctrinally in such a manner that Christ is given an origin. An origin means a beginning. That is the ancient heresy of Arianism, which is held today by the Jehovah's Witnesses and other cults. The Hebrew word translated "everlasting" in the KJV is "owlam," which is the common Hebrew word for everlasting in the Old Testament. Of the 414 verses that contain "owlam," only a handful has a sense of anything other than everlasting. Even more significantly, "owlam" is the Hebrew word that describes the eternality of God. See, for example, Ps. 66:7; 72:17; 93:2; 102:12. Knowing, therefore, that Micah 5:2 refers to the Son of God, it naturally calls forth the translation of everlasting or eternal or forever. Then there is the word "origin" in the NLT. This is from the Hebrew word "mowtsaah," meaning to descend or proceed from, and it *could* mean origin *IF* it

referred to someone other than the Messiah. Knowing, though, that it is a direct reference to Jesus Christ, it is heretical to translate it "origin." (The New International Version commits this same grievous error in Micah 5:2.)

John 1:1

KJV "In the beginning was the Word, and the Word was with God, and the Word was God."

NLT "In the beginning the Word already existed. He was with God, and he was God."

Comment: This is a gross corruption of a very important doctrinal passage. To change "in the beginning WAS the Word" to "in the beginning the Word already existed," which is not a translation but an interpretation, leaves room for the ancient and still popular heresy that the Son of God had a beginning. The Son of God did not merely "already exist," which implies that there was a time when he did not exist. He WAS, meaning plainly that there never was a time when he was not; meaning that He is a member of the eternal Godhead. Further the New Living translators leave out "the Word" two of the three times that "Logos" appears in the Greek text (both in the Received Text and the Critical Text). On what authority do they make this omission? Their authority is their methodology of "thought for thought" translation that allows them to ignore the actual words of the text and give only the vague idea. It is a blatant denial of verbal inspiration, a doctrine that many of the translators of the NLT, such as David Hubbard of Fuller Seminary, Robert Sloan of Baylor University, and Hugh Williamson of Oxford University, do not hold even in theory.

Colossians 1:15

KJV "Who is the image of the invisible God, the firstborn of every creature:"

NLT "Christ is the visible image of the invisible God. He existed before God made anything at all and is supreme over all creation."

Comment: Here again the NLT gives the idea that Christ had a beginning, for instead of translating "firstborn of every creature," which is exactly what the Greek says [*prototokos* (firstborn) *pas* (every) *ktisis* (creature)], the NLT creates the following out of thin air, "He existed before God made anything." This would mean that there could have been a time when Christ the Son of God did not exist, which is what many heretics teach. When this corrupt translation is combined with that of Micah 5:2 and John 1:1, the attack upon the eternality of Christ by the New Living Bible is extensive.

Colossians 1:17

KJV "And he is before all things, and by him all things consist."

NLT "He existed before everything else began, and he holds all creation together."

Comment: This is another important proof text for the eternality of Jesus Christ, and it, too, is perverted in the NLT. To say that Christ is before all things is not to say that

He merely existed before everything else began; it is to say, rather, that He is the eternal God.

7. In 1992 Living Bibles International merged with the International Bible Society, copyright holder for the New International Version. This also brought Living Bibles International into direct association with Wycliffe Bible Translators. The International Bible Society's *Light Magazine* reported: "The 1992 merger with Living Bibles International brought together the NIV efforts, the Wycliffe/SIL partnership, and IBS and LBI projects worldwide. Partnership with Wycliffe Bible Translators/SIL has helped meet the needs for the world's smaller language groups, and has resulted in the publication of 166 New Testaments and 1283 Scripture publications in 506 languages" (*Light Magazine*, Special Edition, 1997).

REGINALD HORACE FULLER (1915-)

1. Fuller is a textual critic who has written books about Bible texts and versions, including *A Critical Introduction to the New Testament* (1966). He was Professor of New Testament Literature and Language at Seabury-Western Theological Seminary, Evanston, Illinois.

2. He denies the infallible inspiration of the Scriptures.

a. The very titles of his books illustrate his liberalism: *The Formation of the Resurrection Narratives* (New York: Macmillan, 1971); *He that Cometh: the Birth of Jesus in the New Testament* (Harrison, Penn: Morehouse Pub., 1990); *Interpreting the Miracles* (Philadelphia: Westminster Press, 1963); *Who Is This Christ? Gospel Christology and Contemporary Faith* (Philadelphia: Fortress Press, 1983).

b. In the following quotation, Fuller gives full expression to his denial of the divine inspiration of the New Testament: "Modern critical study has in the first place made it IMPOSSIBLE TO REGARD THE NT AS A NORM IN ANY PROPOSITIONAL SENSE. THE NT CONTAINS NOT A SINGLE DOGMATIC SYSTEM, BUT MANY DIFFERENT PROCLAMATIONS OF THE CHRISTIAN FAITH (*kerygmata*) adapted to successive environments ... Consequently there are as many variations in the *kerygma* as there are NT writers, and EVEN WITHIN PAUL THERE ARE VARIATIONS BETWEEN HIS EARLIEST KERYGMA AND HIS LATEST (cf. 1 Thess with Rom, and Col IF GENUINE). ... THE FINAL PROBLEM OF THE NT CANON SET BY MODERN CRITICISM IS THAT IT HAS BROKEN DOWN THE HARD AND FAST DISTINCTION BETWEEN SCRIPTURE AND TRADITION. Form criticism and traditio-historical criticism generally have shown that the NT is the tradition of the church between 30 and 125. Further the NT is only a selection of the available traditions of that period ... And is there any distinction in principle today between the latest NT writings and such works as, say, 1 Clem, the Didache or Ignatius' letters? Unless we are to fall back

upon some arbitrary theory of inspiration, we are, it appears, hard put to it to justify the selection of this particular part of the tradition from 30 to 125 and the pronouncement of this and none other to be normative. ... We might equally feel that 1 Clem or the letters of Ignatius stand closer to the *kerygma* than the moralism of the Epistle of James. But this only shows that THE CONCEPT OF THE CANON IS NOT A LEGALISTIC ONE. THE CANONICAL WRITINGS SHADE OFF INTO THE NON-CANONICAL ONES" (Reginald Fuller, A Critical Introduction to the New Testament, London: Gerald Duckworth, 1966, pp. 195, 98, 99).

c. In his book *The Formation of the Resurrection Narratives*, Fuller spiritualized the resurrection of Jesus Christ.

d. Fuller translated the works of neo-orthodox theologians Dietrich Bonhoeffer and Rudolf Brunner, including Bonhoeffer's *The Cost of Discipleship*, (London: SCM Press, 1948) and Bultman's *Primitive Christianity in its Contemporary Setting* (London, New York, 1956).

FREDERICK WILLIAM DANKER (1920-)

See Bauer-Arndt-Gingrich-Danker Greek Lexicon.

JAMES KEITH ELLIOTT (1943-)

1. Elliott is professor of New Testament Greek language and literature and the apocryphal New Testament at Leeds University in England. He is the author of many books and articles on modern textual criticism, including *Essays and Studies in New Testament Textual Criticism*; *A Survey of Manuscripts used in Editions of the Greek New Testament*; *The Language and Style of the Gospel of Mark: An Edition of C.H. Turner's Notes on Marcan Usage together with Other Comparable Studies* (1993); *Manuscripts and the Text of the New Testament* (with Ian Moir, Edinburgh: T&T Clark, 1995); *The Apocryphal New Testament* (Oxford, 1993); *The Apocryphal Jesus*: *Legends of the Early Church* (as editor, Oxford: Oxford University press, 1996); and *The Collected Biblical Writings of T.C. Skeat* (editor, 2004). He is review editor of *Novum Testamentum* and Secretary of the British Committee of the International Greek New Testament Project.

2. Like his mentor at Oxford, G.D. Kilpatrick, Elliott denies the infallible inspiration of the Bible and holds historic-critical views of the Old Testament and form critical views on the Gospels.

SAKAE KUBO (1926-)

1. Kubo has served as a Seventh-day Adventist (SDA) pastor and taught biblical languages and New Testament. He was professor of Greek at Newbold College in England (SDA) and was vice

president of academic affairs at Atlantic Union College (SDA). He has published many articles in Seventh-day Adventist publications such as *Ministry* and the *Adventist Review*.

2. Kubo authored *Reader's Greek English Lexicon of the New Testament* (1994) and co-authored (with Walter F. Specht) *So Many Versions? Twentieth Century English Versions of the Bible* (1983). There is little by way of modern versions that Kubo and Specht don't recommend. Of the Roman Catholic New American Bible, for example, they say: "The translation ... is simple, clear, and straightforward and reads very smoothly. ... Its translations are not striking but neither are they clumsy. They seem to be more conservative in the sense that they tend not to stray from the original" (p. 165).

3. In *Theology and Ethics of Sex* (Review & Herald Publishing Association, 1980), Kubo accepted the popular theory that differentiates between homosexual acts and the homosexual condition, assuming that individuals should not be held responsible for the homosexual condition. He says that Paul was not condemning those who are inclined to homosexuality but only to those who were practicing degenerate acts. He concludes: "To make any kind of judgment about homosexuals, we must start with what we know about them [which is] that we do not know enough about them, in certain aspects."

ELDON JAY EPP (1930-)

1. Epp taught religion and classics at the University of Southern California from 1962-68; taught in the religion department of Case Western Reserve University (Cleveland, Ohio) from 1977-98; and has been a visiting professor at Harvard Divinity School since 2001. He co-authored with Gordon Fee *New Testament Textual Criticism: Its Significance for Exegesis: Essays in Honour of Bruce M. Metzger* (Oxford: Clarendon Press, 1981). He has also published many articles on modern textual criticism.

2. Epp is a radical ecumenist.

a. Epp has participated in the Boston Theological Institute's New Testament Colloquim, which was founded in 1970. The quarterly meetings begin with a social at Weston Jesuit School of Theology and a meal in the dining room of the Episcopal Divinity School, followed by the reading and discussion of a paper on textual criticism. Presenters have included the radically liberal Krister Stendahl and others of his apostate ilk. When asked about his views on God in a 1984 interview, Stendahl replied: "I have come to the position that one has to have many images of God. To hold to a belief in just one God is idolatry." When asked if he believed in God, Stendahl said: "I think I've risen above matters of faith and doubt. ... I really don't know what it means to ask whether there is a God. ... It's not that one position is right and the other is wrong" ("Krister Stendahl maintains heretical views on eve of consecration as Bishop of Stockholm," *The Christian News*, Nov. 19, 1984, p. 1).

b. Epp has also been a member of the Catholic Biblical Association of America since 1969.

3. Epp denies the supernatural, infallible inspiration of Scripture.

a. In his book *Wisdom, Torah, Word*, Epp theorizes that the Prologue of the Gospel of John was influenced by various apocryphal writings such as Sirach, Baruch, and Wisdom of Solomon. This is a denial of the divine inspiration of John.

b. He wrote the article on "Textual Criticism" for the liberal *Anchor Bible Dictionary* (1992).

c. Epp is the editor of the liberal commentary series called *Hermeneia: A Critical and Historical Commentary on the Bible.*

d. Speaking at Southeastern Baptist Theological Seminary on April 7, 2000, Epp claimed that no textual variants are spurious but that all are important because they give us a "living text." He also said: "The greater the ambiguity in a particular passage, the more we have the original reading. ... Textual criticism is diminished when its purpose is only to recover the original wording" (Epp, quoted by Gary Webb, "Not One Jot or One Tittle," *Thou Shalt Keep Them*, edited by Kent Brandenburg, p. 48, f. 61). To say that no New Testament textual variants are spurious is to deny that God gave one infallibly inspired New Testament. It is also to ignore the fact that heretics attacked the text in the early centuries after the apostles. Note that Epp's goal in textual criticism is not to recover the original wording and he criticizes those who have this goal. That a Southern Baptist seminary would invite Eldon Epp as a speaker is evidence that theological modernism has not truly been rooted out.

e. Epp has stated that the theories of modern textual criticism cannot produce "the best text." "... every textual critic knows that this similarity of text indicates, rather, that WE HAVE MADE LITTLE PROGRESS IN TEXTUAL THEORY SINCE WESTCOTT-HORT; THAT WE SIMPLY DO NOT KNOW HOW TO MAKE A DEFINITIVE DETERMINATION AS TO WHAT THE BEST TEXT IS; THAT WE DO NOT HAVE A CLEAR PICTURE OF THE TRANSMISSION AND ALTERNATION OF THE TEXT IN THE FIRST FEW CENTURIES; and, accordingly, that the Westcott-Hort kind of text has maintained its dominant position largely by default" (Eldon J. Epp, "The Twentieth Century Interlude in New Testament Textual Criticism," *Journal of Biblical Literature*, Vol. 43, 1974, pp. 390-391).

f. Epp claims that the very concept of an "original text" that can be restored has been "exploded." "As New Testament textual criticism moves into the twenty-first

century, it must shed whatever remains of its innocence, for nothing is simple anymore. Moderninity may have led many to assume that a straightforward goal of reaching a single original text of the New Testament--or even a text as close as possible to that original--was achievable. Now, however, REALITY AND MATURITY REQUIRE THAT TEXTUAL CRITICISM FACE UNSETTLING FACTS, CHIEF AMONG THEM THAT THE TERM 'ORIGINAL' HAS EXPLODED INTO A COMPLEX AND HIGHLY UNMANAGEABLE MULTIVALENT ENTITY. Whatever tidy boundaries textual criticism may have presumed in the past have now been shattered, and its parameters have moved markedly not only to the rear and toward the front, but also sideways, as fresh dimensions of originality emerge from behind the variant readings and from other manuscript phenomena" (E. Jay Epps, "The Multivalence of the Term 'Original Text' In New Testament Textual Criticism," *Harvard Theological Review*, 1999, Vol. 92, No. 3, pp. 245-281; this article is based on a paper presented at the New Testament Textual Criticism section of the Society of Biblical Literature's Annual Meeting, Orlando, Florida, November 1998).

GORDON DONALD FEE (1934-)

1. Fee is professor emeritus of New Testament at Regent College, Vancouver, British Columbia. He also taught at Wheaton College for five years and at Gordon-Conwell Theological Seminary for twelve. He has written and co-written many articles and books on textual criticism. He co-authored two books with Eldon Jay Epp -- *New Testament Textual Criticism: Its Significance for Exegesis: Essays in Honour of Bruce M. Metzger* (1981) and *Studies in the Theory and Method of New Testament Textual Criticism* (1993). Fee contributed to *Biblical Criticism: Historical, Literary and Textual* (1978) and *Scribes and Scripture: New Testament Essays in Honor of J. Harold Greenlee* (1992).

2. Though an ordained minister with the Assemblies of God, Fee does not emphasize Pentecostal doctrine and is radically ecumenical and unsound in his doctrine of Scripture.

a. The following is from *Wikipedia*: "Transformationalism, or Transformational Christianity, represents a fusion of evangelicalism, Pentecostalism, and ecumenicalism that started becoming prominent in the early 21st century. Unlike previous movements, it is typically embodied in regional meta-church organizations --alliances of churches from different denominational backgrounds--rather than particular churches, denominations, or parachurch organizations. Transformational Christianity interprets the gospel from a unified perspective of transforming individuals, relationships, and institutions. It thus tends to align intellectually with evangelicals, emotionally with charismatics, and socially with ecumenicals--though only up to a point. THE EMPHASIS IS LESS ON BEING THEOLOGICALLY OR POLITICALLY CORRECT than on being effective in transforming the world

around you (and yourself). It thus tends to reflect the kingdom theology of Gordon Fee's radical middle approach to Christianity, which characterizes the role of the church as manifesting God's kingdom on earth."

b. Fee succeeded F.F. Bruce as general editor of the *New International Commentary* series. Bruce denied the infallible inspiration of Scripture and held to a Barthian position. Bruce claimed that the book of Daniel was written after the fulfillment of the events described therein, that there were three authors of Isaiah, and that 1 and 2 Timothy were written by an unknown author. Bruce also denied the eternal fire of hell. For Fee to succeed Bruce in spite of his heretical views of Scripture is telling. "Can two walk together, except they be agreed?" (Amos 3:3).

c. Fee is on the review committee for the Today's New International Version, an "inclusive language" translation. For example, in Revelation 3:20, the TNIV changes "him" to "them" -- "I will come and eat with them, and they with me," which is not what the Lord Jesus Christ said. Fee is also active in Christians for Biblical Equality, a group that supports female ordination.

d. Fee rejects the "theological approach" to the Bible text-version issue, which means he does not believe we should ground our position on faith in divine preservation; and he haughtily looks down upon "the rhetoric of misinformed fundamentalism" (Fee, "The Majority Text and the Original Text of the New Testament," *Studies in the Theory and Method of New Testament Textual Criticism*, pp. 183, 194).

e. Fee claims that most textual changes made in the first few centuries were "not malicious in the sense of trying to alter the *meaning* of the text" (Fee, "The Majority Text and the Original Text of the New Testament," *Studies in the Theory and Method of New Testament Textual Criticism*, p. 195). This flies in the face of the warnings we see in the New Testament itself that heretics were already tampering with manuscripts and that they would increase in their attack upon the truth after the passing of the apostles (for example, see Acts 20:29-30; 2 Cor. 2:17; 11:1-4; 2 Thess. 2:2; 2 Pet. 2:1-2; 3:16). It also flies in the face of the abundant historical evidence that heretics DID make widespread attacks against the text. Nineteenth-century biblical scholar F.C. Scrivener warned, "It is no less true to fact than paradoxical in sound, that THE WORST CORRUPTIONS TO WHICH THE NEW TESTAMENT HAS EVER BEEN SUBJECTED, ORIGINATED WITHIN A HUNDRED YEARS AFTER IT WAS COMPOSED" (Scrivener, *A Plain Introduction to the Criticism of the New Testament*, II, 4th edition, 1894, p. 264).

f. Fee promotes the heretical form critical approach to the Gospels. In "Modern Textual Criticism and the Synoptic Problem" (*Studies in the Theory and Method of New Testament Textual Criticism*), he says, "The problem here is especially complex, for we are dealing both with authors who used the text of one (or two) of the others in

varying degrees of exactness ... For the most part, however, THE WRITERS [OF THE GOSPELS] TEND TO REWRITE IN VARYING DEGREES OF EXACTNESS" (pp. 174, 175). This is a plain denial of the infallible inspiration of Holy Scripture.

g. Fee claims that the statement in 1 Corinthians 14:35-36, which restricts the woman's ministry, was added at a later time and was not part of the original letter (B. Ehrman, "The Use and Significance of Patristic Evidence for NT Textual Criticism," *New Testament Textual Criticism, Exegesis and Church History*, edited by B. Aland and F. Delobel, 1994, p. 133).

BREVARD S. CHILDS (1923-)

1. Childs, who taught at Yale University from 1958-2000 (he held the chair of Sterling Professor of Divinity beginning in 1992), is the author of *Biblical Theology in Crisis* (1970), *The New Testament as Canon* (1984), *Old Testament Theology in a Canonical Context* (1985), *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible* (Minneapolis, Fortress Press, 1993), and other books and articles on biblical criticism.

2. Childs does not accept the Bible as the infallible, divinely-inspired Word of God.

a. He studied under Karl Barth in Germany and is neo-orthodox in theology. Fuller Seminary professor Charles Scalise admits that Childs follows Karl Barth and admires how "the 'postcritical' hermeneutics of Karl Barth assists Childs in charting his way across 'the desert of criticism'" (*From Scripture to Theology: A Canonical Journey into Hermeneutics*, InterVarsity Press, 1996, p. 44). It is true that modern biblical criticism is a desert, but neo-orthodoxy is just as much a desert in its own right, seeking as it does to hold the Bible as authoritative in some vague sense while at the same time denying its inerrant inspiration and historicity.

b. I have two of Childs' books in my library, *Old Testament Theology in a Canonical Context* and *The New Testament as Canon*. He believes the Pentateuch was not written by Moses through divine revelation but was formed over a period of many centuries; Adam and Eve were not a literal man and woman in a literal garden; the serpent in Genesis 3 was not Satan; the account of miracles such as the universal flood of Noah's day and the plagues upon Egypt are exaggerated and mythical; much of Old Testament history is undependable; Bible prophecy is not supernatural and literal but is "mythopoetic"; the Gospels were gradually formed by unknown authors from various oral and written accounts; Paul did not write the Pastoral Epistles and Peter did not write 2 Peter, etc. Not only is Childs not a Bible believer, he denounces those who look upon the Bible as the supernatural Word of God, and he despises their "dogmatism" (*Old Testament Theology*, pp. 9,10). Consider some

of Childs' statements about the Bible:

(1) "A pre-critical method which could feel free simply to translate every statement of the Bible into a principle of right doctrine is no longer possible" (Childs, *Old Testament Theology*, p. 13).

(2) "There is little basis in the Bible for considering it to be a blanket concept for man's source of the knowledge of God. … to use the term revelation as a major concept is to run the danger of returning to a pre-critical understanding of the Bible. The term has its origin in a dogmatic stance which conceived of the Bible as a collection of timeless propositional truths about God, whereas historical critics now see the full time-conditioned quality of the Bible as it has been filtered through a long development and reflects both truth and error" (*Old Testament Theology*, p. 21).

(3) "The book of Daniel depicts the threat under which Israel lies in bizarre, mythopoetic imagery which reaches into the sheer demonic" (*Old Testament Theology*, p. 231).

(4) "To suggest that a new approach to the discipline of New Testament Introduction is needed is not to propose a return to a traditional, pre-Enlightenment understanding of the Bible. Such an endeavour is not only wrong in concept, but impossible in practice. Moreover, there is a wide consensus to which I belong that the last serious, profoundly learned attempt of T. Zahn to offer an historical defence of the traditional positions respecting authorship, dating, and compositional history of the New Testament books was largely unsuccessful" (*The New Testament as Canon*, p. 35).

(5) "At least in terms of the development of the Gospels, it can be seriously questioned whether there ever was just one original autograph, but rather a variety of traditions, written and oral, which competed for recognition in the ensuing period" (*The New Testament as Canon*, p. 525).

(6) "In sum, the book [of Revelation] offers neither a blueprint of future history nor a timeless symbol system" (*The New Testament as Canon*, p. 503).

c. At a symposium on "Abraham and Archaeology" at Concordia Seminary, Feb. 25-27, 1972, Childs said: "The present shape of the Pentateuch emerged only after a long history. ... It seems to be clear that the Pentateuch cannot be regarded as a simple historical account of an early period of history written by Moses, for it is a much more complex entity."

d. Childs falsely claims that "there is no avenue open to the Jesus Christ who is

worshipped by the Christian church apart from the testimony of his fully human apostles" (p. 12). This is a plain denial of the Holy Spirit's role in inspiration. The New Testament is not the record of the apostles' fallible efforts to describe Jesus Christ; it is the infallible revelation of the Holy Spirit.

ARNAUD LAMOUILLE (1938-)

1. Lamouille is a French Dominican Roman Catholic textual critic.

2. In addition to his Roman Catholic heresies, he holds modernistic views of the Bible.

a. Lamouille co-authored with M-E. Boismard an edition of the book of Acts called *Le Texte Occidental*. They theorize that the author of Acts produced two editions, first the so-called paraphrasistic Western text, which he later shortened. This shortened edition was later used to produce the Alexandrian text. See J. Petzer, "The History of the New Testament Text," *New Testament Textual Criticism, Exegesis and Church History*, edited by B. Aland and J. Delobel, 1994, p. 20). Thus, according to these influential textual critics the book of Acts is anything but the divinely-inspired, preserved Word of God.

b. Lamouille also co-authored with Boismard "L'evangile de Jean: Synopse de quatre evangiles en francais" (Paris: Cerf, 1977). In this work they argue that the Gospel of John was written in many stages by different people, beginning with a primitive gospel narrative they call "John I" by an unknown author in about 50 A.D., which went through two revisions by unknown people (John IIA and John IIB), finally ending with yet a fourth editing by a John III, who at that point borrowed from the other three Gospels (Matthew, Mark, and Luke). See James Dvorak, "Relationship between John and the synoptic gospels," *The Journal of the Evangelical Theological Society*, June 1998, http://www.24hourscholar.com/p/articles/mi_qa3817/is_199806/ai_n8786024?pi=scl.

CHRISTIAN-BERNARD AMPHOUX (1943-)

1. Amphoux is a French textual critic who works at the Centre National de la Recherche Scientifique in Paris. He published a French edition of Leon Vaganay's (1934) *An Introduction to New Testament Textual Criticism* in 1986. This appeared in English in 1991 (translated by J. Heimerdinger).

2. Amphoux considers the strange Codex D or Codex Bezae as "the best available representative of the original text." In fact, on its very face Codex D is one of the strangest and worst New Testament manuscripts extant.

a. Codex D contains both Latin and Greek texts and it appears that the Greek was back translated from Latin. “No known manuscript contains so many bold and extensive interpolations (six hundred, it is said, in the Acts alone) ... Mr. Harris from curious internal evidence, such as THE EXISTENCE IN THE TEXT OF A VITIATED RENDERING OF A VERSE OF HOMER which bears signs of having been retranslated from a Latin translation, infers that the Greek has been made up from the Latin” (Frederick Scrivener, *A Plain Introduction to the Criticism of the New Testament*, vol. 1, p. 130). Thus the scribe who copied Codex D was so ignorant that he did not know the difference between a verse from the pagan writer Homer and the Holy Scriptures! John Burgon observed that D resembles a Targum (a loose paraphrase or commentary) more than a transcription.

b. Burgon stated that Codex D omits, substitutes, adds, and transposes some 562 words in only three chapters of Luke, and that 250 of the words that are omitted ARE UNIQUE TO THIS MANUSCRIPT (Burgon and Miller, *The Traditional Text*, p. 176).

c. Burgon concluded that a carelessly executed manuscript like this bears its own testimony of a lack of authenticity and cannot possibly be trusted to witness to the truth. Edward Miller also speaks of “the extreme licentiousness in the scribe or scribes responsible for Codex D, being the product of ignorance and carelessness combined with such looseness of principle...” (*The Causes of Corruption*, 1896, p. 104).

3. Amphoux promotes the unbelieving, modernistic view that “early Christianity might have functioned as something of a mystery religion” and that “the New Testament documents might originally not have contained narrative and wisdom literature, as they are generally believed to do, but that they ought in fact rather to be approached as oral literature with a didactic literary genre meant for initiated Christians” (J. Petzer, “The History of the New Testament Text,” *New Testament Textual Criticism, Exegesis and Church History*, edited by B. Aland and J. Delobel, 1994, p. 24). This is a naturalistic, rationalistic approach to the New Testament which denies its supernatural inspiration.

JACOBUS HENDRIK PETZER

1. Petzer is Senior Lecturer in New Testament at the University of South Africa in Pretoria. He contributed to *A South African Perspective on the New Testament: Essays by South African New Testament Scholars*, which was presented to Bruce Manning Metzger during his visit to South Africa in 1985 (Brill, 1986), and he co-authored with P.J. Hartin *Text and Interpretation: New Approaches in the Criticism of the New Testament* (Brill, 1991).

2. Petzer’s blatant rejection of biblical inspiration and preservation is evident in the following statement: “What is certain, is that we are not reconstructing the ‘autographs’, for New

Testament scholarship is slowly but certainly coming to realize that 'autograph' is a much more complex concept than generally anticipated. There is therefore a growing awareness that there probably is a great gap between the 'autographs' and the New Testament text we know from the manuscript tradition" (Petzer, "The History of the New Testament Text," *New Testament Textual Criticism, Exegesis and Church History*, edited by B. Aland and J. Delobel, 1994, p. 36). Petzer agrees with Maganay and Amphoux that many of the New Testament books were first oral traditions that were later modified by various unknown professing Christians and were not written under divine inspiration by the traditional authors who were either apostles or associated with the apostles. See Petzer, "The History of the New Testament Text," *New Testament Textual Criticism, Exegesis and Church History*, edited by B. Aland and J. Delobel, 1994, p. 36, f 93).

WILLIAM L. PETERSEN (1950-)

1. Petersen teaches at Pennsylvania State University and is a Fellow of the Netherlands Institute for Advanced Studies. He is the editor of *Gospel Traditions in the Second Century: Origins, Recensions, Text, and Transmission, Christianity and Judaism in Antiquity* (Notre Dame, Indiana: University of Notre Dame Press, 1990) and the author of *Tatian's Diatessaron: Its Creation, Dissemination, Significance, and History in Scholarship* (Brill, 1994).

2. Petersen approaches the biblical text in a modernistic fashion which denies its divine inspiration and preservation.

a. He claims that the very concept of an original apostolic text is a difficult matter which cannot be settled with certainty. "First and foremost among the problems is the difficulty of defining 'original.' The Gospel of Mark illustrates the point. Is the 'original' Mark the 'Mark' found in our fourth-century and later manuscripts? Or is it the 'Mark' recovered from the so-called 'minor agreements' between Matthew and Luke? And which -- if any -- of the four extant endings of 'Mark' is 'original'? And how does the 'Secret Gospel of Mark' -- apparently known to and cited by Clement of Alexandria -- relate to the 'original' Mark? It is clear that, without even having to consider individual variants, DETERMINING WHICH 'MARK' IS 'ORIGINAL' IS A DIFFICULT -- AND PERHAPS EVEN IMPOSSIBLE -- TASK" (Petersen, "What Text Can New Testament Textual Criticism Ultimately Reach?" *New Testament Textual Criticism, Exegesis and Church History*, edited by B. Aland and F. Delobel, 1994, pp. 136, 137).

b. Petersen says the oldest extant text should be adopted even though "its theology agrees with the more ancient -- ALBEIT PERHAPS HETERODOX -- theology" (Ibid., p. 150).

c. Petersen claims that unknown Gentile Christians edited the original writings of the New Testament after the apostles. He thinks it is possible that the corrupt *Diatessaron*, a manipulated harmony of the Gospels that was produced by the

heretic Titian, might contain the original text in places where it differs from the existing New Testament manuscripts. See Petersen, "Titian's Diatessaron," in Helmut Koester, *Ancient Christian Gospels: Their History and Development* (Philadelphia: Trinity Press International, 1990), p. 424.

ANDREW E. HILL (1952-)

1. Hill, professor of Old Testament studies at Wheaton College, worked on the New Living Translation. He began teaching at Wheaton in 1984. He is affiliated with the Institute for Worship Studies and has published, among other things, *A Survey of the Old Testament* (with John Walton, 1991) and commentaries on 1-2 Chronicles and Malachi.

2. Hill denies the inerrant inspiration of Scripture, believing there are errors in the Scripture. Wheaton College has long been a bastion of this heresy. In 1995 Dr. Carl Henry warned about theology conference that was sponsored that year jointly with Inter-Varsity at Wheaton College: "NOT A SINGLE REPRESENTATIVE OF HISTORIC EVANGELICAL ORTHODOXY COMMITTED TO THE UNBROKEN AUTHORITY OF THE BIBLE WAS FEATURED..." (*Calvary Contender*, July 1, 1995).

a. Hill's translation and commentary on Malachi is a part of the liberal *Anchor Bible*.

b. His commentary on 1 & 2 Chronicles is part of the *NIV Application Commentary* and is liberal. It is advertised as "An analysis of Chronicles using historical awareness, literary appreciation, and a biblical-perspective. Now that the medium of 'story' has been recovered by our postmodern culture, the books of Chronicles should find a renewed place in the Christian church, since they tell the story of the Davidic kingship in ancient Israel." This means that the commentary does not approach the historicity of Chronicles as inerrant.

WYCLIFFE BIBLE TRANSLATORS (1942)

1. Wycliffe's history

a. A linguistics training school called "Camp Wycliffe" was founded in 1934 by missionaries William Cameron Townsend and L.L. Legters. It was named after John Wycliffe, the father of the English Bible, and the goal was to provide Bibles in every language of the earth. This project became the Summer Institute of Linguistics (now known as SIL International). Townsend had created an alphabet for and translated the N.T. into Cakchiquel in Guatemala and he wanted to train missionaries to repeat this process in other minority languages. This small training school grew into the Summer Institute for Linguistics (now called SIL International). It is the linguistics arm of Wycliffe Bible Translators. It describes

itself as "a non-profit, faith-based, scientific organization with the main purpose to study, develop and document lesser-known languages for the purpose of expanding linguistic knowledge, promoting world literacy and aiding minority language development."

b. Wycliffe Bible Translators was founded in 1942. It focused on the actual translation work while the Summer Institute of Linguistics focused on linguistics and training. Later JAARS was established to focus on the technical, logistical, and transportation side of the work.

c. In 1948, the Jungle Aviation and Radio Service (JAARS) was established to provide support to the translation work through aviation, telecommunications, computers, construction, and shipping.

d. Today there are 5,000 people involved with Wycliffe, SIL, and JAARS. By 2004 Wycliffe had produced 611 Bibles or portions thereof and more than 1,000 translation projects were ongoing.

2. Wycliffe's radical and unscriptural ecumenism

a. Wycliffe's doctrinal statement is very weak, composed of the following five simple statements: "The divine inspiration and consequent authority of the whole canonical Scripture; the doctrine of the trinity; the fall of man, his consequent moral depravity and his need for regeneration; the atonement through the substitutionary death of Christ; the doctrine of justification by faith; the resurrection of the body, both of the just and the unjust; the eternal life of the saved and the eternal punishment of the lost." This type of doctrinal statement is designed to allow the broadest possible unity by not defining even the most cardinal doctrines with any specificity. Consider, for example, the statement on inspiration. Theological modernists and Roman Catholics would agree that the Bible is divinely inspired and authoritative, as they define "inspired" and "authoritative" in their own perverted way; and since the canon is not specified, there is plenty of room for Rome's expanded one. Consider another example, "the doctrine of justification by faith." Again, this is so vague that even a Roman Catholic could sign on. The Roman Catholic Church teaches that salvation is by faith and even by grace, but not by grace through faith ALONE.

b. Founder Cameron Townsend established Wycliffe on a doctrinally compromised, ecumenical foundation. In light of Wycliffe Bible Translators' commendable goal and the sacrifice made by its missionaries to bring the Word of God to those who sit in darkness, it is sad to have to document the great doctrinal compromise of this organization. Yet we are commanded to "prove all things" (1 Thess. 5), to compare all teaching with the Scriptures (Acts 17:11), and to beware of every wind of false

doctrine (Eph. 4:14), so we cannot ignore this matter. Unlike its namesake, John Wycliffe, who stood boldly against Roman Catholic heresies and was subsequently persecuted by Catholic authorities, Wycliffe Bible Translators has been ecumenical and pro-Roman Catholic from its inception. The Lord Jesus commanded that we beware of false prophets and the apostles warned us to mark and avoid those who preach false doctrine (Rom. 16:17) and those who hold false gospels, false christs, and false spirits (2 Cor. 11). Instead of obeying these solemn commands, Wycliffe Bible Translators has yoked together with heretics and apostates. Following are a few examples:

(1) In the November 1971 issue of *Eternity* magazine, Townsend was quoted as saying, "I believe in working with anyone who will help get the Bible to the Indians. ... one of the heroes whom I admire the most is the celebrated Father Bartolome de las Casas. This worthy Dominican, as all well remember, made use of the Sacred History in the Indian languages of Guatemala in order to draw the Indians to the faith and to peace. We too, so insignificant in comparison with that great hero of the cross, can indeed follow his example as regards the use of linguistics." Note that one of Townsend's heroes was a Catholic priest. He called this priest a "worthy Dominican" and a "great hero of the cross." Supposedly it does not matter that this priest led many Indians to eternal hell through his cursed sacramental gospel (Gal. 1:6-8) and his false sacramental wafer christ (2 Cor. 11:4).

(2) Townsend said, "Since we are non-sectarian and non-ecclesiastical, we get help from Catholics, Protestants, Jews, Moslems, Buddhists and even atheists" (James Hefley, *Uncle Cam*, 1974, p. 204).

(3) Townsend said: "We are happy to be of service to these heroic missionaries of the jungle--one of our airplanes spent three days carrying various persons to the dedication of the new church of the Dominican Mission El Rosario [of the Rosary]. Among the distinguished passengers were two Catholic priests and a bishop. No charge was made for the transportation of these missionaries. It is an honor to serve them" (*The Peruvian Times*, Aug. 22, 1958).

(4) Townsend helped establish LOGOS Translators, a Roman Catholic association. Consider the following testimony: "W. Cameron Townsend, Founder of Wycliffe Bible Translators, had a vision. He saw many translation organizations sending Bible translation teams all over the world. He encouraged [Roman Catholics] Paul and Ginny Witte to organize LOGOS translators. After linguistics study and orientation, Paul and Ginny, with their children, began work among the Andoke Indians in Colombia. In 1977, they transferred to Venezuela at the invitation of Archbishop Mata Cova of Ciudad Bolivar. ... Thus, in November 1982, a group of Christians, representing several

denominations, gathered to seek God's guidance concerning LOGOS translators" (Undated LOGOS Translators brochure, distributed at the North American Congress on the Holy Spirit & World Evangelization, July 22-26, 1987, New Orleans, Louisiana).

(5) Another example of Townsend's extreme ecumenism is found in the following testimony of the late David du Plessis, the charismatic leader who was instrumental in bringing Pentecostals together with Rome: "Cam Townsend (founder of Wycliffe) came to me and indicated that he was going to send me to the [Roman Catholic] Vatican II Council in 1962 as Wycliffe's representative. When I arrived in Rome, a particular cardinal called and said he was going to pick me up at my hotel. ... The cardinal arrived at my hotel, and when he came in the room, we both hugged one another and cried. I believe that God is going to unify the church. When you study the history of the church, you will notice that when Christianity became less and less ecumenical and more and more national, she also became less and less charismatic and more formal and divided by theological dissensions. The unity that God will bring about will be both charismatic and ecumenical" ("David du Plessis Speaks On," *Paraclete Journal*, Fellowship Christian Church, Cincinnati, Ohio, Oct. 1986, pp. 11, 14). The fact that it was Wycliffe's founder who sent du Plessis to Rome to attend the unscriptural Vatican II Council illustrates the extreme ecumenical philosophy of the organization.

c. Charles Turner, Executive Director of the Baptist Bible Translators Institute, was formerly with New Tribes Mission. In his 1975 report entitled *The Biblical Doctrine of Separation Applied to New Evangelicals: Wycliffe Bible Translators*, Turner exposes the ecumenical practices he witnessed while on the mission field:

(1) "In 1957 when I first took some linguistic training at the Summer Institute of Linguistics (a branch of Wycliffe), I noticed two Roman Catholic priests were also taking the course. At the time I paid little attention because I was told the Summer Institute of Linguistics was under the auspices of the University of Oklahoma and it was open to anyone who wanted to take this training. This sounded reasonable enough to me then, but now I can no longer agree with this reasoning. Many of the teachers of the linguistic courses were people who were being supported financially by fundamental churches. These churches were in effect supporting the Roman Catholic Church because the missionaries they supported were giving their time and energy to train Roman Catholic priests who would use this training to further the cause of Roman Catholicism. The thing that is so wrong about this is the fact that these fundamental churches were not aware that they were supporting missionaries who were training Roman Catholic priests to be better linguists so that they could carry out more effectively the aims of the Roman Catholic Church. I find this quite ironic because one of the

priests trained that summer of 1957 later worked in the same Sinasina tribe in which I worked for eighteen years. He helped to establish the Roman Catholic Church's hold over the Sinasina people--thousands of whom will doubtless spend eternity in Hell because of the false hope they put in their baptism into the Roman Catholic Church. Wycliffe Bible Translators must assume some responsibility for this, because they helped train this priest. He was consequently able to do a better job of causing people to believe another gospel which is not the Gospel. Evidently Paul's concern about a false gospel is of little concern to Wycliffe. Galatians 1:8, 'But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'"

(2) "Again in the *Peruvian Times* on August 22, 1958, there is a picture of a Wycliffe plane with its pilots and seven Catholic priests and missionaries. The picture caption reads: 'Photographs of the goodwill plane *Moises Saeny* with the Dominican Padres and Catholic educational missionaries who were transported to Puerto Esperanyo on the Purus River by a crew of the Summer Institute of Linguistics.' Anyone would fly emergency medical flights for sick priests or nuns. But there is no excuse for a continuing effort on Wycliffe's part to support the perversion of the gospel by providing flight service to Catholic missionaries. The Director of Wycliffe's flight services told the board of my home church that Wycliffe only spent 25% of its time flying for Catholic missionaries in South America. This is an admission that reveals the extent to which Wycliffe has gone to serve the perversion of the gospel of the grace of Christ by Catholicism. Not only must Wycliffe bear some responsibility in the loss of much of God's work to Catholicism, all those who support Wycliffe must also bear some responsibility in the leading of people into a false hope of salvation by good works. 2 John 11 says, 'For he that biddeth him [a false teacher] God speed is partaker of his evil deeds.' Not only has Wycliffe bid these false teachers God speed, but it has indeed sped them along on their journeys to pervert the gospel. Similarly those who have supported Wycliffe in this work are also partakers of the false teachers' evil deeds."

(3) "So successful has Mr. Townsend been in the mission which he founded and directed that a Wycliffe associate, James C. Hefley, has written a book called *A Prejudiced Protestant Takes A New Look at the Catholic Church* (Revell, 1971). Hefley goes into great detail to show Mr. Townsend's friendship and cooperation with Roman Catholics, particularly on pages 61-63. Chapter 7 relates what an inspiration Mr. Townsend was to Hefley in losing his prejudice and gaining an open acceptance of Roman Catholics. Chapter 11 tells how the Summer Institute of Linguistics has trained so many Roman Catholic priests. Page 118 tells of Wycliffe's policy not to proselyte from the Catholic church."

(4) “The Roman Catholic magazine *Our Sunday Visitor* for July 5, 1965, shows a picture of a priest standing beside a plane in Bolivia. The caption reads: ‘At one time it took Father William M. Allen, Maryknoll Missioner, forty hours to reach [the] persons greeting him in this Bolivian jungle outpost. Now, thanks to an airplane which he rents from the Wycliffe Bible Translators, he can fly over the jungle and reach his parishioners in only forty minutes.’”

(5) “Again in the *Highland News* published in Goroka, Papua New Guinea, 1975, this article occurs: ‘A dedication of the Gahuku New Testament will be held in Goroka on Sunday, March 19, at 2 p.m. ... The new book, called *Monog Gotola Gososhag* (*The New Fountain-head of Religious-truth*) was published by the Bible Society in Papua New Guinea and printed in Hong Kong. ... Participating in the dedication will be Mr. F.B. Borok, the Acting District Commissioner, Mr. Atau Waukave the Council President, and speakers and musical groups from the Lutheran, Seventh Day Adventists, and Catholic churches. ... The translation of the New Testament into Gahuku was done by Dr. Ellis Deibler of the Summer Institute of Linguistics with the help of several local men. Dr. Deibler has been working in the village of Wanima just north of town since 1959.’”

(6) “During November 1967, it was announced to S.I.L. members [in New Guinea] by a director that invitations had been sent to several Roman Catholic bishops to attend a literacy conference during April 1968. Apparently, to train Roman Catholic priests in a science that will help them to delude and destroy souls more effectively means nothing to S.I.L. Some members were disturbed over the news and a few of us got together a protest. We wrote a paper at the invitation of a director to explain our case and provide an alternative policy. We did this, and the paper, along with many words explaining and debating our case over the course of three months, was rejected. The result of the rejection was the resignation of several families” (Charles Turner, *The Biblical Doctrine of Separation Applied to New Evangelicals: Wycliffe Bible Translators*, 1975).

d. Other examples of Wycliffe’s ecumenism:

(1) “The Catholic Bible Association and the Lutheran Bible Translation Society sponsored the Wycliffe mission’s celebration of their annual Bible Translation Day in Washington, D.C.” (James Hefley, “How I Lost My Protestant Prejudice,” *Eternity*, Nov. 1971, p. 16).

(2) “Ecumenical Scripture translation projects sponsored by the Australian Bible Society have included Old Testament portions in the Kitja language, and Bible stories in Murrinh-Patha. The latter were published in 1982, the work of an interconfessional team including Roman Catholic translators. Scripture selections in Tiwi were published in 1985 by Wycliffe Bible Translators in

collaboration with Roman Catholics. It is not irrelevant to mention here that the Australian Bible Society received an official visit from a prominent Roman Catholic bishop during 1985: 'The Most Reverend George Phimphisan, the Catholic Bishop of Udon Thani, Thailand, and member of the UBS [United Bible Societies] executive committee, addressed the society's Australian Council on the subject "The Roman Catholic Church and the Bible Society Movement--Developing Relationships"'" (*UBS Report* 1985.101; reprinted in *The Australian Beacon*, July 1987, p. 4).

(3) Allan Shannon, a coordinator for the Summer Institute of Linguistics of the Wycliffe Bible Translators, is a "prime mover" in the Catholic-Charismatic movement in Peru (*Christianity Today*, March 5, 1982).

(4) "'[Wycliffe] translators come from many denominations and church groups. But out here labels don't mean a lot,' says Nancy Burmeister who works with her husband, Jonathan, in Ivory Coast. 'Lutheran or Pentecostal or Evangelical aren't as important as Christians. We have the same goals. And though we disagree doctrinally on some things, we agree on the basics and we learn to put the rest aside. The task of evangelizing is too important to allow differences to interfere'" (Pamela Honan Peterson, *A.D. 2000 Together*, May-June 1988, p. 14). This is a popular opinion today but it is directly contrary to what the Lord's apostles taught about the importance of doctrine. For example, Timothy was instructed not to allow *ANY* other doctrine (1 Tim. 1:3) and to keep the apostolic doctrine "without spot" (1 Tim. 6:14).

(5) "A consultant for Wycliffe Bible Translators, he [Jamie Buckingham] is also president of the National Leadership Conference and a recognized television personality" (*New Orleans '87 General Congress Handbook*, p. 17). It would be hard to find a man more ecumenically-minded than the late Jamie Buckingham of *Charisma* magazine, a key mouthpiece for the charismatic Catholic ecumenical movement. It is appalling that Wycliffe would retain Buckingham's services as a consultant, but it is indicative of this organization's ecumenical spirit. Buckingham called for bridge-building ecumenical relations with Jews and Catholics.

(6) "Even Wycliffe Bible Translators UK have joined the Romeward move. Not to be outdone by others in showing its true ecumenical colours, it has also proudly declared its association with the Roman Catholic Church in an article entitled, 'Wycliffe BT project in Cote d'Ivoire with Roman Catholic collaboration'. The article has as its sub-title, 'The work is our own now'. In reading the text of this article we read that 'In 1984 the local Protestant church invited SIL [Summer Institute of Linguistics, an organisation associated with Wycliffe Bible Translators] to help them' with the translation of the Holy Scriptures into the

Adioukorou language. Now, after many years of little progress, the report continues, 'For the first time since the inception of Christianity in the area, various churches were sitting down together' and, later in the article, the ominous statement is made, 'The work is ours now,' said Marcel Mel Djipro, catechist of the Catholic Church of Cote d'Ivoire. 'It's up to us to finish the work'.) How sad that following a request from a Protestant church for assistance in completing the translation of their Bible, the work is now in the hands of those who are more than happy to work with Rome in the completion of the task!" (*Quarterly Record*, Trinitarian Bible Society, January-March 2003, p. 8).

e. Another evidence of Wycliffe's ecumenism is its close relationship with the United Bible Societies (UBS). The UBS is very liberal in theology and radically ecumenical. It is the practice of the UBS throughout the world to work closely with Rome. In 1984, of the 590 translation projects of the United Bible Societies, as many as 390 were of the interconfessional type, meaning that they had Roman Catholic participation (*Word-Event*, No. 56, 1984). A Catholic Cardinal, Francis Arinze, is a vice-president of the UBS, and a Catholic bishop, Alberto Ablondi, is a member of the General Committee. Catholic Cardinal Carlo Martini was on the editorial committee for the UBS Greek New Testament from 1967 (beginning with the second edition) until his retirement in 2002. Further, a great many of the UBS leaders are theological modernists. Robert Bratcher, translations consultant for the UBS, denies the deity and virgin birth of Jesus Christ and does not believe that the blood of Christ was necessary for the atonement of man's sin. A great many UBS leaders are in the same apostate condition as Bratcher.

In this light, the fact that Wycliffe Bible Translators works in close association with the United Bible Societies becomes significant. It is in open defiance of God's commands to separate from heresy and apostasy (e.g., Rom. 16:17; 2 Cor. 6:11-18; 2 Tim. 3:5; 2 John 8-11). Consider some examples of Wycliffe's close association with the UBS:

(1) "The United Bible Societies has also been approached by the Summer Institute of Linguistics (SIL) [a branch of Wycliffe Bible Translators] to help with Scripture translation in Yupik, a language spoken by more than 17,000 people in Alaska. ... In Montana, two members of SIL are working on the first draft of materials in Crow, along with mother-tongue speakers of that language. This is an interdenominational project. When the translation is complete, SIL will seek the American Bible Society's permission to print diglot versions with the Today's English Version" (*American Bible Society Record*, February 1986, p. 9).

(2) "Serious attempts are made to make all the translations [done by the United Bible Societies in Kenya] interconfessional and the Catholic church has continued to show much concern to get fully involved in both ongoing and new

projects. An increasing feature of translation activities is the work of the Wycliffe Bible Translators who have shown a considerable desire to cooperate" (United Bible Society report quoted in *Australian Beacon*, Aug. 1987, p. 7).

(3) "Such was the worldwide need for Wycliffe's services that it now operates all over the globe, and works closely with the United Bible Societies" (*Word in Action*, British and Foreign Bible Society, No. 53. 1987, p. 3).

f. Not only does Wycliffe Bible Translators yoke together with heretics in the Christian world but also with unbelievers in the secular field. The Summer Institute of Linguistics "holds formal consultative status with UNESCO and United Nations," and two more anti-christ organizations could not be found on the face of the earth. This is direct disobedience to 2 Cor. 6:14-18.

3. Wycliffe and the Charismatic movement

a. We have already noted that charismatic Jamie Buckingham of *Charisma* magazine was a consultant for Wycliffe. This is just the tip of the iceberg.

b. Note the following report in the *Logos Journal*: "Although evangelical in theology ... An amazing number of charismatics have joined the organization [Wycliffe Bible Translators] in recent years, spurred on by the new move of the Holy Spirit. In fact, in recent months there is a move underway which could possibly lead to a joining of ranks among Wycliffe folks and many of the charismatics across the world. Constant reports are coming back that many of the missionaries, and the Indians with whom they work, have received the Baptism of the Holy Spirit at various mission stations" (*Logos Journal*, May-June, 1973).

c. The November 1970 issue of *Voice*, the monthly publication of the Full Gospel Business Men's Fellowship International, featured Wycliffe Bible Translators. A series of photographs depicted Wycliffe personnel involved in various charismatic phenomena.

d. Wycliffe's affiliation with the most radical aspect of the charismatic movement is further evidenced in their involvement with the massive North American Congress on the Holy Spirit and World Evangelization, in New Orleans, July 1987, and again in Indianapolis, August 1990. The New Orleans meeting was the largest ecumenical charismatic conference of the last 25 years. Approximately 40 different denominations and groups were represented at this ecumenical hodge-podge, but the largest "denomination" represented at both New Orleans '87 and Indianapolis '90 was the Roman Catholic Church! Some 50% of the participants were Roman Catholic. There was a Roman Catholic mass each morning, and the Pentecostal chairman of the

Congress, Vinson Synan, urged all of the participants to attend the mass and "receive a great blessing." The final speaker for each conference was Roman Catholic priest Tom Forrest, whose headquarters is in Rome and who worked closely with Pope John Paul II. Forrest said he is thankful to God for purgatory, because he understands that purgatory is the only way he could ever get into Heaven. Any man that believes in purgatory does not believe scripturally in the blood of Jesus Christ. Wycliffe had display booths at both of these conventions. It should be noted that Wycliffe, as an exhibitor, was required to agree to the statement of ecumenical unity produced by this Congress. This statement maintained that those participating would sympathize with the theological position of all others involved and would not cause disunity. By its official presence Wycliffe agreed to this unscriptural policy. Joann Shetler, Wycliffe translator working in the Philippines, flew to the States to speak at the New Orleans Congress. During her speech at New Orleans '87, Shetler, speaking to approximately 20,000 Roman Catholics, as well as to the tens of thousands belonging to dozens of other denominations, challenged this mixed multitude to join Wycliffe and give light to a dark world. What a confused light!

4. Wycliffe and Dynamic Equivalency

a. Wycliffe Bible Translators has had a central role in the promotion of the dynamic equivalency method of Bible translation. Wycliffe's commitment to dynamic equivalency is affirmed by its publications, by its training materials, and by statements from its leaders.

(1) Eugene Nida, the father of dynamic equivalency, began his ministry as a translator with Wycliffe.

(2) Kenneth L. Pike (1912-2000), another influential voice for dynamic equivalency, was associated with Wycliffe throughout his career. He joined Wycliffe at its inception and completed its first translation, the San Miguel New Testament. He was the first president of the Summer Institute of Linguistics and held that position for 37 years, until 1979.

(3) In 1974, Wycliffe translators John Beekman and John Callow published *Translating the Word of God*, which is a popular textbook on dynamic equivalency.

b. Examples of Dynamic Equivalency in Wycliffe translations.

The following examples are from *Translating the Word of God* by John Beekman and John Callow. They illustrate how that this method of "translation" allows the translator to make brazen changes to God's Word.

Matt. 8:20—"foxes" was translated "coyotes" in the Mazahua language of Mexico.

Mark 4:21—"on a candlestick" was translated "on a grain bin" in the Korku language of India.

Matt. 20:22—"the cup" was translated "pain" in the Copainala Zoque of Mexico.

Matt. 10:34—"a sword" was translated "there will be dissension among the people" in the Mazahua language of Mexico.

Luke 1:41--"the babe leaped in her womb" was changed to "the baby played" in the Zapotec translation of Mexico.

The following examples were given to us by Ross Hodsdon of Bibles International, formerly with Wycliffe:

In a translation for Eskimos in Alaska, "lamb" was replaced with "seal pup."

In a translation in the Makusi language of Brazil, "son of man" was replaced with "older brother."

In another Wycliffe translation "fig tree" was replaced with "banana tree."

c. For an analysis of Dynamic Equivalency see *Faith vs. the Modern Bible Versions*, Part VIII, "We Hold to the King James Bible Because We Reject Dynamic Equivalency." See also "Dynamic Equivalency: Death Knell of Pure Scripture" at the Way of Life web site (in the Bible Version section of the Apostasy database).

UNITED BIBLE SOCIETIES (1946)

1. Introductory facts:

a. The United Bible Societies was formed in 1946 and now coordinates the work of most of the world's Bible societies.

b. As of 2004, there were 142 member societies participating in the United Bible Societies.

d. In 2003 the member societies of the UBS distributed more than 430 million Bibles, New Testaments, and Scripture portions, including 21.4 million Bibles and 14.4 million New Testaments. Nearly 80 percent of the world's Bibles are distributed through the UBS. As of 2001, the United Bible Societies were involved in

translation work in 672 different languages.

d. The annual budget of the UBS is almost $40 million, almost half of which is underwritten by the American Bible Society.

2. Consider the strange history of the first Bible Society. The first Bible Society was formed in 1804 in England and named the British & Foreign Bible Society (BFBS). It was established on March 7, 1804, at London Tavern (*The History of Christianity*, Lion Publishing, 1977, p. 558). The BFBS, which was a founding member of the UBS in 1946, was deeply leavened with heresy from the beginning. Consider a few well-documented facts regarding this group's early history:

a. The British & Foreign Bible Society cooperated with Roman Catholic priests from its earliest days. "Roman Catholics also enjoyed the support of the BFBS. Soon after its founding, the BFBS sent funds to Bishop Michael Wittmann [Roman Catholic] of Regensburg. When the Bavarian priest, Johannes Gossner, prepared a German translation of the New Testament, he too was supported by the BFBS. The main Catholic agent of the BFBS was, however, Leander van Ess, a priest and professor of [Catholic] theology at Marburg" (Lions' *History of Christianity*, p. 558). We should note that the American Bible Society also invited Roman Catholic leaders to participate in its founding in 1816. This was reported in "The Bible Societies," *Trinitarian Bible Society Quarterly Record*, Jan.-Mar., 1979, pp. 13-14.

b. The BFBS also invited Unitarian participation in its early days. Most of the readers of this study will know that Unitarians, while claiming to be Christian, have no right to be called such. They deny the very Triune God of the Scriptures, the Father, the Son and the Holy Spirit. They scoff at Christ's full Deity, vehemently denying that our Lord was very God and very Man. They also deny the infallibility of Holy Scripture, the substitutionary atonement of Christ, etc. How, then, can they possibly be considered Christians? And yet, the British & Foreign Bible Society brought these heretics into its membership upon its founding at the turn of the 19th century.

(1) This shameful history is given briefly from firsthand accounts and historical documents quoted from the files of the Trinitarian Bible Society in London. "When the constitution of the British and Foreign Bible Society was first formulated, it was understandably not foreseen that the question of Unitarianism would have much relevance to the society's work. Before long, however, UNITARIANS GAINED SUBSTANTIAL INFLUENCE UPON THE AFFAIRS OF THE BIBLE SOCIETY, PARTICULARLY IN EUROPE, WHERE SOME AUXILIARY SOCIETIES WERE RUN ALMOST EXCLUSIVELY BY PERSONS OF UNITARIAN BELIEFS" (Andrew Brown, *The Word of God Among All Nations*, p. 12).

(2) It was the failure to secure a provision in the society's constitution to remove the

Unitarian heretics which led to the formation of a separate organization, the Trinitarian Bible Society. "The Trinitarian Bible Society was founded in 1831 after a period of controversy among supporters of the British and Foreign Bible Society regarding the constitution and policy of that Society. Deep concern was expressed over the lack of a Scriptural doctrinal basis sufficiently explicit to ensure that 'Unitarians' denying the Deity of the Lord Jesus Christ could not be admitted to membership or hold office in the Society. A motion recommending the adoption of such a basis was the subject of a prolonged and heated debate in Exeter Hall in the Strand, London, at the Annual Meeting. THE MOTION WAS REJECTED BY A LARGE MAJORITY ... When it became clear that there was no prospect of bringing this about [the changing of the BFBS's unscriptural policies], the 'Provisional Committee' convened a meeting to establish a Bible Society on Scriptural principles" (*Trinitarian Bible Society Quarterly Record*, No. 475, April-June, 1981, p. 3). Thus the Trinitarian Bible Society's birth in 1831 was a testimony to the apostasy of the British & Foreign Bible Society, a founding member of the United Bible Societies.

c. The BFBS did not even allow public prayer or Bible quotations in its meetings! The history of the British and Foreign Bible Society becomes even stranger. One compromise leads to another, as the Bible so solemnly warns. "There arose a question over the desirability of offering up prayer to God at meetings of the society, concerning which there was no provision in the society's constitution. Lack of such provision would perhaps not have led to serious disagreement were it not for the simultaneous problem about Unitarians. There was a feeling that public prayer to God, offered in the name of Christ, was being avoided for fear of giving offence to Unitarian members. ... It was to be expected that, with these emotive issues occupying the minds of many people, the Anniversary Meeting would run into stormy weather. The meeting took place on Wednesday, May 4th, 1831, at the newly built Exeter Hall in the Strand. ... On this occasion the annual report included a recommendation that oral prayer should not be introduced at meetings of the society, but made no explicit reference to the problem about Unitarians. ... At the conclusion of the seconder's speech, a degree of excitement seemed to pervade the Meeting ... J.E. Gordon immediately advanced from the northern end of the platform, and took his place on the right of the chair, amidst loud and continued applause. Several minutes passed before order was restored, and then Gordon spoke: 'If, instead of thus clapping your hands, you would lift up your hands to the throne of grace, I must take the liberty of saying, you would perform an act more becoming a Christian Society. ... The first portion which I seek to establish is, that the British and Foreign Bible Society is preeminently a religious and Christian Institution, and that no person rejecting the doctrine of the triune Jehovah. ...' -- interrupted by thunders of applause, which lasted several minutes, BUT WHICH WERE IMMEDIATELY REPLIED TO BY MOST DETERMINED HISSING FROM VARIOUS PARTS OF THE MEETING. When order was restored, Gordon

resumed his speech: '... That no person rejecting the doctrine of the triune Jehovah can be considered a member of a Christian institution. Thirdly, that in conformity with this principle, the expression *denominations of Christians* in the Ninth General Law of the Society, be distinctly understood to include such denominations of Christians only as profess their belief in the doctrine of the Holy Trinity.' He went on to say that he would not at present raise the question of opening meetings with prayer, as this would be an utter waste of time if the proposition about non-Trinitarians was not at first accepted. When he sought to justify his arguments by quoting from Scripture, HE WAS MET BY REPEATED INTERRUPTIONS AND HECKLING FROM PART OF THE AUDIENCE. THE CHAIRMAN, LORD BEXLEY, SIDED WITH THE INTERRUPTERS AND RESTRAINED GORDON FROM CITING SCRIPTURE, ON THE GROUNDS THAT TO COMMENT ON THE SCRIPTURE WAS 'TO GO AGAINST THE PRINCIPLE OF THE INSTITUTION.' A general uproar ensued which the Rev. William Howels vainly tried to calm ... Gordon was seconded by the Rev. George Washington Philips ... Amid scenes of wild disorder, one speaker after another failed to make themselves heard. ... AT THE END OF THE MEETING, WHICH LASTED FIVE AND A HALF HOURS, GORDON'S PROPOSALS WERE VOTED ON BY A SHOW OF HANDS, AND REJECTED BY A MAJORITY ESTIMATED AT 6 TO 1 (Brown, *The Word of God Among All Nations,* pp. 12-16, quoting *The Record*, May 5th, 1831).

3. Consider the equally strange history of the American Bible Society, formed in 1816.

   a. It was formed as an interdenominational venture with the "sole object" being "the encouragement of a wider circulation of the Holy Scriptures without note or comment." The Bible that was to be distributed in English was the King James Bible: "... the only copies in the English language to be circulated by the Society shall be of the version now in common use." The English Bible in common use in 1816 was the 18th century Blaney edition of the King James Bible.

   b. By the mid-1820s, at the latest, the American Bible Society was infiltrated by Unitarians and modernists just as the British and Foreign Bible Society was in England. In 1857, Arthur Cleveland Coxe, an Episcopalian bishop in western New York, warned that the American Bible Society had been compromising the Christian faith FOR MORE THAN 30 YEARS because of its unscriptural unity with heretics: "For more than thirty years, the Society is said to have celebrated its great anniversary festivals, in the presence of hundreds of professed ministers of Christ, without a prayer for His blessing, or an ascription to the glory of the Holy Trinity; and that, confessedly, on the ground of the radical differences among its constituents, as to the very nature of God, and the proper manner of invoking His adorable name. ... Can such an association be a safe 'witness and keeper of Holy Writ?'" (Arthur Cleveland Coxe, *An Apology for the Common English Bible; and a*

review of the extraordinary changes made in it by managers of the American Bible Society, 1857, p. 14).

c. In 1852, the American Bible Society published a revised edition of the King James Bible in direct disobedience to its charter. Arthur Coxe warned: "It is the tendency of all human institutions to corrupt themselves, especially when they have begun to be rich. The American Bible Society, in its new palace, and surrounded by the excitement of the great moneyed mart of this hemisphere, waxes fat, like Jeshurun, and like him, begins to kick. Its strength would have been to sit still. If it could have resisted the temptation to do something more than was given it to do, no one would have ventured to inquire as to the propriety of its joining house to house, and multiplying its presses and diversifying its operations. ... That such a Body should be content to circulate a Bible conformed to any standard 'in common use,' seems beneath its dignity. A modest experiment is resolved on, which grows less modest as it proceeds" (Coxe, *An Apology for the Common English Bible*, pp. 26, 27).

(1) The Bible Society's new edition contained about 20,000 changes, mostly by way of spelling updates and such, but also involving some doctrinal issues.

(2) Following are two examples of the doctrinal changes in the text:

(a) A comma was put after "slain" in Rev. 13:8, disassociating the Lamb that was slain from the clause "from the foundation of the world." The notes stated: "... the qualification 'from the foundation of the world' refers not to 'slain,' but to 'written." Arthur Coxe comments: "Will it be believed that the Committee have ventured to tamper with the great beauty and force of Rev. xiii. 8, so as to take away the devotional and doctrinal use of it, forever, and to leave us no such text as 'the Lamb slain from the foundation of the world'?"

(b) In Rev. 4:5, the American Bible Society revision changed "seven Spirits of God" to "seven spirits of God." Their explanation of this was as follows: "The word *Spirit*, everywhere, is made to begin with a capital when it refers to the Spirit of God as a divine agent; but not when it denotes other spiritual beings, or the spirit of man." This destroys the identity of the seven Spirits of Rev. 4:5 with the Holy Spirit and the intimate association between Rev. 4:5 and Isaiah 11:2.

(3) There were also doctrinal changes introduced through the revised headings. Coxe warned that these "consist not in, here and there, an emendation, but in a vast system of alteration, and of thorough substitution, CHARACTERIZED, FROM FIRST TO LAST, BY A DEBASED ORTHODOXY, RATIONALISTIC TENDENCIES, and a general aversion to the evangelical and primitive modes of thought which characterize the old Bible." An example is the entire exclusion of the words "Christ" and "Church" from the Old and New

> Testament headings. Arthur Coxe observes: "This is a feature of vast significance. Nothing is more valuable to the ordinary reader, as giving him a clue to the fact that the Old and New Testaments are one Gospel, than the great system which runs through the old headings. In them, Christ is everywhere, from the Psalter to the Apocalypse. In the Society's headings, Christ is nowhere. Even in the New Testament, the old familiar phrases, Christ's passion, Christ's resurrection and the like, running along the top of the page, and clustering over the heads of chapters, are generally stricken out. We have, instead, *Jesus is crucified, The resurrection of Jesus*. I know that to a believer this is all the same, for sense; and to him the name of Jesus is the adorable name at which he bows his knee. But it is not the same, by any means, to all for whose evangelizing the Gospel is sent. The Jews are willing to allow that Jesus was crucified; but *Christ Crucified* is what Paul preached unto them as their stumbling-block. ... A similar taste is fashionable among Socinians [Unitarians]. They name the name of Jesus, as they speak of Confucius or Plato. May God save our children from being taught, in their very Bibles, the irreverence, which led a Socinian minister, not long ago, to publish a work entitled 'Jesus and His biographers,' meaning thereby our Lord and His Holy Evangelists! ... It is useless to say that *Messiah* and *Christ* are all the same thing. So they are to a believer, and so they are critically. But practically they are very different. *Christ* and *Christian* are words which cannot be separated. Christ means Jesus of Nazareth, for no one else has ever borne the name in its Greek form. But Messiah is indefinite. The Jew has no objection to allow that the 45th psalm means Messiah: in the eyes of some Socinians it means Messiah, that is, Solomon, as the anointed of the Lord. But the old heading, 'the Majesty and Grace of Christ's Kingdom,' is something which they disavow. ... The true believer has instincts that cry out against a compromise that destroys what is dearer to his heart than life, even the truth of God's Word, its spirit as well as its letter" (Coxe, pp. 50, 51).

Thus we see that theological modernism had infiltrated the major Bible Societies almost from their inception in the early 19th century. This problem grew much worse in the 20th century.

4. Consider, next, the apostate texts and versions produced by the United Bible Societies:

a. Today's English Version (*Good News for Modern Man*)

(1) The TEV was published by the American Bible Society, a founding and influential member of the United Bible Societies. It has become the model for many of the so-called "common language" versions being produced throughout the world by the United Bible Societies.

(2) The TEV is extremely liberal, removing the blood from major New Testament

doctrinal passages and corrupting practically every key passage on the deity of Jesus Christ. The main translator, Robert Bratcher, denies the full divinity and substitutionary blood atonement of Christ.

(3) For more information, see the section on the Today's English Version in the "Modern Bible Version Hall of Shame."

b. New English Bible

(1) The New English Bible was produced by the British & Foreign Bible Society, a founding and influential member of the UBS.

(2) The New English Bible is wretchedly liberal and corrupts practically every Messianic prophecy. The director of the New English Bible, C.H. Dodd, was a rank modernist who denied the deity of Christ and many other cardinal doctrines of the Christian faith.

(3) For more information, see the section on the New English Bible in the "Modern Bible Version Hall of Shame."

c. The Revised Standard Version

(1) Though copyrighted by the National Council of Churches in America the RSV is widely distributed by the United Bible Societies. In Asia, for example, where our missionary work is headquartered, the RSV is very popular due to the influence of the Bible societies. On a trip to India in 1983 I visited a Roman Catholic bookstore in Calcutta and was told by a nun there that the main version they distribute is the RSV. I wanted to purchase a Roman Catholic translation, but they only had a few dusty copies of the Jerusalem Bible. The version they were pushing was the RSV, and the copies they had were published by the Bible societies. On that same trip I visited the Calcutta branch of the Bible Society in India, a member of the United Bible Societies, and saw a large supply of RSV Bibles containing the apocrypha. They were printed by the American Bible Society.

(2) It should also be noted that many vernacular translations made by the Bible societies are based upon the RSV. This is true for the Hindi language, which is one of the official languages of India and is spoken by at least 30% of the one billion people in that country. Practically all of the vernacular translations of the Bible in India are based either on the RSV, the Bible societies' Today's English Version, or the Bible societies' critical Greek New Testament.

(3) The RSV is a wretchedly liberal translation. Every translator was a rank theological modernist. For example, Edgar Goodspeed claimed that the book of

Genesis was composed of "Babylonian myths and legends and Canaanite popular tales" (Goodspeed, *The Story of the Old Testament*, 1934, pp. 107-110). The same is true for the New Revised Standard Version, which was headed up by Bruce Metzger.

(4) For more information, see the section on the Revised Standard Version in the "Modern Bible Version Hall of Shame."

d. Contemporary English Version

(1) This was published by the American Bible Society (N.T. 1991 and complete Bible in 1995). The head of the translation team, Barclay Moon Newman, denies the infallibility of biblical inspiration and claims that the account of Adam and Eve is not historical.

(2) The CEV is geared to a fourth grade reading level, and it is impossible to faithfully translate a book like the Bible in such a simplistic manner.

(3) Key theological words, including grace, justification, righteousness, sanctification, redemption, atonement, repentance, and covenant, are avoided in the CEV. *Time* magazine called it "the graceless Bible" (May 6, 1991).

(4) The CEV is also a feminized translation that incorporates "inclusive language," avoiding the translation of "man" and "he" in thousands of places. In Genesis 2:18, Eve is called a "partner" instead of "helpmeet" or "helper." In three key passages -- 1 Pet. 3:1; Col. 3:18; and Eph. 5:22 -- women are advised to "put their husbands first" rather than to "submit" or "obey." In 1 Cor. 11:10, the CEV says the woman's hair is a sign of "her authority."

(5) For more information, see the section on the Contemporary English Version in the "Modern Bible Version Hall of Shame."

e. The United Bible Societies' Greek New Testament

(1) The critical UBS Greek N.T. is the basis for many of its translations (some are based on English versions such as the RSV and the TEV that were, in turn, based on the critical UBS text).

(2) Every member of the UBS Greek N.T. editorial committee denies the supernatural, infallible inspiration of Holy Scripture.

(3) For more information, see the section on the United Bible Societies Greek New Testament in the "Modern Bible Version Hall of Shame."

5. The United Bible Societies' radical ecumenism

Hundreds of examples could be given to illustrate this. It is plain that the United Bible Societies are fully committed to an unholy ecumenism. The UBS is "in effect the Bible society wing of the World Council of Churches" (Andrew Brown, *The Word of God Among All Nations*, p. 124). It matters not that the major Protestant denominations today are filled with theological modernism. It matters not that the Roman Catholic Church preaches a false gospel that leads multitudes to Hell. It matters not that Roman Catholicism is filled with all sorts of doctrinal error. The UBS intends to "serve all churches" no matter what they believe and no matter what the Word of God says!

a. The UBS ecumenical program is fueled by its policy of not asking doctrinal questions. This was outlined in a booklet published by the American Bible Society in 1970: "Referring to the interdenominational character of the Bible societies, the article states that 'their sole concern is to recruit every believer, WHATEVER HIS PRIVATE CREED MAY BE,' to join in the urgent task of proclaiming the Gospel in every tongue. ... The Societies 'endeavor to serve the whole Church of Christ IRRESPECTIVE OF denominational divisions and CREEDAL [DOCTRINAL] DISTINCTIONS'" (*Trinitarian Bible Society Quarterly Record*, Jan.-Mar. 1979, pp. 13 -14). The Bible Societies have thus acknowledged that they are unconcerned about doctrinal beliefs. How strange it is that those who publish the Bible are unconcerned about its teachings!

b. Consider some examples of the UBS's ecumenism. In most countries, you will find the Bible societies in the very center of any ecumenical adventure, especially in national councils and interdenominational fellowships. The UBS is also at the heart of the Romeward movement. The following examples could be greatly multiplied:

(1) "Norwegian theologian Gunnar Johan Stalsett, 50, is the new general secretary of the Lutheran World Federation. ... He has been general secretary of the Norwegian Bible Society. ... He is a member of the central and executive committees of the WORLD COUNCIL OF CHURCHES, and of the general and executive committees of the United Bible Societies" (Ecumenical Press Service, Feb. 10-12, 1985).

(2) "The ecumenical Council of Churches in Jamaica includes Anglicans, Baptists, Roman Catholics, Methodists, Presbyterians, Congregationalists, United Church of Jamaica, Moravians, Salvation Army, Disciples of Christ, African Methodist Episcopal, Quakers, Church Women United, YMCA, YWCA, Student Christian Movement, and the Bible Society of the West Indies" (*Foundation*, Volume V, Issue 1, 1984, p. 19). Here we have an illustration of today's ecumenism at work. In one happy pot we see Catholics with their multitudes of heresies, Baptists, Anglicans, Disciples of Christ (who, like the Catholics, teach baptismal regeneration), pacifistic Quakers with their strange doctrines and practices based on mysticism and emotion, the revolutionary Church Women United (associated with the WCC), the radical Student Christian Movement which is almost wholly given over to liberation

theology -- and right in the midst of this theological confusion is the national Bible Society.

(3) "[The American Bible Society meeting was] one of the most widely representative Christian gatherings in the U.S.A., or possibly in the entire world, and included a Roman Catholic archbishop as speaker and one panel had a Seventh-day Adventist. There were representatives from 46 different denominations, including Roman Catholic, Greek Orthodox, and even a Christian Scientist" (*Plains Baptist Challenger*, Sept. 1982).

(4) Consider the example of Michael Ramsey. Ramsey, former Archbishop of Canterbury, was a president of the United Bible Societies as well as one of the presidents of the World Council of Churches. Ramsey denied the Virgin Birth of Christ, and said, "Heaven is not a place for Christians only. ... I expect to see many present day atheists there" (*Daily Mail*, London, Feb. 10, 1961). Ramsey was a leader in the back-to-Rome movement in the Church of England. In 1966, Ramsey made a visit to the Pope in an effort to rebuild bridges to Rome. Apart from Ramsey's predecessor, Geoffrey Fisher, no Archbishop of Canterbury had called on a Pope since 1397, long before Henry VIII broke with Rome. Ramsey addressed the Pope as, "Your Holiness, dear brother in Christ," and said, "It is only as the world sees us Christians growing visibly in unity that it will accept through us the divine message of peace." Pope Paul described the meeting as a rebuilding of "a bridge that for centuries had lain fallen between the Church of Rome and Canterbury; a bridge of respect, of esteem and charity." The two men sealed the symbolic reconciliation of the denominations by a "kiss of peace"—actually an embrace. The Anglican bishops and clergy of Canterbury's retinue bowed to kiss the Pope's ring (Don Stanton, *Mystery Babylon*, Secunderabad: Maranatha Revival Crusade, April 1981). The following year, 1967, Ramsey visited the United States. At a service in Little Rock, Arkansas, he mentioned his meeting with the Pope and described it in this way: "The Pope and I walked arm in arm out in St. Peter's Basilica and there we bowed and dedicated ourselves in a common dedication, the task of unifying the church. We did not mean we were going to unify the Anglican Church and the Catholic Church only, but we meant we were going to unify all Christendom and all the churches of the world. By unifying them, we did not mean just establishing diplomatic recognition among denominations, but we were going to unify all of them into one church. That is the task that is before us today, to unify all Christendom into the Holy Catholic Church" (quoted by M.L. Moser, Jr., *Ecumenicalism under the Spotlight*, Challenge Press, pp. 22-23). Ramsey's unscriptural ecumenical activities illustrate the things that are happening in the United Bible Societies.

(5) "The work of joint Bible translation and distribution between Protestants and Catholics was encouraged by the Driebergen conference of Bible societies in June 1964, which was attended also by Roman Catholics. The chief recommendations of

the conference were: to prepare a 'common text' of the Bible in the original languages, acceptable to all Churches, including Roman Catholics; and to explore the possibility of preparing a 'common translation' in certain languages, which could be used by Protestants and Roman Catholics alike. It was further recommended that the Bible societies should consider translating and publishing the Apocrypha when Churches specifically requested it" (Andrew Brown, *The Word of God among All Nations*, p. 122).

(6) "One result of Vatican II was the setting up in 1966 of the Vatican Office for Common Bible Work ... An example of the new spirit of co-operation was soon found, in the revision of the Bible in Swahili. It was reported in 1966 that the Roman Catholic Tanganyika Episcopal Conference had reached agreement with the British and Foreign Bible Society on the use of the text of the Union Version of 1952, with the understanding that the Apocrypha would be included as well as selected notes and comments from the Jerusalem Bible [a Roman Catholic Version]. ... The BFBS thus again abandoned its former policy of excluding the Apocrypha, and notes and comments" (*The Bible Translator*, United Bible Societies, April 1966; *The Word of God among All Nations*, pp. 123-124).

(7) The American Bible Societies' Today's English Version, which was published in 1966, gained almost immediate acceptance by the Roman Catholic Church. "The best-selling Bible translation in history has been cleared for use by Catholics as well as Protestants. ... The translation has received the official approval or imprimatur, of Cardinal Richard Cushing, the Catholic archbishop of Boston. It was Cardinal Cushing who earlier gave an imprimatur to the Protestant-sponsored Revised Standard Version. Protestant and Catholic scholars in recent years have reached substantial agreement on the translation of the Bible into English, and CARDINAL CUSHING'S EXPERT CONSULTANTS DID NOT SEEK A SINGLE CHANGE IN THE TEXT OF THE TEV BEFORE APPROVING IT FOR CATHOLIC USE" (Louis Cassels, United Press International).

(8) "In 1969 another development took place, with the formation of the World Catholic Federation for the Biblical Apostolate. The object of this organization was to co-ordinate the Bible translation work of Catholic scholars and facilitate their co-operation with the United Bible Societies" (Brown, *The Word of God among All Nations*, p. 124).

(9) "The Secretary of the Italian Bible Society reported that in 1975 Pope Paul VI distributed during his personal audiences 300,000 copies of the Epistle of James, specially prepared by the United Bible Societies and the World Catholic Federation for the Biblical Apostolate" (*Trinitarian Bible Society Quarterly Record*, Jul.-Sep. 1978, pp. 6-8).

(10) It was in 1976 that the complete "common language" New Testament was

published in Italian as a joint project of the United Bible Societies and a Catholic group with explicit Vatican approval.

(11) 1977 witnessed a Europe-wide Bible society conference attended by officials representing Catholic and Orthodox churches: "Delegates from the whole of Europe met at the Ludwigshafen conference to discuss the future of the United Bible Societies. Monsignor Ablondi, Bishop of Livorno, Professor Tavares of the Catholic University of Lisbon, and representatives of the Greek Serbian and Rumanian Orthodox Churches, were present as full members of the assembly" (*The Biblical Apostolate*, VIII/2/78; quoted in *Trinitarian Bible Society Quarterly Record*, Jul.-Sep. 1978, pp. 6-8).

(12) In 1979, the head of the American Bible Society's translation department, Eugene Nida, said the burgeoning participation of Roman Catholics in its work was a "very important development" (*Calvary Contender*, Sept. 1, 1992). Also in 1979, United Bible Societies leaders attending a Catholic conference in Mexico pledged closer cooperation with Rome: "The [Catholic] Third General Conference of the Latin American Episcopacy took place at Puebla, in Mexico, and was opened by Pope John Paul II. At the conference, representatives of the United Bible Societies participated in an ecumenical religious service, and also provided a Bible information stand and closely co-operated with the World Catholic Federation for the Biblical Apostolate. Regarding this co-operation, we are told: 'It signifies an official recognition of the services being offered by the UBS and announces the beginning of a new era and A NEW SPIRIT OF COLLABORATION at the service of God's Word"(*Word-Event*, United Bible Societies, No. 36, p. 27).

(13) By 1981, over 500,000 copies of the Good News Bible, with the Apocryphal Books added, had been published and distributed by the American Bible Society (*Foundation*, Jul.-Aug. 1981).

(14) 1986 was a high water mark in relations between the UBS and Rome. That was the year the UBS presented a copy of the new Italian interconfessional Bible to the Pope: "The Italian Bible Society recently presented Pope John Paul II with a copy of a new Italian interconfessional Bible in a ceremony at the Vatican. Italian President Francesco Cossaga has also received a copy in the presidential palace. Both Protestants and Catholics co-operated in translating the new Bible, which is the result of 7 years' work. It has been published jointly by the Italian Bible Society and a Salesian publishing firm. ... The presentation of the Bible to Pope John Paul II was made by Luca Bertalot, the young grandson of the Italian Bible Society's general secretary Revd Dr. Renzo Bertalot. United Bible Societies was represented by consultant to the UBS, Revd Dr Laton E. Holmgren. Addressing the Pope, Dr. Holmgren said, 'For the first time in four centuries the Bible is a bond of unity rather than a source of division. Despite differences of tradition, dedicated people are producing more and more common Bibles which are being used in scores of

lands and languages.' Pope John Paul replied, 'Accept the warmest expression of my grateful appreciation for the result of your efforts. The task which you have undertaken is an important moment of collaboration. I ardently desire that it should not pass in vain, but that it truly produce a fertile rediscovery of our common base of origin. In returning to it, the entire Church cannot fail to benefit in rejuvenation, mutual cohesion and effective testimony to the world. I invoke the Lord's blessing upon all of you and upon your work.' The edition presented to the Pope carries the imprimatur (official Catholic approval) of the Bishop of Turin. ... Also present at the Vatican ceremony was Bishop Alberto Ablondi of Livorno, Italy, who is a member of the United Bible Societies General Committee and president of the World Catholic Federation for the Biblical Apostolate. Members of the Bible translation team attended with him ("Pope Receives New Bible," *Word in Action*, British and Foreign Bible Society, Spring 1986, No. 49, p. 4).

(15) In the May 1996 issue of the American Bible Society *Record*, a biographical sketch appears of "Father" Robert J. Robbins, vice chairman of the ABS church relations and volunteer activities committees. The *Record* says that Robbins, a Catholic priest, "helps guide the American Bible Society in working with its vital network of church supporters and volunteers." The article continues, "An ABS Board member since 1991, Father Robbins also serves on the Committee on Trustees and on the Finance/Administration and Executive committees." In December 2000, the American Bible Society mailed a letter written by Robbins to Roman Catholics in which Robbins urged fellow Catholics to support the ABS as a response to Pope John Paul II's plea for "all baptized persons to participate in mission activity through the precious offering of prayers and suffering and with material aid."

(16) The UBS-Rome connection was further demonstrated during the Pope's 1996 visit to the United States. The following is from the American Bible Society's 1996-97 *Catalog of Scripture Resources*: "When Pope John Paul II visited the United States last autumn, ABS was on hand to help celebrate. Over half a million specially produced commemorative editions of the Gospel of John in the Contemporary English Version were distributed at local churches and various sites where the Pope conducted Mass ... As the highlight of the Bible Society's celebration, ABS President Dr. Eugene Habecker PRESENTED THE POPE WITH A WHITE, LEATHER-BOUND CONTEMPORARY ENGLISH VERSION BIBLE and a commemorative Gospel of John at St. Joseph's Seminary in Yonkers, New York. The Contemporary English Version is now the translation used in the Lectionary for Masses with Children. An upcoming CEV BIBLE WITH DEUTEROCANONICALS AND APOCRYPHA IN TRADITIONAL CATHOLIC ORDER is scheduled for publication in the spring of 1997" (American Bible Society's 1996-97 *Catalog of Scripture Resources*, p. 13).

(17) By 1997, 174 of the UBS translation projects were joint endeavors with the Roman Catholic Church.

(18) In February 1999, the National Bible Society of Ireland published a Bible study by Catholic priest Pat Collins entitled *Seeking with … the Father*.

(19) In early June 1999, the translators of the new interconfessional Polish Bible were presented to Pope John Paul II at a special ecumenical service in Drohiczyn, Poland. On May 31, 1999, the Pope mentioned the new translation while speaking at the 46th Eucharistic Congress in Wroclaw, Poland. He praised the ecumenical spirit of the Bible societies and said that once Christians are committed to the path of ecumenism there is no turning back.

(20) In December 2000, the Austrian Bible Society co-produced a six-hour radio program entitled *Long Night with the Bible*, which featured Roman Catholic priest Wolfgang Schwartz, Jewish rabbi Chaim Eisenberg, and Lutheran Michael Bunker.

(21) In 2001, the Houston, Texas, office of the American Bible Society honored Catholic Bishop Joseph Fiorenza, president of the National Conference of Catholic Bishops, at a Leadership Awards Luncheon.

(22) In 2002 Pope John Paul II received 70 representatives of the United Bible Societies and Bible Societies of Europe and the Middle East and commended them for their ecumenical approach to Bible translation. "Commenting on the occasion, David Bedford, the UBS Head of Global Development, said that the Papal audience -- and the Pope's affirmation of the Bible Societies' mission -- had touched him deeply" (*TBS Quarterly Record*, Jan.-Mar. 2003).

(23) In July 2002 the United Bible Societies opened a joint exhibition in Rome with the Vatican Library, which traced the history of the printed Bible and its impact on culture and people. The grand opening was attended by Monsignor Raffaele Farina, Director of the Vatican Library, and UBS General Secretary Fergus Macdonald. One thing that was missing from this exhibit, of course, was the documentation of Rome's vicious inquisition and her millennia-long attempt to keep the Bible out of the hands of the common people.

(24) In April 2005, a representative from the United Bible Societies participated in the funeral for Pope John Paul II and in the inauguration of Pope Benedict XVI. The following is from the UBS web site for May 6, 2005: "Dr. Valdo Bertalot, General Secretary of the Bible Society in Italy (BSI), represented both the national Bible Society and the global UBS fellowship at the funeral of Pope John Paul II on April 9 and at the inaugural mass of Pope Benedict XVI on April 24. He also took part the following day in Pope Benedict's first audience, for foreign and non-Catholic guests. 'I had the opportunity to greet the Pope personally on behalf of UBS and BSI,' said Dr. Bertalot, 'offering him BSI's latest ecumenical literary translation of the Gospel of Mark as an example of the UBS service to the churches.' Mr.

Wigglesworth said Dr. Bertalot's presence at the events was 'EVIDENCE OF THE STANDING OF THE UBS IN THE EYES OF THE VATICAN, and a consequence of all the work that he -- and his father before him -- have done to establish close ties with the Vatican on behalf of UBS.'"

c. Consider some examples of Roman Catholics who have held leadership positions within the United Bible Societies:

(1) In the 1970s a Catholic woman named Maria Teresa Porcile Santiso was employed full time by the United Bible Societies as directress of ecumenical affairs in the regional centre of Mexico (*Word-Event*, No. 36, p. 6).

(2) Monsignor Alberto Ablondi, Catholic bishop of Livorno, Italy, was "simultaneously a member of the General Committee and European Regional Executive Committee of the United Bible Societies, thus playing a part in the formulation and review of the UBS general policy" (*Quarterly Report*, Trinitarian Bible Society, Oct.-Dec. 1985, p. 24).

(3) Cardinal Francis Arinze, Roman Catholic archbishop of Onitsha, Nigeria, was a vice -president of the United Bible Societies.

(4) Cardinal Carlo Martini, retired Archbishop of Milan, was one of the editors of the United Bible Societies Greek New Testament (beginning in 1967 with the second edition) until his retirement in 2002.

6. Final warnings about the United Bible Societies:

a. The Australian Bible Society has blasphemously depicted God as "Mr. G" and Jesus Christ as "Action Man."

(1) "The Australian Bible Society is currently sponsoring a 30-minute show, in which GOD IS REFERRED TO AS 'MR. G.' The aim, we are told, is 'to speak to young Australian people ... [and to] spread the Good News Version [TEV]'" (*Australian Beacon*, 1988).

(2) This same Bible Society also published a special edition of Mark's Gospel in which JESUS CHRIST WAS PRESENTED AS "ACTION MAN." While visiting Perth in 1988, I obtained a copy of this publication at the Bible Society office and I also learned that the deeply corrupted Today's English Version was the best-selling Bible in Australia.

b. American Bible Society rapping and cursing: "For decades, the American Bible Society has been a prime perverter of God's Holy Word. We now see New York rappers featured in an ABS interactive computer program that translates Bible stories into

language and images appealing to teenagers (August 16, *Huntsville Times*). A version of Mark 5:1-20 that 'would be at home on MTV' has cursing, rap music, and violent images" (*Calvary Contender*, Sept. 1, 1992).

c. Bible Society officer berates fundamentalists: The following report is from *The Fundamentalist Digest*, Nov.-Dec. 1997: "In an article published in the Oct. 16, 1997 issue of *Baptists Today*, Barclay Newman, the senior translations officer for the American Bible Society, berated Biblical fundamentalists by claiming that fundamentalists place a 'claustrophobic framework' (p. 6) upon the Scripture. Insinuating that fundamentalists have a deficient spiritual mentality, Newman writes: 'Unfortunately the mentality of fundamentalism tends to foster a "claustrophobic framework," a literal, legalistic interpretation which often suffocates scripture and fails to see the "larger picture" for their false notions of masculine superiority.' According to Newman, these 'false notions of masculine superiority' are most evident in the fundamentalist 'manipulation of 1 Timothy 2:9-15 for the exploitation of women by forbidding them equal opportunity for ministry in the churches.' Newman claims that Paul's admonitions in 1 Tim. 2 and also 1 Cor. 14:34-35 are 'not for every situation' and that they 'do not prescribe what must be done in every church of every generation.' In his conclusion, Newman pleads with his readers not to allow themselves to remain prisoners of 'fundamentalism's claustrophobic framework' and 'suffocating framework,' which would 'refuse half of the human race the opportunity for Christian ministry simply because of a certain birth defect by which they were born female.' The real problem listed above, however, is not fundamentalism's literalism, but Newman's liberalism. The dilemma is not fundamentalism's 'claustrophobic framework' but Newman's catastrophic foolish words; it is not fundamentalism's 'exploitation' of Scripture, but Newman's embezzlement of Scripture that is the issue. Biblical Fundamentalists simply believe that Paul wrote under the inspiration of the Holy Spirit, and that his words were inspired, infallible and inerrant (2 Tim. 3:16-17). While the scripture teaches a divinely granted equality of persons (Gen. 1:26-27; Eph. 5:21), it also teaches a divinely given distinction of position. Two heads make a monstrosity! In the family women should be submissive to their spouse's leadership, and in the church they should be in subjection to the shepherd's leadership. Newman did not refer to 1 Tim. 3, where Paul stated that 'If a man desire the office of a bishop, he desireth a good work.' The qualification that a bishop must 'be the husband of one wife' is impossible for a female to fulfill! (unless one accepts the wicked sexual perversions being promulgated by apostate liberals)" (*The Fundamentalist Digest*, Nov.-Dec. 1997).

For more about the Bible Societies, see the studies on the Revised Standard Version, New English Bible, Today's English Version, and the United Bible Societies Greek New Testament.

BART D. EHRMAN (c. 1955-)

1. Ehrman, chair of religious studies at the University of North Carolina, has published many books and articles on textual criticism, such as *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament* (New York: Oxford, 1993); *After the New Testament: A Reader in Early Christianity*; *A Brief Introduction to the New Testament* (Oxford, 2004); and *Didymus the Blind and the Text of the Gospels: The New Testament in the Greek Fathers* (Atlanta: Scholars Press, 1986). Ehrman co-edited with Michael W. Holmes *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis: A Volume in Honor of Bruce M. Metzger* (Grand Rapids: Eerdmans, 1995). He also co-authored with Gordon Fee and Michael Holmes *The Text of the Fourth Gospel in the Writings of Origen* and *The New Testament in the Greek Fathers* (Atlanta: Scholars Press, 1992).

2. Ehrman is no friend of the Bible or of Jesus Christ.

a. He does not believe there were original "autographs" of the Scripture books nor that there was an established apostolic orthodoxy in the first century. This is a direct denial of the Bible's teaching that the apostles were granted divine authority and inspiration to reveal "the faith once delivered to the saints" (Jude 3). Ehrman believes it is impossible to know which Christians in history are correct in doctrine and which are false. He believes the "orthodox Christians" tampered with the manuscripts in order to strengthen their doctrines. Consider the following quotes from *The Orthodox Corruption*:

(1) "During its first two and a half centuries, Christianity comprised a number of competing theologies, or better, a number of competing Christian groups advocating a variety of theologies. There was as yet no established 'orthodoxy,' that is, no basic theological system acknowledged by the majority of church leaders and laity" (Ehrman, *The Orthodox Corruption*, p. 4).

(2) "What later came to be known as orthodoxy was simply one among a number of competing interpretations of Christianity in the early period. It was neither a self-evident interpretation nor an original apostolic view" (Ehrman, *The Orthodox Corruption*, p. 8).

(3) "But by their very nature the historical disciplines do not allow for judgments in any ultimate sense concerning who was 'right' and who was 'wrong' … it is not the historian's task to privilege the claims of one group over another" (Ehrman, *The Orthodox Corruption*, p. 12). To the contrary, we are taught to "prove all things" (1 Thess. 5:21) and to earnestly contend for the faith once delivered to the saints (Jude 3).

b. Ehrman also boldly denies the deity of Jesus Christ.

(1) His book *Jesus: Apocalyptic Prophet of the New Millennium* (New York: Oxford University Press, 1999) is summarized as follows: "Ehrman takes advantage of the millennium change to revive the theme that Jesus was an apocalyptic prophet who expected to be delivered by the 'Son of Man.' As the theory goes, Jesus dies hopelessly with no one to aid Him. Later, an anonymous but influential early church community erroneously concluded that Jesus was Himself the 'Son of Man.' Without critically analyzing their sources, the Evangelists took this misidentification over into the Gospels. Early Christian communities, and not Jesus, are also held responsible for most Christian doctrines" (David Scaer, "Jesus: Apocalyptic Prophet of the New Millennium, by Bart D. Ehrman," *Concordia Theological Quarterly*, April 2000).

(2) Ehrman was one of the "experts" interviewed for "CNN Presents: The Mystery of Jesus," which was aired on February 22, 2004. When asked the question, "So who was Jesus? A faith healer? A rebel? A messiah?" Ehrman replied: "Some scholars think that he was principally to be understood as a Jewish Rabbi. Some think that he was better understood as a social revolutionary, or even a political revolutionary. Some people think that he was an ancient philosopher -- a Jewish philosopher. And probably the majority of scholars continue to think that he was best understood as a kind of Jewish apocalyptic prophet. ... What makes Jesus different isn't that his message was different. What makes him different is that after he was executed; his followers claimed that he was raised from the dead. Christianity begins when Jesus' followers proclaim his resurrection" (http://edition.cnn.com/TRANSCRIPTS/0402/22/cp.00.html). This is the sad gospel of Bart Ehrman.

c. Ehrman recommends the most radical of liberal feminist writings without any qualms. In "The Use and Significance of Patristic Evidence for NT Textual Criticism" (*New Testament Textual Criticism, Exegesis and Church History*, edited by B. Aland and F. Delobel, 1994, p. 133), Ehrman recommends Elizabeth Schuessler Fiorenza's *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins* and Antoinette Clark Wire's *The Corinthian Women Prophets: A Reconstruction through Paul's Polemic*, which he calls an "insightful example of feminist reconstruction."

THE NEW ENGLISH BIBLE (1961, 1970)

1. The New English Bible was produced by the British & Foreign Bible Society and the National Bible Society of Scotland. It was an ecumenical project involving translators and textual critics from Protestant denominations as well as the Roman Catholic Church. The New Testament was published in 1961 and the entire Bible in 1970.

2. Its theological liberalism is evident in the translation itself. Consider some examples:

Genesis 3:15

KJV: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

NEB: "I will put enmity between you and the woman, between your brood and hers. THEY shall strike at your head, and you shall strike at THEIR heel."

Comment: This amazing ancient prophecy is Messianic, describing Christ as the seed of the woman who shall bruise the devil's head. The "seed of the woman" points to Christ's virgin birth. The New English Bible's corrupt translation destroys the prophecy.

Isaiah 9:6

KJV: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace."

NEB: "For a boy has been born for us, a son given to us to bear the symbol of dominion on his shoulder, and he shall be called in purpose wonderful, in battle God-like, Father for all time, Prince of Peace."

Comment: This is one of the most powerful testimonies in the Bible to the divinity of Jesus Christ. He is the mighty God, the everlasting Father! The New English Bible has destroyed this testimony by changing "The mighty God" to "in battle God-like" and "everlasting Father" to "Father for all time." Christ's title "Counsellor" is completely omitted.

Micah 5:2

KJV: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

NEB: "But you, Bethlehem in Ephrathah, small as you are to be among Judah's clans, out of you shall come forth a governor of Israel, one whose roots are far back in the past, in days gone by."

Comment: The eternal pre-existence of Christ is plainly described in the King James Bible, but the New English Bible denies that Christ is "from everlasting," claiming instead that he has "roots in days gone by." This corrupt translation supports the heresies of Modernists, Unitarians, Jehovah's Witnesses, and others that deny that Jesus Christ is eternal.

Psalm 45:6

KJV: "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre."

NEB: "Your throne is like God's throne, eternal, your royal sceptre a sceptre of righteousness."

Comment: This Psalm is cited in Hebrews chapter 1 as Messianic. It describes Jesus Christ as God. The New English Bible's corrupt translation removes this powerful testimony.

Zechariah 13:6

KJV: "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

NEB: "'What', someone will ask, 'are these scars on your chest?' And he will answer, 'I got them in the house of my lovers'."

Comment: This passage refers to the crucifixion of Christ and prophetically describes the day when Israel will receive its Messiah. The NEB obliterates this Messianic prophecy by changing the "wounds in thine hands" to "scars on your chest."

Psalm 69:21

KJV: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

NEB: "They put poison in my food and gave me vinegar when I was thirsty."

Comment: This is a Messianic prophecy of Christ's crucifixion, but the NEB destroys it by changing "gall" to "poison." Matthew 27:34 plainly states that they offered Him "gall."

Psalm 22:16

KJV: "For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet."

NEB: "The huntsmen are all about me; a band of ruffians rings me round, and they have hacked off my hands and my feet."

Comment: This is another prophecy of the crucifixion that the NEB destroys by changing the piercing of the hands and feet to hacking off! This strange "translation" also contradicts the Scripture that says, "A bone of him shall not be broken" (John 19:36).

Isaiah 53:9

KJV: "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

NEB: "He was assigned a grave with the wicked, a burial-place among the refuse of mankind, though he had done no violence and spoken no word of treachery."

Comment: This Messianic prophecy was fulfilled in the crucifixion and burial of Jesus Christ. He did make his grave with the wicked because He died as a sinner (though He was not a sinner) and was buried with sinners. His burial in the tomb of a rich man fulfilled the second part of the verse, "and with the rich in his death." Christ's sinlessness is attested in the last two parts of the verse. The NEB perverts the prophecy, falsely claiming that Christ had a burial place among the refuse of mankind. This is contrary to the Biblical record (Matt. 27:57-60).

Psalm 2:12

KJV: "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

NEB: "Kiss the king, lest the Lord be angry and you are struck down in mid course; for his anger flares up in a moment. Happy are all who find refuge in him."

Comment: The translators of the NEB again deny Christ by their perversion of this verse. They replace the specific word "Son" with the general term "king," which could refer to any king. In this way, a powerful messianic prophecy is rendered impotent at the hands of these "translators." They also state that the Lord's anger "flares up in a moment," contradicting the Scripture's frequent testimony that the Lord is slow to anger (Neh. 9:17; Ps. 103:8; 145:8; Joel 2:13; Jonah 4:2; Naham 1:3).

Genesis 49:10

KJV: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

NEB: "The sceptre shall not pass from Judah, nor the staff from his descendants, so long as tribute is brought to him and the obedience of the nations is his."

Comment: The NEB robs this verse of its prophetic fore view of Christ's Second Coming and the regathering of Israel.

3. The theological liberalism of the New English Bible is also evident in the writings of its General Director, Charles Harold Dodd (1884-1973). Dodd was also vice-president of the British & Foreign Bible Society.

a. "The Bible itself does not make any claim to infallible authority for all its parts..." (Dodd, *The Authority of the Bible*, one of the titles in the *Library of Constructive Theology* series, p. 15).

b. "It long ago became clear that in claiming for the Bible accuracy in matters of science and history its apologists had chosen a hopeless position to defend" (Dodd, *The Authority of the Bible*, p. 13).

c. "The old dogmatic view of the Bible therefore is not only open to attack from the standpoint of science and historical criticism, but if taken seriously it becomes a danger to religion and public morals" (Dodd, The *Authority of the Bible*, p. 13).

d. "GOD IS THE AUTHOR, NOT OF THE BIBLE, but of the life in which the authors of the Bible partake, and of which they tell us such IMPERFECT HUMAN WORDS as they could command" (Dodd, *The Authority of the Bible*, p. 16).

e. "Moses has left us no writings, and we know little of him with certainty" (Dodd, *The Authority of the Bible*, p. 27).

f. “Jacob ... at the haunted ford, alone in the dark, meets a nameless Being in desperate conflict. Dawn comes, when all ghosts and goblins flee, and Jacob, surprised at finding himself alive after that night of terror names the place Peniel presence of El” (Dodd, *The Authority of the Bible*, pp. 40, 41).

g. “[MOSES] WAS A MAGICIAN, a medicine man, whose magic wand wrought wonders of deliverance and destruction. ... To separate history from LEGEND in the stories of his career is impossible and not very profitable” (Dodd, *The Authority of the Bible*, p. 45).

j. “[Ezekiel] appears subject to trance and catalepsy. He feels himself like a psychic ‘medium’ lifted into the air and transported to distant places. The strange episode of the death of Pelatiah may perhaps be interpreted as a case of clairvoyance. No other of the great Prophets appears to display such definite symptoms of abnormality” (Dodd, *The Authority of the Bible*, p. 46).

i. “In the ninth century B.C. JEHOVAH IS STILL CRUEL, CAPRICIOUS, IRRITABLE, UNJUST (by human standards of justice), AND UNTRUTHFUL. The prophets of the classical period brought the overdue advance in ideas of Jehovah’s character. The prophets’ remoulding of the idea of God is indeed, as we must frankly confess, partial” (Dodd, *The Authority of the Bible*, p. 98).

j. “No one not BLINDED BY SUPERSTITIOUS BIBLIOLATRY could possibly accept for truth, as they stand, many elements in Old Testament prophecy” (Dodd, *The Authority of the Bible*, p. 127).

k. “INSPIRATION DOES NOT CARRY INERRANCY, nor is it inerrancy that gives authority” (Dodd, *The Authority of the Bible*, p. 129).

l. “Certainly THE PROPHETS WERE SOMETIMES MISTAKEN. That is why it behooves us to let them speak for themselves, with eyes open to the element of error in their teaching” (Dodd, *The Authority of the Bible*, p. 128).

m. “There are SAYINGS [OF JESUS] (not many indeed) WHICH EITHER SIMPLY ARE NOT TRUE, in their plain meaning, or are unacceptable to the conscience or reason of Christian people” (Dodd, *The Authority of the Bible*, p. 233).

n. “We need not doubt that JESUS shared the views of His contemporaries regarding the authorship of books in the Old Testament or the phenomena of ‘demon possession’--views which we could not accept without violence to our sense of truth. We readily recognize that so far HE WAS A MAN OF HIS TIME” (Dodd, *The Authority of the Bible*, p. 237).

o. "'In the fulness of time' Jesus came. Believing Himself called to be the 'Messiah' of His people, He gathered up their highest traditions..." (Dodd, *The Authority of the Bible*, p. 254).

p. "The famous 'whale' or sea monster, is no zoological specimen. The ancient monster of chaos, the dragon of darkness, was a familiar figure in several MYTHOLOGIES of the ancient world ... When the Gospel of Matthew uses the story of Jonah as a symbol of resurrection from the dead, it is not very far from the original intention of THE MYTH" (Dodd, *The Bible Today*, Cambridge: University Press, 1960, p. 17).

q. "Critical analysis ... shows that THE FIRST CHAPTER OF GENESIS IS A RELATIVELY LATE COMPOSITION. We have in the second chapter an earlier, and cruder, Hebrew story of creation. The account in the first chapter was written after the prophets had done their great work towards a purer and more spiritual religion" (Dodd, *The Bible Today*, p. 30).

r. "If Isaiah says, 'I saw the Lord,' Paul also says, 'Have not I seen the Lord?' ... The implication is that THE DISCIPLES' POST-RESURRECTION MEETINGS WITH OUR LORD MAY HAVE BEEN 'VISIONARY'" (Dodd, *The Bible Today*, p. 102).

s. "Creation, the Fall of Man, the Deluge and the Building of Babel are symbolic MYTHS" (Dodd, *The Bible Today*, p. 112).

t. "As every human being lies under God's judgment, so EVERY HUMAN BEING IS ULTIMATELY DESTINED, IN HIS MERCY, TO ETERNAL LIFE" (Dodd, *The Bible Today*, p. 118).

u. "The strange LEGEND of the destruction of the cities of the plain has its vital centre in Abraham's encounter with God" (Dodd, *The Bible Today*, p. 150).

v. "The Old Testament contains not only the epoch-making writings of the great prophets, but LEGENDS AND TRADITIONS which reflect the elementary piety of the common man" (Dodd, *The Authority of the Bible*, p. 139).

w. "For indeed THE BARE IDEA OF VICARIOUS EXPIATION [THE SUBSTITUTIONARY DEATH OF CHRIST IN THE PLACE OF SINNERS] IS NOT WHOLLY RATIONAL, and easily lends itself to fanaticism. After all, if God demands the suffering of one in order that the sins of others may be forgiven, a meaning is found for suffering, but at the expense of the rationality of God for which the prophets contended so vigorously" (Dodd, *The Authority of the Bible*, p. 215).

THE TODAY'S ENGLISH VERSION (1966, 1973)

1. The Today's English Version (TEV), otherwise known as the *Good News for Modern Man* and the *Good News Bible*, was published in 1966 (N.T.) and 1973 (entire Bible).

a. "The copyright of the whole production, with the exception of the twelve maps, is owned by the American Bible Society. ... The volume bears the imprint of 'The Bible Societies,' and includes a list of 99 societies" (*Trinitarian Bible Society Quarterly Record*, Jan.-Mar. 1978, p. 16). The American Bible Society is a founding member of the United Bible Societies. Almost half of the money for the annual operating budget of the United Bible Societies comes from the American Bible Society (*Christian News*, Dec. 8, 1986, p. 22).

b. In 1961, M. Wendell Belew of the Home Mission Board of the Southern Baptist Convention wrote to Eugene Nida suggesting that the American Bible Society (ABS) produce a translation geared to the 4th grade level. Two weeks later Nida approached ABS General Secretary Laton Holmgren with the plan and was given the go ahead (Peter J. Wosh, *Today's English Version and the Good News Bible: A Historical Sketch*, American Bible Society, nd).

c. "In September 1966, the American Bible Society published *The New Testament in Today's English Version*, a translation intended for people everywhere for whom English is either their mother tongue or an acquired language. Shortly thereafter the United Bible Societies requested the American Bible Society to undertake on its behalf a translation of the Old Testament following the same principles. ... Final approval of the text on behalf of the United Bible Societies was given by the American Bible Society's Board of Managers upon recommendation of its Translations Department Committee" (Preface, *Good News Bible*, edition published by Thomas Nelson Inc., publishers under license from the American Bible Society).

2. The TEV is based on the United Bible Societies Greek N.T. (3rd edition, 1975) (Preface, *Good News Bible*, Thomas Nelson). It therefore contains all of the errors that are inherent in the critical Greek text from Alexandria, Egypt, such as the omission of "Lord in Mk 9:24 and Luke 23:42, "is preferred before me" in Jn. 1:27, "which is in heaven" in Jn. 3:13, "the Lord" in 1 Cor. 15:47, "by Jesus Christ" in Eph. 3:9, and "God" in 1 Timothy 3:16.

3. The popularity of the Today's English Version has been phenomenal from its inception.

a. In the first three years it sold 17.5 million copies (*Parade Magazine*, Nov. 2, 1969).

b. By 1971, more than 30 million copies of the TEV New Testament had been sold (Jakob Van Bruggen, *Future of the Bible*, 1972, p. 19).

c. By 1987, the TEV New Testament had sold more than 75 million copies (*Focus*, Oct. 1986, p. 5).

c. The TEV won a place in the 1989 edition of the *Guinness Book of Records* by selling in excess of 104 million copies worldwide between 1976 and 1988.

e. By the late 1980s, the Today's English Version had become the most popular Bible text in Australia as well as in England. This was reported in an undated brochure distributed by the Bible House, Australian Bible Society, Perth, West Australia, June 1988; *Word in Action*, Spring 1986, British & Foreign Bible Society, p. 5. It was also reported to me in a letter from Brian Lincoln of the BFBS, May 16, 1995: "In 1993 our estimates for the total Bible market in England and Wales show the Good News Bible (TEV in America) was the best-selling Bible with a 26-27% share of the market, followed by the NIV at around 21-22%. The KJB follows these with a market share of around 12-13%" (Letter from Brian Lincoln, BFBS, May 16, 1995). A Gallup Poll in February 1991 showed that the Good News Bible is the most popular version of the Bible among British churchgoers (*American Bible Society Record*, August-September 1991, p. 25).

4. An Ecumenical Bible

a. A big push was given the Today's English Version when, soon after its publication, Evangelist Billy Graham "called it an excellent translation over nationwide television from his campaign in Anaheim, California." It was subsequently distributed by the Grason Company of Minneapolis, the distributors of Billy Graham materials (M.L. Moser, Jr., *Good News for Modern Man: The Devil's Masterpiece*, Little Rock: Challenge Press, 1970, p. 80).

b. The Southern Baptist Convention, America's largest non-Catholic denomination, has also promoted the TEV widely. The SBC commissioned the American Bible Society to publish an edition under the SBC's own "Broadman Press" label and sold it through their bookstores and distributed it widely through Southern Baptist churches. I recall that when I was saved in 1973 the Southern Baptist congregations in my home state of Florida were heavily involved with this.

c. The Lutheran Church-Missouri Synod, one of the most conservative Lutheran denominations in the United States, has also commended the Good News Bible. "A free copy of the entire *Good News for Modern Man* was among the material given to all delegates to this month's LCMS convention in St. Louis. The same Bible has been distributed free at conventions of the Lutheran Layman's League" (*Christian News*, July 20, 1981).

d. The Roman Catholic Church gave official approval to the TEV as early as 1969. In a news release on March 18, 1969, the American Bible Society reported: "Richard Cardinal Cushing, Archbishop of Boston, had granted this new 'Bible' his official approval and that subsequent printing would bear his imprimatur. It was Cardinal Cushing who earlier gave an imprimatur to the Protestant-sponsored Revised Standard Version. Protestant and Catholic scholars in recent years have reached substantial agreement on the translation of the Bible into English, and Cardinal Cushing's expert consultants did not seek a single change in the text of the TEV before approving it for Catholic use" (M.L. Moser, Jr., *Good News for Modern Man*, pp. 74, 75).

5. The translator of the New Testament portion of the TEV was **ROBERT GALVESTON BRATCHER** (1920-), who was also the chairman of the translation team.

a. Bratcher was selected by Eugene Nida from the Translations Office of the American Bible Society for work on the TEV. Bratcher was born in Campos, Brazil, to missionary parents. He pastored Rising Sun Baptist Church in Rising Sun, Indiana, from 1943-44, then served as a chaplain in the U.S. Navy. After earning a Th.D. in 1949 from Southern Baptist Theological Seminary in Louisville, he became a missionary to Brazil, where he taught New Testament Language and Literature at the Baptist Theological Seminary in Rio de Janeiro. In 1957 he became a research consultant in the American Bible Society's Translations Department. In this capacity he served on the committee to revise the Portuguese d'Almeida version. (This biographical information is from *Today's English Version and the Good News Bible: A Historical Sketch* by Peter J. Wosh for the American Bible Society, nd.)

b. As early as 1953, Bratcher denied the full deity of the Lord Jesus Christ.

(1) While serving as professor of Greek and New Testament theology in a Southern Baptist Seminary in Rio de Janeiro, Brazil, Dr. Bratcher edited the "Questions and Answers" section of their paper, *O Jornal Batista*. In this paper, July 9, 1953, Bratcher was asked how to reconcile Matthew 24:36 with John 14:9. His answer (in part): "This cannot mean however, that Christ retained in his incarnation all the attributes of Deity; rather he freely gave up those qualities he enjoyed in his eternal existence with the Father." In a letter to Julius C. Taylor, July 16, 1970, Bratcher said, "Of course I believe what I wrote in the *Journal Batista* of July 9, 1953" (Donald T. Clarke, *Bible Version Manual*, Sunbury, Pennsylvania: Bible Truth Institute, 1975, p. 95).

(2) Dr. Bratcher held a question and answer session on October 13, 1970, at the First Baptist Church, Spartanburg, South Carolina. Following is one of the questions and his answer:

Question: “Is Jesus Christ God, or the same as God?”
Answer: “Jesus is not the same personality as God” (Clarke, op. cit., p. 98).

c. Bratcher boldly denies the supernatural, infallible inspiration of Scripture.

(1) Bratcher made the following statement in 1968: “The New Testament scriptures were written to specific situations, at specific times, to specific groups or individuals and in response to some felt need. The New Testament writers probably never intended their work to be the gospel record of the future--so there is not a sterile order to the scriptures” (Robert Bratcher, *The Baptist Courier*, Feb. 22, 1968).

(2) On November 5, 1970, after a lecture at Furman University, Dr. Bratcher talked with students. “You admit that the Bible has fallacies; then how is it valuable?” a student questioned. Bratcher answered, “IF WE BUILD OUR FAITH WHOLLY ON THE BIBLE, THEN WE ARE BUILDING OUR FAITH ON SHIFTING SAND. We must follow the facts or there is nothing to believe. We cannot literally follow Jesus, only go in his direction” (*The Greenville News*, Greenville, South Carolina, Nov. 8, 1970).

(3) Though Bratcher’s apostasy was evident before he translated the Today’s English Version, little was known publicly about the man until 1981. In that year, Bratcher made some statements at a Southern Baptist Life Commission seminar in Dallas, Texas, which received close media attention. Following are quotes from Bratcher’s speech: “ONLY WILLFUL IGNORANCE OR INTELLECTUAL DISHONESTY CAN ACCOUNT FOR THE CLAIM THAT THE BIBLE IS INERRANT AND INFALLIBLE ... To invest the Bible with the qualities of inerrancy and infallibility is to idolatrize it, to transform it into a false god. … Often in the past and still too often in the present to affirm that the Bible is the word of God implies that the words of the Bible are the words of God. Such simplistic and absolute terms divest the Bible altogether of its humanity and remove it from the relativism of the historical process. NO ONE SERIOUSLY CLAIMS ALL THE WORDS OF THE BIBLE ARE THE VERY WORDS OF GOD. If someone does so it is only because that person is not willing thoroughly to explore its implications. ... THE WORD OF GOD IS NOT WORDS; it is a human being, a human life ... Quoting what the Bible says in the context of its history and culture is not necessarily relevant or helpful--and may be a hindrance in trying to meet and solve the problems we face. ... WE ARE NOT BOUND BY THE LETTER OF SCRIPTURE, but by the spirit. EVEN WORDS SPOKEN BY JESUS IN ARAMAIC IN THE THIRTIES OF THE FIRST CENTURY AND PRESERVED IN WRITING IN GREEK, 35 TO 50 YEARS LATER, DO NOT NECESSARILY WIELD COMPELLING AUTHORITY OVER US TODAY. THE FOCUS OF SCRIPTURAL

AUTHORITY IS NOT THE WORDS THEMSELVES. It is Jesus Christ as the Word of God who is the authority for us to be and to do. As a biblical scholar, I VIEW WITH DISMAY THE MISUSE OF SCRIPTURES BY FUNDAMENTALISTS; as ... Christians we listen with alarm to the simple-minded diagnoses and the simplistic panaceas proposed with smug self-assurance by Moral Majority people intent on curing the evils of this age" (Bratcher, cited by Dan Martin, *Baptist Courier*, a publication of the South Carolina Baptist Convention, April 2, 1981). Here, then, we have the strange affair of a Bible translator who believes faith in the Bible is "shifting sand" and who utterly despises the doctrine that the Bible is the infallibly inspired Word of God. He attempts to replace the infallible authority of the Bible with that of Jesus Christ, as if the two are in conflict and as if we knew anything about Christ and His will that we do not learn from the words of the Bible.

d. Didn't the Bible Society Fire Bratcher? The American Bible Society (ABS) was embarrassed by Bratcher's remarks in Dallas and the ensuing outcry on the part of evangelicals cost them significant financial support. Bratcher issued an apology of sorts, saying, "I deeply regret the language I used and I apologize to those who were offended by it." Note that he did not repent of his heresies. Soon thereafter, the ABS issued a public statement "completely disassociating" itself from Bratcher's remarks, and within days Bratcher resigned from his position in the American Bible Society. This was only a duplicitous political move, though. Bratcher's apostate translation is still distributed by the ABS and the United Bible Societies, and many other modernists whose views are as heretical as Bratcher's continue to work for the Bible societies. In fact, Bratcher himself continued to work with the United Bible Societies as a chief translation's consultant! (*Bulletin of the United Bible Societies*, No. 138-139, 1985). Thus, part of Bratcher's salary was still paid indirectly by the American Bible Society through the massive support it gives to the UBS.

e. The root problem is unbelief and unregeneracy.

Robert Bratcher held a question and answer session on October 13, 1970, at the First Baptist Church, Spartanburg, South Carolina. Following are two of the questions and their answers:

Question: "Do you know Jesus Christ as your personal Saviour?"
Answer: Dr. Bratcher would not answer this question.

Question: "Is the human heart by nature Man-centered or God-centered?"
Answer: "Let us stick with questions about translation" (Donald T. Clarke, *Bible Version Manual*, pp. 98-99).

On October 15, 1970, Bratcher held a question and answer session at the First

Baptist Church, North Augusta, South Carolina. Before anyone could ask a question, the group was advised they could not ask Bratcher questions relating to his theology. Following is one question asked him:

Question: "If you should die, do you know you would go to heaven?"
Answer: Dr. Bratcher would not answer this question (Clarke, *Bible Version Manual*, p. 99).

The Bible says, "Let the redeemed of the Lord say so..." It is a VERY strange matter for a Bible translator, a former Baptist missionary, to refuse to testify to his salvation. The problem with many Christian leaders today, though, is that they have no salvation of which to testify.

Consider another example of unregeneracy in the United Bible Societies. On a visit to Calcutta in 1984, I sat before the desk of a leader of the Bible Society of India. His name was Mr. S. Biswas, and we were visiting the offices of the Bible Society. An evangelist friend, Maken Sanglir, was sitting beside me as we talked for several minutes with Mr. Biswas. During the course of our conversation, I described briefly how I was saved at age 23 after many years of rebellion. I then asked Mr. Biswas when he was saved. He chuckled and replied, "No, no. Not like that. In fact, I am a third generation Christian, as my grandfather as well as my own father were Christians." He had no personal testimony of the saving power of Jesus Christ in his own life. "Biswas" in the Hindi language means "faith." How sad that a man with such a name, a man who is a leader in a society that promotes the production and distribution of the Bible, had no scriptural testimony of salvation! Yet, as others could testify, this is the sad condition of many Bible Society leaders and workers. They have "churchianity"; they have been baptized and confirmed; but they do not know Christ in His personal saving power.

6. In light of what we have seen about Bratcher's life and beliefs, it is not surprising to learn that the Today's English Version is perverted.

a. The doctrine of Christ's deity is weakened significantly in the Today's English Version. Consider some examples:

<u>John 1:1</u>
KJV "In the beginning was the Word, and the Word was with God, and the Word was God."
TEV "Before the world was created, the Word already existed; he was with God, and he was the same as God."
Comment: This corrupt translation leaves the possibility that the Son of God was created, as heretics have been teaching since the second century. It also changes "the Word was God" to the weaker "the same as God." A proper translation

emphasizes in no uncertain terms the full equality of Jesus Christ with God the Father. Jesus Christ is not only "the same as God"; He IS God!

Philippians 2:6

KJV "Who, being in the form of God, thought it not robbery to be equal with God."

TEV "He always had the nature of God, but he did not think that by force he should try to become equal with God."

Comment: The proper translation says clearly that Jesus Christ was equal with God and was in the form of God prior to His incarnation. The TEV changes this and renders it in an heretical sense. Many Hindus, as well as Jehovah's Witnesses, Unitarians, and theological modernists will admit that Jesus had the nature of God [as defined by them], but not that He was and is indeed very God, equal with the Father.

1 Timothy 3:16

KJV "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

TEV "No one can deny how great is the secret of our religion: He appeared in human form, was shown to be right by the Spirit, and was seen by angels. He was preached among the nations, was believed in throughout the world, and was taken up to heaven."

Comment: The true mystery of our godliness is that God Himself appeared in human flesh! Compare Matthew 1:23: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." God WAS manifest in the flesh! The TEV rendering removes the greatness of the mystery by deleting God from the text. 1 Timothy 3:16 is one of the New Testament's clearest witnesses to the deity of Jesus Christ, and the word "God" is supported by the vast majority of Greek manuscripts. Yet the TEV, following the corrupt critical Greek text, ignores this wonderful testimony and makes it into something about how to live a godly life. The verse is not speaking of a godly life, but of the God Life, Jesus Christ, the Eternal Son of God, the Triune Godhead.

1 Timothy 6:14-16

KJV "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen."

TEV "To obey your orders and keep them faithfully until the Day when our Lord Jesus Christ will appear. His appearing will be brought about at the right time by God, the blessed and only Ruler, the King of kings and the Lord of lords. He

alone is immortal; he lives in the light that no one can approach. No one has ever seen him; no one can ever see him. To him be honor and eternal power! Amen."

Comment: In the honorable King James translation it is obvious that Jesus Christ Himself is the object of this passage. It is a powerful testimony of His eternal godhead. The Today's English Version changes the subject in verse 15 from Christ to God, thus again robbing Christ of His full deity and leaving room for doubt about this crucial doctrine.

Acts 20:28

KJV "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

TEV "So keep watch over yourselves and over all the flock which the Holy Spirit has placed in your care. Be shepherds of the church of God, which he made his own through the sacrificial death of his Son."

Comment: The proper translation says God purchased the Church with His own blood. What a marvelous testimony to the deity of Jesus Christ; when Christ bled on the cross of Calvary, God was bleeding! It was God who took upon Himself the form of a man and bled and died on the cross for sin. The Today's English Version rendering perverts this by following the corrupt critical Greek text and by paraphrasing. It also removes the important word "blood" entirely from the verse.

Colossians 2:3

KJV "In whom are hid all the treasures of wisdom and knowledge."

TEV "He is the key that opens all the hidden treasures of God's wisdom and knowledge."

Comment: The KJV witnesses to the fact that Jesus Christ is the very embodiment of wisdom. This is a clear testimony that Jesus is God. The TEV weakens this, saying Jesus is merely the key to wisdom. The word "key" is an addition to the text. There is nothing in the Greek to answer to this.

Colossians 2:9

KJV "For in him dwelleth all the fulness of the Godhead bodily."

TEV "For the full content of divine nature lives in Christ, in his humanity."

Comment: Note that in the TEV the word "bodily" is changed to "humanity" without any textual authority. This also modifies the possible interpretation of the verse and weakens the doctrine of Jesus' deity. Since God's Word says that in Jesus Christ dwells the fullness of the Godhead bodily, why change this to humanity? Is "bodily" more difficult to understand than "humanity"?

b. The doctrine of the Virgin Birth is weakened in the Today's English Version.

Matthew 1:18

KJV "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."

TEV "This was how the birth of Jesus Christ took place. His mother Mary was engaged to Joseph, but before they were married, she found out that she was going to have a baby by the Holy Spirit."

Luke 1:27

KJV "To a virgin espoused to a man whose name was Joseph."

TEV "He had a message for a girl promised in marriage to a man named Joseph, who was a descendant of King David. The girls' name was Mary."

Comment: These two verses, properly translated, testify plainly to Christ's virgin birth. But the TEV removes the certainty of this blessed truth. My friends, if Jesus Christ was not born of a virgin, He was not sinless and He could not have paid the price for our sins. This is no light matter. The sin nature is passed through the man (Rom. 5:12).

c. The doctrine of the blood atonement is attacked in the Today's English Version. In at least 12 passages, the TEV deletes the word "blood," referring to the precious blood of Christ which was shed for our sins and without which "there is no remission of sin." See the TEV translation of Acts 20:28; Romans 3:25; Romans 5:9; Ephesians 1:7; Ephesians 2:13; Colossians 1:14; Colossians 1:20; Hebrews 12:4; Hebrews 13:20; 1 Peter 1:19; Revelation 1:5; and Revelation 5:9. The Bible societies accept Bratcher's argument that to replace the word "blood" with the word "death" in these passages makes no difference in meaning or doctrine. Hebrews 9:22 answers that lie by reminding us that without the shedding of blood there is no remission of sin. Christ's death alone was not sufficient to atone for our sins; He had to shed His blood as well. Therefore, when speaking of Jesus Christ's atonement, it is wrong to replace the word "blood" with the word "death." Romans 5:9-10 explains the matter. Verse nine says we are justified through Christ's blood, while verse ten says we are reconciled through His death. In other words, we are saved through Jesus' bloody death. Both were required for the Atonement. Only an unholy mind and unholy hands would make such changes in God's holy Word.

d. Beyond the textual and doctrinal corruptions, the Today's English Version is a loose paraphrase that approaches the Bible translation task in a very careless manner. The translation methodology is called "dynamic equivalency," and though it might be "dynamic," it is neither equivalent nor accurate. The original goal of the TEV project as envisioned by Eugene Nida was to translate the Bible at the fourth grade reading level. It is impossible to make that Bible that easy to read without corrupting it, for the simple reason that the Spirit of God did not give a 4th grade level Book.

For more about dynamic equivalency see *Faith vs. the Modern Bible Versions*, Part VIII, "We Hold to the KJV Because We Reject Dynamic Equivalency." Also see our report on that subject at the Way of Life web site (look in the Bible Version section of the Apostasy Database, http://www.wayoflife.org/fbns/dyn-equiv-influence-error.html). We have already seen evidence of the looseness of the translation in the examples previously given. The changes made to the text by the TEV are reprehensible. There is no excuse for changing the Word of God in this manner and robbing people of God's very words. Consider another example:

Proverbs 30:5-6

KJV "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."

TEV "God keeps every promise he makes. He is like a shield for all who seek his protection. If you claim that he said something that he never said, he will reprimand you and show that you are a liar."

Comment: The TEV changes "word" to "promise"; "pure" to "keeps"; "is a shield" to "is like a shield"; "put their trust" to "seek his protection"; "add thou not unto his words" to "claim that he said something that he never said"; etc. The proponents of dynamic equivalency tell us that their method results in a translation that is even more accurate than a literal or "formal equivalency" version. I don't buy it!

DONALD A. CARSON (1946-)

1. Carson is a professor at The Trinity Evangelical Divinity School (TEDS). The February 8, 1999, issue of *Christianity Today* contained an editorial by Michael Maudlin, Managing Editor, entitled "Inside CT." Maudlin boasts that "never before in the twentieth century has the church amassed so many highly skilled, believing scholars to illumine our Scriptures, our theology, our traditions, our church work." Who are these "believing scholars"? He mentions five of them: Craig Blomberg, Bruce Metzger, Edwin Yamauchi, Ben Witherington III, and D.A. CARSON.

2. Carson is the author of *The King James Version Debate: A Plea for Realism* (Grand Rapids: Baker, 1979), which presents the standard, myth-filled defense for modern textual criticism. The only realism in this issue, according to Carson, is to believe in the foundational modern textual criticism myth that the apostolic text of Scripture was put on a shelf for 1,500 years until it began to be "recovered" in the 19th century.

3. Carson supports inclusive language translation techniques (Carson, *The Inclusive Language Debate*, Baker Books, 1998).

a. Carson states that it is acceptable to change the singular pronouns of John 14:23 to plural. This is what the inclusive language NIVI (New International Version Inclusive, published by Hodder and Stoughton in 1996) does. It reads, "Those who

love me will obey my teaching. My Father will love them, and we will come to them and make our home with them." Carson supports that and defends many other inclusive language perversions.

b. He says it is acceptable for the NIVI to change "brother" in Matthew 5:22 to "brother or sister." He says, in fact, that this is "preferable."

c. He supports the NIVI reading in John 11:50 and 1 Corinthians 15:21, which changes "man" to "human being," even though both passages speak of Christ and do not therefore have a generic meaning.

d. He also defends the NIVI translation of Revelation 3:20, which changes the singular pronoun "eat with HIM" to the plural "eat with THEM," thus destroying the lovely personal aspect of Christ's promise.

e. He discusses the changes in Psalm 8:4 from "what is man" to "what are mere mortals" and "the son of man" to "human beings." Even though this destroys a Messianic prophecy, Carson argues, "I am not convinced that those critics are right who say that terrible damage has been done by inclusive-language translations of this passage because they have somehow squeezed Christ to the periphery."

f. All of this is acquiescence to theological modernism and is a blatant denial, in any practical sense, of verbal inspiration. Proverbs 30:5-6 warns: "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."

4. Carson has also adopted the liberal Form or Redaction Criticism approach to the Gospels.

a. Consider this statement: "Moreover, many of the assumptions on which form criticism is based appear to be valid: there was indeed a period of mainly oral transmission of the gospel materials; much of it was probably in small units; there probably was a tendency for this material to take on certain standard forms; and the early church has undoubtedly influenced the way in which this material was handed down. Defined narrowly in this way, there is undoubtedly a place for form criticism in the study of the Gospels" (D.A. Carson, Douglas Moo, Leon Morris, *An Introduction to the New Testament*, 1992, pp. 23, 24). In reality, all of these things are purely speculative and we do not believe that any of them are true; but Carson and the other editors give up all of this ground to the liberal form critics. To say that the "early church has undoubtedly influenced the way in which this material was handed down" is a plain rejection of the doctrine of divine inspiration. Either the Gospels were written under inspiration of the Holy Spirit or they were written by natural processes. There can be no middle ground for a believer. Jesus promised that the Holy Spirit would guide the disciples into all truth (John 16:13) and 2 Timothy

3:16 states that all Scripture is given by inspiration of God. That settles the matter. Whether or not the authors of the Gospels used some secondary sources is a meaningless question for the believer. If they did use secondary sources, we will never know what they were now. God has not chosen to reveal that to us, so it is insignificant. All we need to know is that the Holy Spirit gave the Gospels. Period. It is our duty to study those Gospels believingly and preach them to the whole world instead of pursuing the vain path of wasting countless hours trying to ascertain whether there was a document called "Q" or whether Matthew might have borrowed something from Mark or Mark from Matthew, etc.

b. Carson claims that in the Gospels we do not have the actual words of Jesus but only a semblance of what Jesus said. "But their failure to preserve the *ipsissima VERBA Jesu* (the authentic WORDS of Jesus) does not mean that they have tampered with the *ipsisima VOX Jesu* (the authentic VOICE of Jesus)" (D.A. Carson, Douglas Moo, Leon Morris, *An Introduction to the New Testament*, 1992, p. 44). This is a blatant denial of verbal inspiration.

DAVID ALAN BLACK (1952-)

1. Black has been a professor of New Testament and Greek at Southeastern Baptist Theological Seminary since 1998. This is one of the six seminaries operated by the Southern Baptist Convention. He also taught as a lecturer in Greek and Biblical Studies at Biola University from 1976-84; Assistant Professor of Biblical St€udies at Biola, 1984-1985; Academic Dean at Grace Graduate School, 1985-87; Associate Professor of New Testament and Greek at Grace, 1987-88; Professor of New Testament and Greek at Grace, 1988-90; Scholar in Residence, ISV Foundation's International Research Center, 1996 - 1998. He has also held adjunct professorships at Simon Greenleaf University and Fuller Theological Seminary and a Visiting Professorship at Fuller in Seattle. He is the author of *Rethinking the Synoptic Problem* (2001); *Interpreting the New Testament: Essays on Methods and Issues* (2001); *New Testament criticism and Interpretation* (1991); *Using New Testament Greek in Ministry: A Practical Guide for Students and Pastors* (1993); and *Paul, Apostle of Weakness: Astheneia and Its Cognates in the Pauline Literature* (1984).

2. Black is an evangelical popularizer of modern textual criticism. He is a staunch evangelical but has no compunction about associating closely with modernists.

a. He is the editor of *Scribes and Scripture: New Testament Essays in Honor of J. Harold Greenlee* (1992), which features contributions from men who boldly deny the infallible inspiration of Scripture, including Bruce Metzger and F.F. Bruce.

b. Black also edited *Rethinking New Testament Textual Criticism* (2002), which likewise features articles by Eldon Jay Epp, Michael W. Holmes, and J.K. Elliott, all

of whom deny infallible inspiration. This material was first presented at a "Symposium on New Testament Studies at Southeastern Seminary" on April 6-7, 2000.

c. Black holds membership in the radically liberal Society of Biblical Literature (SBL). I attended some sessions of the international conference of the SBL in Singapore in June 2005 to report on it for our magazine *O Timothy*, and the theological modernism was truly at a blasphemous level. Speakers represented some of the most modernistic schools in the world, including Harvard, Yale, Princeton, Oxford, and Cambridge. There were also Mormon, Roman Catholic, and Seventh-Day Adventist speakers. In the vast majority of sessions the Bible was treated as merely another religious book. Apocryphal and pseudipigraphal books such as the *Gospel of Thomas* and even the mythical *Q* were given equal authority. Augustinus Gianto of the Pontifical Biblical Institute opined that Job and Daniel are myths. Thomas Kazen of Stockholm School of Theology claimed that "life has evolved" and that the Old Testament is merely a record of Israel's progress in religious thinking. Mary Marshall agreed with the view that Mary Magdalene was an "apostle, visionary, prophet, and leader." Hyo Joong Lee of Vanderbilt University argued that the Gospel of John and its doctrine of Christ was the product of the combined thinking of various Jews, Samaritans, and Greeks who composed a "Johannine community." Kari Storstein Haug of the School of Mission and Theology applied the teaching of a contemporary Thai Buddhist scholar to Biblical interpretation. Marvin Williams of Vanderbilt University treated the book of Revelation as "a collective cultural product on behalf of the marginalized community." Fook Kong Wong of Hong Kong Baptist Theological Seminary said that for himself and most of his colleagues "historical critical issues form the backbone" of their seminary courses. This conference reminded me of the Athenians of old, who "spent their time in nothing else, but either to tell, or to hear some new thing" (Acts 17:21). It is a dramatic fulfillment of the prophecy in 2 Timothy 3:7 of professing Christians in the last days, "Ever learning, and never able to come to the knowledge of the truth." Nowhere is end time apostasy more evident than in the field of biblical scholarship, and today's evangelicals are being corrupted by their refusal to separate plainly from all forms of liberalism (1 Cor. 15:33; 2 Tim. 2:16-18).

3. Black accepts the liberal form critical approach to the Gospels, though he believes in the traditional view that Matthew was written first (Black, *Why Four Gospels? The Historical Origins of the Gospels*). He theorizes that Luke was written next and that Mark borrowed from the first two. This is pure scholarly nonsense. If Mark did borrow from Matthew or Luke or from some other source, God has not chosen to tell us and we will never know for sure. So it obviously isn't important! The thing that is important and the thing we are commanded to do is to believe that the Gospels are given by divine inspiration and preach them to the ends of the earth (Mat. 28:18-20), not waste the precious hours of this short life puzzling over questions that don't need to be asked and that cannot be dogmatically answered.

MICHAEL W. HOLMES (c. 1950-)

1. Holmes has taught at the New Evangelical Bethel University in St. Paul, Minnesota, since 1982, and currently serves as Chair of the Department of Biblical and Theological Studies. He was previously on the faculty at Trinity Evangelical Divinity School and Princeton Theological Seminary and has been Visiting Scholar at Luther Theological Seminary in St. Paul. His publications include many books and articles touching on modern textual criticism, such as *The Apostolic Fathers: Greek Texts and English Translations* (editor); *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis* (co-edited with Bart Ehrman, 1995); and *The Text of the Fourth Gospel in the Writings of Origen* (co-authored with Ehrman and Gordon D. Fee).

2. Holmes is one of the evangelical faces of modern textual criticism in that he has adopted criticism from "the mint of infidel rationalism" (Robert Dabney) and has yoked together in this field with those who boldly deny the infallible inspiration of Scripture without exposing their heresy. This is evident from that fact that Holmes taught on the faculty at Princeton Seminary and co-edits books with Bart Ehrman.

3. Holmes does not believe the original text of Scripture can be recovered. He spoke at the Symposium on New Testament Studies at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, April 6-7, 2000. There he emphatically stated that the goal of textual criticism is to determine "the earliest recoverable text," which he said it NOT the original. He claimed that all manuscripts "preserve secondary readings" (Gary Webb, "The Current Status of Conservative Textual Criticism, firsthand report, nd.). This is a blatant denial of the doctrine of divine preservation.

INCLUSIVE LANGUAGE EDITIONS OF THE NEW INTERNATIONAL VERSION

1. Two inclusive language editions of the New International Version appeared in 1995.

   a. The *New International Reader's Version* (NirV) was published by Zondervan for the copyright owner, the International Bible Society. It is a simplified NIV aimed at the third-grade reading level and incorporates "inclusive language" techniques.

   b. The *New International Popular Version* (Inclusive Language Edition) was published by Hodder and Stoughton in Britain. "Brethren" is replaced by "brothers and sisters"; "man" is replaced by "humankind" or "people"; etc.

2. Following are some examples of the NIV Popular Version:

Psalm 8:4
KJV: “What is man, that thou art mindful of him? and the son of man, that thou visitest him?”
INCLUSIVE LANGUAGE NIV: “What are mere MORTALS that you are mindful of THEM, HUMAN BEINGS that you care for THEM?”

Psalm 34:20
KJV: “He keepeth all his bones: not one of them is broken.”
INCLUSIVE LANGUAGE NIV: “He protects all THEIR bones, not one of them will be broken.”

Comment: This translation corrupts a key prophetic passage. Psalm 34:20 refers to Christ and the fact that His bones were not broken on the cross. John 19:32-36 was a direct fulfillment of Psalm 34:20. The inclusive language NIV changes the singular masculine pronoun “his” to the plural pronoun “their,” thereby destroying its prophetic significance.

Luke 17:3
KJV: “Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.”
INCLUSIVE LANGUAGE NIV: “Rebuke A BROTHER OR SISTER who sins, and if they repent, forgive THEM.”

John 6:44
KJV: “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”
INCLUSIVE LANGUAGE NIV: “No one can come to me unless the Father who sent me draws THEM, and I will raise THEM up at the last day.”

John 14:23
KJV: “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”
INCLUSIVE LANGUAGE NIV: “Those who love me will obey my teaching. My Father will love THEM, and we will come to THEM and make our home with THEM.”

Comment: This is typical of the incredible perversion of Scripture represented by the inclusive language NIV. The singular pronouns are changed to plural. Christ’s sweet and lovely promise to individuals is rendered ineffective by the change to general plural pronouns. Further, “my words” is changed to “my teaching,” thus rendering Christ’s emphasis on the words of Scripture ineffective by replacing it with the more general idea of teaching.

Revelation 3:20

KJV: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

INCLUSIVE LANGUAGE NIV: "I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with THEM, and THEY with me."

Comment: Again, Christ's tender promise to individuals who receive Him is destroyed by the corrupt inclusive language rendition.

3. Pressure to produce an inclusive language edition of the NIV came from feminists and from other Bible publishers. The motive was at least partly economic. Larry Walker, a member of the NIV's Committee for Biblical Translation (CBT), noted that pressure for such a version came from women who "felt left out" by the traditional language. Pressure also came from the publishers of the NIV in England (Hodder and Stoughton). "In England, sales of the New Revised Standard Version, a unisex language revision of the RSV, put such pressure on the NIV that Hodder and Stoughton demanded a new version in order to compete" (*World*, March 29, 1997, p. 12). Thus we see the money factor, which plays such a large role in the modern Bible version issue.

4. In 1997 the International Bible Society (IBS), which holds the copyright on the NIV, made an about-face.

a. There was an outcry that year against the inclusive language NIV in the United States. Protests came from *World* magazine, J.I. Packer, James Dobson, Paige Patterson of the Southern Baptist Convention, and others.

b. The International Bible Society (IBS) bowed under the pressure of negative publicity and announced that it had "abandoned all plans for gender-related changes in future editions of the New International Version." The Society published the following four-point promise at the Zondervan web site --

(1) IBS has ABANDONED ALL PLANS FOR GENDER-RELATED CHANGES IN FUTURE EDITIONS of the New International Version (NIV).

(2) The present (1984) NIV text will continue to be published. THERE ARE NO PLANS FOR A FURTHER REVISED EDITION.

(3) IBS will begin immediately to revise the New International Readers Version (NIrV) in a way that reflects the treatment of gender in the NIV. IBS is directing the licensees who publish the current NIrV to publish only the revised NIrV as soon as it is ready.

(4) IBS will enter into negotiations with the publisher of the NIV in the U.K. on the matter of ceasing publication of its "inclusive language" edition of the NIV.

c. In an article on May 29, 1997, entitled "Inclusive Language NIV to Be Discontinued," we gave the following warning: "It is too early to know the future of inclusive language editions of the NIV. Could it not be that the IBS is planning merely to wait a few more years when the climate is a little more lenient and then publish its inclusive language NIV in the States? Given the history of these Bible publishers, we are convinced this is precisely what will happen. We recall that it was only a few weeks ago that IBS International President Lars Dunberg made the following statement to *Priscilla Papers*, a publication of Christians for Biblical Equality, an organization which supports female leadership: 'Zondervan and IBS WILL PUBLISH an inclusive version of the NIV in the American market. It is not clear yet if that will be done before the major revision that IBS has been working on with the Committee on Bible Translation, which has been going on for the last five-six years. It may be that the next edition will include all those changes, and in that case will not be released until the year 2000. These things are still being debated; that's why we have not been public with it' (Lars Dunberg, *Priscilla Papers*, April 19, 1997). Nowhere in their press release does the IBS state that inclusive language translation is wrong. In fact, they defend the practice and quote 'many Bible scholars' who claim that inclusive language translations 'more clearly reflect shifts in English language usage, and more precisely render the meaning of the original texts into English for current and future generations.' They do not repent of corrupting God's Word; they repent of stirring up trouble that might affect their financial bottom line. Millions of dollars are on the line here, and that is a powerful incentive" (David Cloud, "Inclusive Language NIV to Be Discontinued," Fundamental Baptist Information Service, May 29, 1997).

5. The passing of time has demonstrated that our warning was accurate.

a. First, consider the New International Reader's Version (NirV), which the IBS said it would revise "in a way that reflects the treatment of gender in the NIV." One would assume that this means all of the inclusive language would be removed, but this is not the case. I have a copy printed in September 1999, which I purchased at a bookstore in Kathmandu, Nepal. It definitely contains inclusive language. Following is an example:

<u>Revelation 3:21-22</u>

KJV: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

NirV: "I'll give THOSE who overcome the right to sit with me on my throne. In the same way, I overcame. Then I sat down with my Father on his throne. THOSE who have ears should listen to what the Holy Spirit says to the churches."

b. In 2002 the International Bible Society broke its promise in the baldest way when it published the TODAY'S NEW INTERNATIONAL VERSION (New Testament). This incorporates inclusive language translations in some of the places mentioned above, such as "I will come and eat with them, and they with me" in Rev. 3:20 and "Anyone who believes in me will live, even though they die" in John 11:25.

THE ROMAN CATHOLIC CHURCH AND THE CRITICAL TEXT

1. Though the Roman Catholic Church never accepted the Greek Received Text or the Protestant versions based on it, and indeed it put Protestant translators such as William Tyndale and John Rogers to death, Rome has readily accepted the modern critical text. Note the following statement by a Roman Catholic: "Catholics should work together with Protestants in the fundamental task of biblical translation. ... [They can] work very well together and have the same approach and interpretation. ... [THIS] SIGNALS A NEW AGE IN THE CHURCH" (Patrick Henry, *New Directions in New Testament Study*, Philadelphia: The Westminster Press, 1979, pp. 232-234).

2. The papal proclamation "Divine afflante Spiritu" in 1943 called for an ecumenical Bible. "[T] hese translations [should] be produced in cooperation with separated brothers" (*New American Bible*, New York: World Publishing Co., 1970, p. vii).

3. Rome has conformed its own Vulgate to the modern critical text. In 1965, Pope Paul VI authorized the publication of a new Latin Vulgate, with the Latin text conformed to the United Bible Societies Greek New Testament (Michael de Semlyen, *All Roads Lead to Rome*, p. 201). It was published in 1979 by the German Bible Society.

4. Most of the Bible Societies text and translation projects today are "interconfessional." An example of this is the presence of Cardinal Carlo Martini on the United Bible Societies Greek New Testament committee since 1967. For more about ecumenical translations see the section of the "Modern Bible Version Hall of Shame" on the United Bible Societies.

5. In 1966 the Revised Standard Version was published in the "Roman Catholic Edition." This version included the apocryphal books inserted among the books of the Old Testament and incorporated Catholic readings such as "full of grace" in Luke 1:28. The chief editor of the RSV, Luther Weigle, was rewarded the "Papal Knighthood of St. Gregory the Great" in 1966 by Pope Paul VI (Peter Thuesen, *In Discordance with the Scriptures: American Protestant Battles over Translating the Bible*, 1999, p. 142).

6. In 1973 the Ecumenical Edition of the Revised Standard Version was published. Also called the "Common Bible," a copy was presented personally to Pope Paul VI by Bruce Metzger, Herbert May, and others. Metzger reported on this as follows: "In a private audience granted to a small group, comprising the Greek Orthodox Archbishop Athenagoras, Lady Priscilla and Sir William Collins, Herbert G. May, and the present writer, Pope Paul accepted the RSV

'Common' Bible as a significant step in furthering ecumenical relations among the churches" (Metzger, "The RSV-Ecumenical Edition," *Theology Today*, October 1977).

7. In 1987 a formal agreement was made between the Roman Catholic Church and the United Bible Societies that the critical Greek New Testament will be used for all future translations, both Catholic and Protestant (*Guidelines for International Cooperation in Translating the Bible, Rome*, 1987, p. 5).

BARCLAY MOON NEWMAN (1931-)

See Contemporary English Version.

EUGENE PETERSON (1932-) AND THE MESSAGE (1993, 2002)

1. Eugene Peterson, translator of The Message, was for many years James M. Houston Professor of Spiritual Theology at Regent College. He also served for 35 years as founding pastor of Christ Our King Presbyterian Church in Bel Air, Maryland. Today he is retired and lives in Montana.

2. The New Testament portion of The Message was published in 1993 and the complete Bible in 2002. It is called a "translational-paraphrase" and is said to "unfold like a gripping novel." We accept that it is novel, because it certainly is not the Word of God! It was translated by Peterson and reviewed by 21 "consultants" from the following schools: Denver Seminary (Robert Alden), Dallas Theological Seminary (Darrell Bock and Donald Glenn), Fuller Theological Seminary (Donald Hagner), Gordon-Conwell Theological Seminary, Trinity Episcopal School, North Park Theological Seminary, Trinity Evangelical Divinity School (Richard Averbeck). Columbia Bible College, Criswell College (Lamar Cooper), Westminster Theological Seminary (Peter Enns), Bethel Seminary (Duane Garrett), Southern Baptist Theological Seminary (Paul R. House), Covenant Theological Seminary, Westmont College, Wesley Biblical Seminary, Reformed Theological Seminary, Moody Bible Institute (John H. Walton), Austin Presbyterian Theological Seminary, and Gordon College (Marvin Wilson).

3. The Message is widely recommended by well-known Christian leaders. The following information was gathered from the NAVPress web site.

a. In keeping with his love for every new translation and paraphrase to appear since the Revised Standard Version, Billy Graham printed his own edition of "The Message: New Testament."

b. Warren Wiersbe says, "The Message is the boldest and most provocative rendering of the New Testament I've ever read."

c. Jack Hayford says, "The Message is certainly destined to become a devotional classic

-- not to mention a powerful pastoral tool."

d. Rick Warren loves The Message and quotes it frequently, five times in the first chapter of *The Purpose-Driven Life*.

e. J.I. Packer says, "In this crowded world of Bible versions Eugene Peterson's blend of accurate scholarship and vivid idiom make this rendering both distinctive and distinguished. The Message catches the logical flow, personal energy, and imaginative overtones of the original very well indeed."

f. CCM artist Michael Card says, "Peterson's translation transforms the eye into an ear, opening the door of the New Testament wider than perhaps it has ever been opened."

g. Leighton Ford says, "The Message will help many to transfer God's eternal truths to their contemporary lives."

j. Joni Earckson Tada says, "WOW! What a treasure The Message is. I am going to carry it with me. This is a treasure that I will want to use wherever I am."

i. The Message is also recommended by Amy Grant, Benny Hinn, Bill Hybels, Bill and Gloria Gaither, Chuck Swindoll, Toby of DC Talk, Gary Smalley, Gordon Fee, Gordon MacDonald, Jerry Jenkins, John Maxwell, Joyce Meyer, Kenneth Copeland, Max Lucado, Michael W. Smith, Newsboys, Phil Driscoll, Rebecca St. James, Rod Parsley, Stuart and Jill Briscoe, Tony Campolo, Bono of U2, and Vernon Grounds, to name a few.

4. The Message sold 100,000 copies in the first four months following its summer 1993 release.

5. Peterson's doctrine of inspiration, in practice at least, is weak in the extreme.

a. The first evidence of this is the way he treats God's Words. You will see what I mean by that. It is impossible to be serious about the doctrine of verbal inspiration when you handle the words of Scripture the way Peterson does.

b. Further, in his introduction to the book of Revelation he describes the apostle John as "a poet, fond of metaphor and symbol, image and allusion..." This implies that John is the actual author of Revelation, which he was not. It is "the Revelation of Jesus Christ" (Rev. 1:1). John's role was merely to "bare record of the word of God" (Rev. 1:2).

6. Peterson told *Christianity Today* that a major turning point in his ministry was a lecture by Paul Tournier sponsored by the liberal *Christian Century* magazine and held at John Hopkins

Hospital in Chicago ("Books & Culture Corner: The Contemplative Christian," by Nathan Bierma, *Christianity Today* web site, Sept. 29, 2003). In his 1973 Masters Thesis, "Paul Tournier's Universalism," Daniel Musick warned: "Paul Tournier was an unrestricted universalist. His writings, personal correspondence with him, and interviews with many who knew him support this conclusion. An analysis of his soteriology over 35 years of writing reveals a transition from reformed roots to an unbiblical, neo-orthodox perspective influenced by Emil Brunner and Karl Barth."

7. Peterson's immersion into mystic spirituality

a. Peterson is on the Board of Reference for the international ecumenical organization Renovare (pronounced Ren-o-var-ay, which is Latin, meaning "to make new spiritually"), founded by Richard Foster.

(1) At the October 1991 Renovare meeting in Pasadena, California, Foster praised Pope John Paul II and called for unity in the Body of Christ through the "five streams of Christianity: the contemplative, holiness, charismatic, social justice and evangelical" (*CIB Bulletin*, December 1991).

(2) Foster advocates the practices of Catholic mystics and "the integration of psychology and theology." In his book entitled *Prayer*, Foster draws material from Julian of Norwich, Thomas Merton, Bernard of Clairvaux, Madame Guyon, Teresa of Avila, even St. Ignatius of Loyola, the founder of the Jesuits. Renovare promotes guided imagery, visualization, centering prayer, astral projection, Zen meditation, and Jungian psychology (*Calvary Contender*, Feb. 15, 1998).

b. Along the same line, notice the heroes of the faith that Peterson quotes in the article "Spirit Quest" (which is a Native American Indian term for seeking intimacy with and revelation from pagan spirits): "Single-minded, persevering faithfulness confirms the authenticity of our spirituality. The ancestors we look to for encouragement in this business -- Augustine of Hippo and Julian of Norwich, ... Teresa of Avila -- didn't flit. They stayed" (*Christianity Today*, Nov. 8, 1993). Augustine, Julian, and Teresa had authentic spirituality? Not when tested by Scripture.

(1) Julian of Norwich said, "God showed me that sin need be no shame to man but can even be worthwhile" (quoted by Kenneth Leech, *Soul Friend*, p. 146). Julian also said, "God is really our Mother as he is our Father"; she called Christ "Mother Jesus."

(2) Augustine was the father of a-millennialism; taught that the sacraments are the means of saving grace; was one of the fathers of infant baptism, claiming that

baptism took away the child's sin; taught that Mary did not commit sin and promoted prayers to her; believed in purgatory and the veneration of relics; accepted the doctrine of celibacy for "priests"; and laid the foundation for the inquisition; to name a few of his heresies.

(3) Teresa of Avila was probably demon possessed; she levitated and made strange noises deep in her throat, experienced terrifying visions and voices, and held to Rome's sacramental gospel that works are required for salvation.

c. Peterson was Professor of Spiritual Theology at Regent College, and it is obvious that he has been deeply influenced by the Catholic and modernistic "spirituality" in which has immersed himself for so many decades. Regent College's bookstore features many works by Catholic mystics, such as those already named, and by theological modernists. I have visited this bookstore many times, and there is no warning whatsoever in regard to these books.

d. The mystical "spirituality" that is so popular in evangelical and charismatic circles today is a yearning for an experiential relationship with God that downplays the role of faith and Scripture and that exalts "transcendental" experiences that lift the individual from the earthly mundane into a higher "spiritual" plane.

(1) Biblical prayer is simply talking with God; mystical spirituality prayer is meditation and "centering" and other such things.

(2) Biblical Christianity is a patient walk of faith; mystical spirituality is more a flight of fancy.

(3) Biblical study is analyzing and meditating upon the literal truth of the Scripture; mystical spirituality focuses on a "deeper meaning"; it is more allegorical and "transcendental" than literal.

e. Peterson defines spirituality as "a fusion of intimacy and transcendence" ("Spirit Quest," *Christianity Today*, Nov. 8, 1993). This confuses the sensual intimacy of earthly relationships with the spiritual intimacy the believer has in this life with God.

8. It is not surprising that Peterson's translation has a New Agey flavor to it. He even uses the term "as above, so below," which is a New Age expression for the unity of God and man, Heaven and earth. In the book *As Above, So Below*, Ronald Miller and the editors of the *New Age Journal* say: "This maxim implies that the transcendent God beyond the physical universe and the immanent God within ourselves are one. Heaven and Earth, spirit and matter, the invisible and the visible worlds form a unity to which we are intimately linked" (quoted from

Warren Smith, *Deceived on Purpose: The New Age Implications of the Purpose-Driven Church*, Ravenna, Ohio: Conscience Press, 2004). In light of this, consider the following quotations from Peterson's The Message:

> Matthew 6:9-13 -- "Our Father in heaven, Reveal who you are. Set the world right; Do what's best -- AS ABOVE, SO BELOW. Keep us alive with three square meals. Keep us forgiven with you and forgiving others. Keep us safe from ourselves and the Devil. You're in charge!"
>
> Colossians 1:16 -- "For everything, absolutely everything, ABOVE AND BELOW, visible and invisible ... everything got started in him and finds its purpose in him."

9. Consider some other examples of the amazing liberties that Eugene Peterson takes with the Words of God:

> Matthew 5:3
> KJV "Blessed are the poor in spirit: for theirs is the kingdom of heaven."
> MESSAGE "You're blessed when you're at the end of your rope. With less of you there is more of God and his rule."
> *Comment*: Being poor in spirit means to be at the end of your rope? If that were true, vast numbers of unsaved people are candidates for heaven!
>
> Matthew 5:8
> KJV "Blessed are the pure in heart: for they shall see God."
> MESSAGE "You're blessed when you get your inside world, your mind and heart, put right. Then you can see God in the outside world."
> *Comment*: This must be transcendental, because it doesn't make any non-transcendental sense.
>
> Matthew 5:14
> KJV "Ye are the light of the world. A city that is set on an hill cannot be hid."
> MESSAGE "Here's another way to put it: You're here to be light, bringing out the God-colors in the world."
> *Comment*: "God-colors"? I didn't even know about God-colors when I was a member of Paramahansa Yogananda's Self-Realization Fellowship Society before I was saved!
>
> Matthew 5:43
> KJV "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy."
> MESSAGE "Jesus said, You're familiar with the old written law, 'Love your friend,' and its unwritten companion, 'Hate your enemy.'"

Comment: The Lord Jesus was not quoting the Mosaic Law; He was referring to the teaching of the Pharisees who had perverted the Law. The Law of God did not command, "Hate your enemy."

Matthew 9:34

KJV "But the Pharisees said, He casteth out devils through the prince of the devils."

MESSAGE "The Pharisees were left sputtering, 'Hocus Pocus. It's nothing but Hocus Pocus.'"

Comment: This is clearly a "translational-paraphrase."

Matt. 11:28-30

KJV "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

MESSAGE "Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you'll recover your life. I'll show you how to take a real rest. Walk with me and work with me -- watch how I do it. Learn the unforced rhythms of grace. I won't lay anything heavy or ill-fitting on you."

Comment: The Message sounds like an iron tonic television commercial here!

Matthew 28:19

KJV "...baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:"

Matt. 28:19 -- "...baptism in the three-fold name: Father, Son, and Holy Spirit."

Comment: The Message gives an Anti-Trinitarian, Jesus-only spin to this verse, which claims that God is not three Persons in one Godhead but that He simply manifests Himself in three ways.

John 1:18

KJV "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

MESSAGE "No one has ever seen God, not so much of a glimpse. This one-of-a-kind God-expression, who exists at the very heart of the Father, has made him plain as day."

Comment: To translate "the only begotten Son" as "this one-of-a-kind God-expression" is not only heretical; it is absurd.

John 3:5

KJV "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

MESSAGE "Jesus said, You're not listening. Let me say it again. Unless a person

submits to this original creation--the 'wind hovering over the water' creation, the invisible moving the visible, a baptism into a new life--it's not possible to enter God's kingdom."

Comment: Peterson's "translation" gives the baptismal regenerationists the best support they have ever had. Roman Catholics who write to debate me would love this version.

John 10:30

KJV "I and my Father are one."

MESSAGE "I and the Father are one heart and mind."

Comment: To add to the words of Christ in this strange manner, it truly appears that Peterson has no fear of God.

Acts 8:20

KJV "But Peter said unto him, Thy money perish with thee..."

MESSAGE "Peter said, 'To hell with your money!'"

Comment: Since Peter cussed some the night he denied his Lord, I suppose Peterson believes he was still cussing in the book of Acts.

Romans 8:11

KJV "...he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

MESSAGE "... he'll do the same thing in you that he did in Jesus, bringing you alive to himself."

Comment: Peterson spiritualizes Christ's resurrection here.

Romans 8:35

KJV "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

MESSAGE "Do you think anyone is going to be able to drive a wedge between us and Christ's love for us? There is no way! Not trouble, not hard times, not hatred, not hunger, not homelessness, not bullying threats, not backstabbing, not even the worst sins listed in Scripture."

Comment: Revelation 22:18-19 should cause Peterson (and everyone who approved The Message) to loose a lot of sleep.

Philippians 2:12

KJV "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

MESSAGE "Be energetic in your life of salvation, reverent and sensitive before God. That energy is God's energy, an energy deep within you, God himself willing and working at what will give him the most pleasure."

Comment: This is another New Agey, heretical spin to the Scriptures.

Colossians 2:10

KJV "And ye are complete in him, which is the head of all principality and power:"

MESSAGE "You don't need a telescope, a microscope, or a horoscope to realize the fullness of Christ, and the emptiness of the universe without him..."

Comment: What? And this mess was reviewed by 21 scholars and approved by the likes of J.I. Packer?

1 Peter 3:1

KJV "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives."

MESSAGE "The same goes for you wives: Be good wives to your husbands, responsive to their needs..."

Comment: Peterson has done away with wifely subjection. Do we have the "feminist version" here?

DAVID S. DOCKERY (1952-)

1. Dockery has been president of Union University, Jackson, Tennessee, since 1995. He is the author or editor of more than 20 books, including *The Holman Bible Handbook*, *Biblical Interpretation Then and Now*, *Theologians of the Baptist Tradition*, and *New Testament Criticism and Interpretation* (with David A. Black).

2. He is an evangelical popularizer of modern textual criticism.

a. He is a committed New Evangelical.

(1) In a convocation address in 2003 he said, "I believe there remains a place for a 'large umbrella Evangelicalism' with a focus on the core beliefs" ("Union University: Evangelical by Conviction," convocation address, Aug. 29, 2003). We do not see anything like this in the New Testament. There we see an emphasis, instead, on having respect for and being faithful to even the smallest parts of the apostolic faith once delivered to the saints (e.g., 1 Cor. 11:1-2; 1 Tim. 1:3; 6:14; 2 Tim. 2:2).

(2) When Pope John Paul II died in April 2005, Dockery praised him for being "a voice of hope for those who suffered at the hands of tyranny and communism" and for his "obligations toward the poor and the achievement of greater social justice" ("Pope John Paul II's Legacy," Baptist Press, April 8, 2005). Though he vaguely mentioned "substantive theological differences with the pope's teaching," Dockery concluded, "Yet, at this time we offer thanksgiving for the life, legacy and moral courage of Pope John Paul II." How can a Bible believer be thankful for the life of a man whose sacramental gospel was under God's

curse (Galatians 1) and for the legacy of a man whose teaching has sent multitudes to hell?

b. Union University allows for the historical-critical approach to the Old Testament as well as some use of Form Criticism in the Gospels. In October 2004, Union hosted the modernist Barclay Newman, who denies the historicity of the Bible's account of Adam and Eve, and even inducted him as a Fellow in the school's R.C. Ryan Center for Biblical Studies.

c. In the article "Baptism" in the *Dictionary of Jesus and the Gospels* (edited by Joel Green and Scot McNight, 1992), Dockery theorizes that John the Baptist got his idea for baptism from the Gnostic Qumran community and adapted it to his purposes.

CONTEMPORARY ENGLISH VERSION (1991, 1995) and BARCLAY MOON NEWMAN (1931-)

1. The Contemporary English Version was produced by the American Bible Society. The New Testament was published in 1991 and the entire Bible in 1995. The CEV was reviewed by "all English-speaking Bible Societies and over forty United Bible Societies translation consultants around the world." The CEV is also called "The Bible for Today's Family."

2. Barclay Moon Newman headed up the CEV translation team, composed of "100 translators, English-language specialists, and biblical authorities." Beginning in 1984, Newman planned and organized the CEV project with the aid of Eugene A. Nida.

a. Newman is a Southern Baptist "clergyman." He holds a Ph.D. from Southern Baptist Theological Seminary and has been Senior Translator for the American Bible Society since 1989. He has also been United Bible Societies Translation Consultant in the Asia Pacific region for decades.

b. Newman assisted Robert Bratcher in the translation of the Today's English Version.

c. Newman is the author of many books on the subject of Bible texts and versions, including a *Greek-English Dictionary of the New Testament* and five of the *UBS Helps for Translators Series* (Gospel of John with Eugene Nida, Acts with Eugene Nida, Romans with Nida, and Joshua with Robert Bratcher).

d. Newman denies the supernatural, infallible inspiration of Holy Scripture.

(1) In the February-March 2001 issue of the American Bible Society *Record*, Newman claimed that the account of Adam and Eve is not historical. He said

there is "no hint that the narrative of Adam and Eve in the Garden of Eden … was intended literally as a 'true' story. On the other hand, the evidence is overwhelming that it should be understood figuratively as a 'truth' story." This is the modernistic mumbo jumbo that the Bible is true even though it is not true! If the account of Adam and Eve is not historical, Jesus Christ and the apostles were either deceived or liars, for they taught that it is true. Further, if the account of Adam and Eve is not historical, there was no literal fall and thus no need for salvation and the rest of the Bible becomes nonsense.

(2) Newman joins his close friends Robert Bratcher and Eugene Nida in denying the blood atonement of Jesus Christ. *A Translator's Handbook on Paul's Letter to the Romans*, which Newman co-authored with Nida, says: "... 'blood' is used in this passage [Romans 3:25] in the same way that it is used in a number of other places in the New Testament, that is, to indicate a violent death. ... Although this noun [propitiation] (and its related forms) is sometimes used by pagan writers in the sense of propitiation (that is, an act to appease or placate a god), it is never used this way in the Old Testament." Newman and Nida are wrong. The sacrifice of Christ was not just a figure; it WAS a placation of God, of His holiness and of the righteous demands in His law. Christ's sacrifice WAS a commercial transaction between Christ and God, and was NOT merely figurative. The sacrifice of Calvary was a true sacrifice, and that sacrifice required the offering of blood--not just a violent death. Blood is blood and death is death, and we believe that God is wise enough to know which of these words should be used. Romans 5:8-10 teaches us that salvation required BOTH the blood and death of Christ. Had Christ died by strangulation, though it would have been a violent death, it would not have atoned for sin because blood is required (Lev. 17:11; Heb. 9:22). There is no grace without a true propitiation. No wonder the word "grace" means so little to Newman. Propitiation means "satisfaction" and refers to the fact that the sin debt was satisfied by the blood atonement of Christ. The great difference between the heathen concept of propitiating God and that of the Bible is this--the God of the Bible paid the propitiation Himself through His own Sacrifice, whereas the heathen thinks that he can propitiate God through his offerings and own human labors. The fact remains that God did have to be propitiated through the bloody death of His own sinless Son.

(3) Not surprisingly, Newman despises Biblical fundamentalism. The following report is from *The Fundamentalist Digest*, Nov.-Dec. 1997: "In an article published in the Oct. 16, 1997 issue of *Baptists Today*, Barclay Newman, the senior translations officer for the American Bible Society, berated Biblical fundamentalists by claiming that fundamentalists place a 'claustrophobic framework' (p. 6) upon the Scripture. Insinuating that fundamentalists have a deficient spiritual mentality, Newman writes: 'Unfortunately the mentality of fundamentalism tends to foster a "claustrophobic framework," a literal, legalistic

interpretation which often suffocates scripture and fails to see the "larger picture" for their false notions of masculine superiority.' According to Newman, these 'false notions of masculine superiority' are most evident in the fundamentalist 'manipulation of 1 Timothy 2:9-15 for the exploitation of women by forbidding them equal opportunity for ministry in the churches.' Newman claims that Paul's admonitions in 1 Tim. 2 and also 1 Cor. 14:34-35 are 'not for every situation' and that they 'do not prescribe what must be done in every church of every generation.' In his conclusion, Newman pleads with his readers not to allow themselves to remain prisoners of 'fundamentalism's claustrophobic framework' and 'suffocating framework,' which would 'refuse half of the human race the opportunity for Christian ministry simply because of a certain birth defect by which they were born female.' The real problem listed above, however, is not fundamentalism's literalism, but Newman's liberalism. The dilemma is not fundamentalism's "claustrophobic framework" but Newman's catastrophic foolish words; it is not fundamentalism's "exploitation" of Scripture, but Newman's embezzlement of Scripture that is the issue. Biblical Fundamentalists simply believe that Paul wrote under the inspiration of the Holy Spirit, and that his words were inspired, infallible and inerrant (2 Tim. 3:16-17). While the scripture teaches a divinely granted equality of persons (Gen. 1:26-27; Eph. 5:21), it also teaches a divinely given distinction of position. Two heads make a monstrosity! In the family women should be submissive to their spouse's leadership, and in the church they should be in subjection to the shepherd's leadership. Newman did not refer to 1 Tim. 3, where Paul stated that 'If a man desire the office of a bishop, he desireth a good work.' The qualification that a bishop must 'be the husband of one wife' is impossible for a female to fulfill! (unless one accepts the wicked sexual perversions being promulgated by apostate liberals)" (*The Fundamentalist Digest*, Nov.-Dec. 1997).

3. The CEV is a "dynamic equivalency" version.

   a. It is aimed at the fourth grade reading level and designed to be understood by children and by those unfamiliar with the Bible. It is impossible, of course, to translate the Bible faithfully and accurately so that children or the unsaved can understand it without assistance, for the simple fact that it's Author, the Spirit of God, did not give the Scripture at that level.

   b. Newman says that when shopping for Bibles, people should flip them open and try to read a few verses aloud: "Ask yourself: Is the text easy on the eyes? Is it easy to read aloud? Are the words and sentence patterns familiar to you? Does it catch your interest? If a person finds just the right Bible, a chemistry should develop between the text and the reader. Most of all, you want to know: Does this sing to my heart and soul?" (David Crumm, "Publishers target women, business executives, even cowboys in effort to market the Scriptures," *Detroit Free Press*, November 12,

2000). Thus even unsaved people and nominal or carnal believers are to choose a Bible version based simply upon how it suits them personally.

c. Key theological words, including *grace, justification, righteousness, sanctification, redemption, atonement, repentance*, and *covenant*, are avoided in the CEV. *Time* magazine called it "the graceless Bible" (May 6, 1991).

4. The CEV is also a feminized translation that incorporates "inclusive language," avoiding the translation of "man" and "he" in thousands of places. In Genesis 2:18, Eve is called a "partner" instead of "helpmeet" or "helper." In three key passages -- 1 Pet. 3:1; Col. 3:18; and Eph. 5:22 -- women are advised to "put their husbands first" rather than to "submit" or "obey." In 1 Cor. 11:10, the CEV says the woman's hair is a sign of "her authority."

5. EXAMPLES OF THE CEV'S CORRUPTION OF GOD'S WORDS. The following examples are from Ian Paisley's "The Contemporary English Version Bible – The Latest in the Perversion of the Scriptures of Truth in the English Tongue." Paisley warns: "Yet another colossal lie is being sold by the Ecumenical World in the publishing of another perversion of the Holy Scriptures, in the C.E.V. ... The Bible Societies who have made their perversions of the Scriptures say what the Bible does not say at all and are guilty of tampering with God's Holy Word. Their Bible, the C.E.V., can be renamed the Contemptuous English Version and should be utterly rejected. The devil tried by misquotation to make the Scripture speak a lie to the Lord Jesus in his temptation and the same devil by the C.E.V. is endeavouring, aided by the apostate Bible Societies, to make the scriptures speak lies in hypocrisy. May God confound him and all his works and workers!"

GENESIS 3:15

KJV: "And I will put enmity between thee and the woman and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

CEV: "You and this woman will hate each other: Your descendents and hers will always be enemies. One of hers will strike you on the head and you will strike him on the heel."

"If ever there was an attempt to destroy the productive prophecy concerning the Person and Work of Christ this is it. By changing 'it' to 'one of hers' the verse ceases to speak of the special seed of the woman. Moreover the suffering of the Cross-work is undermined by the removal of the word 'bruise' from the text" (Paisley).

GENESIS 49:10

KJV: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

CEV: "You will have power and rule until the nations obey you and come bringing gifts."

"The C.E.V. deletes entirely 'until Shiloh comes' and 'unto him shall the gathering of the people be'. It removes the sceptre altogether and dismisses the lawgiver" (Paisley).

ISAIAH 9:6

KJV: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

CEV: "A child has been born for us. We have been given a son who will be our ruler. His names will be Wonderful Adviser and Mighty God, Eternal Father and Prince of peace."

"Notice how the C.E.V. seeks to take away entirely one of the precious names of our Lord Jesus Christ, 'Wonderful' made into an adjective to 'Adviser' and thus deleted as one of Christ's titles. Again this is without any textual authority whatsoever" (Paisley).

MICAH 5:2

KJV: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee he shall come forth unto me that is to be ruler of Israel whose goings forth have been from of old, from everlasting."

CEV: "Bethlehem Ephratah, you are one of the smallest towns, in the nation of Judah. But the Lord will choose one of your people to rule the nation -- Someone whose family goes back to ancient times."

"The C.E.V. makes Christ a creature of time. The true Christ is from everlasting to everlasting God" (Paisley).

MALACHI 3:1

KJV: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."

CEV: "Then suddenly the Lord you are looking for will appear in his temple. The messenger you desire is coming with my promise and he is on his way."

"The C.E.V. completely alters the great testimony of the verse to our Lord's Deity and Advent. Notice the Lord is the messenger of the covenant and He has come to His temple according to the faithful A.V. rendering. Not so the C.E.V. The Lord will appear in His temple but the messenger is on His way. According to the C.E.V. the Lord and the Messenger are not one and the same person. Here we have the confusion of error" (Paisley).

ROMANS 9:5

KJV: "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

CEV: "They have those famous ancestors, who were also the ancestors of Jesus Christ. I pray that God who rules over all, will be praised forever. Amen."

"This text has always been a Gibraltar for Trinitarianism. The C.E.V. version is a tremendous triumph for the Unitarians, who have long contended that these words do no ascribe Deity to Christ but are rather a benediction to God. The A.V. rendering is the perfectly natural one, and as such was universally translated by the ancient Church, by all the Reformers, by the Puritans and indeed by all who believe in the Deity of Christ. The C.E.V. rends instead of rendering the text and instead of Christ being 'over all God blessed for ever' the later part of the text is taken to be a doxology having no reference to the Deity of the Son of God whatsoever. The term 'the Son of God' expresses the co-equality of the Son with the Father. This is evident from John 10:33 where the Jews took up stones to stone Christ because He said He was the Son of God. 'The Jews answered him, saying, For a good work we stone thee not; but for a blasphemy; and because that thou, being a man, makest thyself God.' The term 'The Son of God' then, refers to the Deity of Christ as well as to His relationship with the Father" (Paisley).

UNITED BIBLE SOCIETIES GREEK NEW TESTAMENT

The final men listed in "Modern Bible Version's Hall of Shame" are the editors of the United Bible Societies Greek New Testament. Work began on the UBS Greek N.T. in 1955 and the first edition was published in 1966. It was "strongly influenced by the methodology of B.F. Westcott and F.J.A. Hort" (Kent D. Clark, "Textual Certainty in the United Bible Societies' Greek New Testament," *Novum Testamentum* XLIV, 2, 2002). It has gone through several editions, first in 1966, second in 1968, third in 1975, third corrected in 1983, and fourth in 1993. Beginning with the third edition, its text was merged with that of the Nestle-Aland; thus the 26th edition of the Nestle-Aland text and the 3rd UBS are the same. The original editors of the UBS Greek text were **Kurt Aland**, **Bruce Metzger**, **Matthew Black**, and **Allen Wikgren**. **Carlo M. Martini** joined the editorial committee in 1967 (until his retirement in 2002), and the Pontifical Biblical Institute in Rome became a partner in the project at the same time. **Eugene Nida** "initiated, organized, and administered" the UBS project and **Arthur Voobus** participated on the editorial committee during the first four years (*The Greek New Testament, United Bible Societies*, Preface to the first edition, 1965; and Kent D. Clark, Ibid.). **J. Harold Greenlee** and Robert P. Markham were secretaries of the first Committee. **Johannes Karavidopoulos** and **Barbara Aland** are listed on the editorial committee beginning with the fourth edition (they joined the work in or before 1981), and **Jan de Waard** has replaced Eugene Nida as representative.

ARTHUR VOOBUS (1908-1988)

1. Voobus participated on the editorial committee of the United Bible Societies Greek New Testament for the first four years. He was the author of *Early Versions of the New Testament* (Stockholm: Estonian Theological Society in Exile, 1954).

2. Voobus' specialty was Aramaic or Syriac, and he traveled extensively in the Middle East (Syria, Lebanon, Palestine, Iraq, Turkey, and Egypt) in the mid-1930s, collecting and photographing hundreds of thousands of pages of Syriac material dating from the 6th century to the present. He dedicated the last 50 years of his life to this research. In 1994, Dr. Abdul Massih Saadi of the Lutheran Theological Society in Chicago began organizing and cataloguing the more than 200,000 pages of unresearched Syriac documents in Voobus' collection (http://www.mari.org/JMS/july00/Cataloguing_The_Syriac_Manuscripts.htm). The room housing the collection is called The Institute for Syriac Manuscript Studies. In many cases the original manuscripts that Voobus photographed have since been destroyed. Voobus disproved F.C. Burkitt's theory that Rabbula created the Peshitta; demonstrating, in fact, that he did not even quote the Peshitta. Voobus theorized that the Peshitta was a revision of the "Old Syriac," which is represented solely by the two strange Syriac manuscripts found in St. Mary Deipara and St. Catherines monasteries in Egypt in the 19th century.

3. Voobus rejected the supernatural inspiration and divine preservation of Scripture. He was associated with the Lutheran School of Theology on the campus of the University of Chicago, and there has not been a professor at this modernistic institution from its inception in 1962 that has believed in the infallible inspiration of Holy Scripture. Voobus spent his life studying the "Christian" ascetics of Mesopotamia and Persia, which forbade marriage and eating of meat and such things and did not understand that these were heretics who had perverted the New Testament faith and taught doctrines of devils (1 Tim. 4:1-5). For example, of Narsai (d. circa 503), who headed up a monastic school at Nisibis (in modern Turkey near the Syrian border), Voobus wrote fondly of his ascetism. "In him the figure of the athlete emerges among the leading spirits" (Voobus, *History of the School of Nisibis*. p.82). Nisibis was a center for Nestorians.

J. HAROLD GREENLEE (c. 1922-)

1. Greenlee has a Ph.D. in Biblical Greek from Harvard. He was a Professor of New Testament at Asbury Theological Seminary for 20 years (until 1965), a missionary with OMS International, and an international translation consultant with Wycliffe Bible Translators. He is the author of many books pertaining to texts and versions, including *Introduction to New Testament Textual Criticism* (Paternoster Press, 1965); *A Concise Exegetical Grammar of New Testament Greek* (1986); *Scribes, Scrolls and Scripture: A Student's Guide to New Testament Textual Criticism* (1996); and *Review of* Which Bible? *by David Otis Fuller, Editor* (1973).

2. Greenlee is another of the evangelical popularizers of modern textual criticism.

a. He is affiliated with the Good News renewal movement within the United Methodist Church. His article "Why I Believe in the Bodily Resurrection," which appeared in the March-April 1985 issue of *Good News*, refuted modernistic theories that deny or spiritualize the resurrection of Jesus Christ.

b. At the same time, one does not have to believe the Bible is infallible and historic in every detail to be associated with Good News. The statement on the Bible that the organization adopted in 1975 ("The Junaluska Affirmation") is weak enough to allow a neo-orthodox theologian to assent. In the context of the radically liberal United Methodist Church, terms such as "evangelical" and "conservative" must be understood with great reservation.

c. Greenlee has remained a minister in the liberal United Methodist denomination and has worked intimately with the modernists who form the bulk of the textual criticism field. As one of the two secretaries for the first edition of the United Bible Societies Greek New Testament, he worked closely with a committee of men who did not believe in the supernatural inspiration of the Bible. Whether Greenlee himself believes in the infallible inspiration of Scripture is doubtful. At the very least, he probably holds to the critical approach to the Old Testament, believing, like his friend and associate Bruce Metzger, that parts of the Pentateuch were not written until a late date. The Bible asks, "Can two walk together, except they be agreed?" (Amos 3:3).

3. Greenlee was honored by modernists and New Evangelicals in the 1992 book *Scribes and Scripture: New Testament Essays in Honor of J. Harold Greenlee*, edited by David Alan Black (Eisenbrauns, 1992). Contributors included F.F. Bruce and Bruce Metzger, who deny the infallible inspiration of Scripture, and D.S. Dockery, who believes that John the Baptist adopted his doctrine of baptism from the Gnostic-tinged Qumran community.

EUGENE NIDA (1914-)

1. Originally with Wycliffe Bible Translators, Nida has been associated with the American Bible Society and the United Bible Societies since 1943. "In addition to administrative responsibilities, his work involved field surveys, research, training programs, checking manuscripts of new translations, and the writing of numerous books and articles on linguistics, anthropology and the science of meaning. This work has taken him to more than 85 countries, where he has conferred with scores of translators on linguistic problems involving more than 200 different languages. Dr. Nida was also Translation Research Coordinator for the United Bible Societies from 1970 to 1980" (American Bible Society *Record*, March 1986, p. 17). Though retired, Nida retains his relationship with the ABS and UBS as a Special Consultant for Translations, and is active in research, writing, and lecturing. Nida has wielded a vast influence in the field of Bible texts and

translations.

2. Nida had an important role in the formation of the very liberal United Bible Societies. Kent D. Clark says Nida "acted as the impetus for the formation of the United Bible Societies" (Clark, "Textual Certainty in the United Bible Societies' Greek New Testament," *Novum Testamentum* XLIV, 2, 2002).

3. Nida "initiated, organized, and administered" the United Bible Societies Greek New Testament (*The Greek New Testament*, United Bible Societies, Preface to the first edition, 1965).

a. Kurt and Barbara Aland describe the early history of the project: "... in 1955, on the initiative of Translations Secretary Eugene A. Nida of the American Bible Society, an international committee was established to prepare an edition of the Greek New Testament designed especially to meet the needs of several hundred Bible translation committees. ... Nida ... not only initiated the undertaking but took an active part in all the editorial committee sessions (making substantial contributions)..." (Aland, *The Text of the New Testament*, 2nd edition, pp. 31, 33).

b. It was Nida who insisted upon the graded evaluations for each textual variant in the UBS Greek New Testament (Aland, *The Text of the New Testament*, p. 44). Under this scheme the variants are rated A, B, C, or D, depending upon the editors' relative "certainty" of a reading.

4. Nida is the father of the dynamic equivalency theory of Bible translation. In 1947 he published the groundbreaking book *Bible Translating: An Analysis of Principles and Procedures, with Special Reference to Aboriginal Languages* (London: United Bible Societies). Since then he has published many other influential books promoting dynamic equivalency, such as the following:

Customs and Cultures: Anthropology for Christian Missions (New York: Harper & Row, 1954)
God's Word in Man's Language (New York: Harper & Row, 1952)
Message and Mission: The Communication of the Christian Faith (New York: Harper & Brothers, 1960)
Religion across Cultures: A Study in the Communication of the Christian Faith (Pasedena, CA: William Carey Library, 1979)
Meaning across Cultures: A Study on Bible Translating (Nida with William Reyburn; Maryknoll, NY: Orbis, c. 1981)
The Theory and Practice of Translation (Nida with Charles Taber; Leiden: Published for the United Bible Societies by E.J. Brill, 1974)
From One Language to Another: Functional Equivalence in Bible Translating (Nida with Jan de Waard; Nashville: Thomas Nelson, 1986)

a. Nida teaches that the translator has the liberty to change the form of the Scripture. "To preserve the content of the message the form must be changed" (Nida and Tabor, *Theory and Practice of Translation*, p. 5). Contrast this heresy with 2 Timothy 1:13.

b. Nida teaches that the "translator must attempt to reproduce the meaning of a passage as understood by the writer" (Nida and Tabor, *Theory and Practice of Translation*, p. 8). Contrast this heresy with the Bible, which teaches that the writers of Scripture did not always know themselves what the meaning was (Isa. 55:8-9; Dan. 12:8-9; 1 Pet. 1:10-12).

c. Nida teaches that "the writers of the Biblical books expected to be understood" (Nida, *Theory and Practice of Translation*, p. 7) In fact, they knew that only by the Spirit of God could Scripture be understood (Jn. 16:12-13; 1 Cor. 2:14-16; 1 John 2:27).

d. Nida teaches that a good Bible translation would be readily understood by young people and the unsaved (Nida and Taber, *Theory and Practice of Translation*, pp. 31, 32). How could unsaved people and young people determine if a Bible is an accurate translation of the preserved Greek and Hebrew text of Scripture? They don't have the ability -- spiritually or educationally -- to make such a determination. The Bible plainly says the unsaved cannot understand God's Word (1 Cor. 2:12-14). It is the translator's job to make an accurate Bible translation. It is then the job of evangelists and teachers to help people understand the Bible.

e. For more on this subject, see the section of the course *Faith vs. the Modern Bible Versions*, Chapter X, on "Dynamic Equivalency Bible Translation."

5. Nida had a role in the production of the extremely liberal Today's English Version or *Good News for Modern Man*. In 1961, M. Wendell Belew of the Home Mission Board of the Southern Baptist Convention wrote to Nida suggesting that the American Bible Society produce a translation geared to the 4th grade level. Two weeks later Nida approached ABS General Secretary Laton Holmgren with the plan and was given the go ahead (Peter J. Wosh, *Today's English Version and the Good News Bible: A Historical Sketch*, American Bible Society, nd). For the translation work Nida chose Southern Baptist Robert Bratcher, who denied the full deity and blood atonement of Jesus Christ. Bratcher had been a research consultant in the ABS's Translations Department since 1957. Bratcher was the chairman of the TEV project and did the translation of the New Testament. The Consultative Committee included Howard Moulton (Deputy Translations Secretary of the British & Foreign Bible Society) and Frederic Rex (Literature and Literacy Department of the National Council of Churches in the U.S.A.). The Today's English Version, which was approved by Eugene Nida, removed the blood from most doctrinal passages in the New Testament and corrupted or weakened every passage dealing with the deity of Christ.

6. Nida denies the infallible inspiration of Scripture.

a. "... God's revelation involved limitations. ... Biblical revelation is not absolute and all divine revelation is essentially incarnational. ... Even if a truth is given only in words, it has no real validity until it has been translated into life. ... The words are in a sense nothing in and of themselves. ... The word is void unless related to experience" (Nida, *Message and Mission*, New York: Harper & Row, 1960, pp. 222 -226). [COMMENT: This is neo-orthodoxy. The Psalmist did not hold to Nida's theories about the words of Scripture. He said, "The words of the Lord are pure words..." (Psalm 12:6). Throughout Scripture, it is the very words of the Bible that are said to be important, not just the basic meaning. Three times we are told that "man doth not live by bread only, but by EVERY WORD that proceedeth out of the mouth of the LORD doth man live" (Deut. 8:3; Mat. 4:4; Lk. 4:4). The words of the Bible ARE something in and of themselves, regardless of whether they are related to anything else. The words of the Bible *are* intrinsically the eternal words of God. Nida is wrong. His foundational error is his rejection of the doctrine of verbal, plenary inspiration.]

b. "The languages of the Bible are subject to the same limitations as any other natural language" (Nida, *Theory and Practice*, p. 7). In fact, there is no limit to the language of the Bible, because it was created by God for the purpose of divine revelation and used by the Spirit of God to perfection. Paul said the Scripture contains the very deep things of God (1 Cor. 2:10-12).

c. "Nida states emphatically that the biblical revelation is not 'absolute' and applies Paul's statement that 'now we see through a glass, darkly' (1 Cor. 13:12) to the biblical revelation itself, which as the really incarnate Word can offer no absolute truth. Because it is a medium of communication within a limited cultural context, human language is unsuited as a vehicle for supernatural, eternal truths that would, in fact, need a language that is unhuman or divine" (Jakob Van Bruggen, *The Future of the Bible*, p. 76, referring to Nida's *Message and Mission*, pp. 224-228).

d. "In a time when the Bible was thought to be written in a kind of Holy Ghost language, the only criterion to exegetical accuracy was the pious hope that one's interpretations were in accord with accepted doctrine. At a later period, when grammar was viewed almost exclusively from an historical perspective, one could only hope to arrive at valid conclusions by 'historical reconstructs,' but these often proved highly impressionistic. At present, linguistics has provided much more exact tools of analysis based on the dynamic functioning of language, and it is to these that one ought to look for significant developments in the future" (Eugene Nida, *Language Structure and Translation*, 1975, p. 259). Nida is dead wrong in his views that the Bible is not absolute, is not eternal truth, and that it is written in imperfect

language. Though written by imperfect men, the Bible is written in words chosen by God (1 Cor. 2:13; 2 Pet. 1:21) and settled forever in heaven (Ps. 119:89). The Bible IS written in a language that is divine; it IS Holy Ghost language. The Bible's words are God's words and they have eternal validity whether or not they are "translated into life," whether or not they are even understood by man!

e. "Nida and Taber state that Paul, if he had been writing for us rather than for his original audience, would not only have written in a different language-form, but also would have said the same things differently" (Jakob Van Bruggen, citing Nida and Charles Taber, *Theory and Practice of Translation*, p. 23, n. 3). Nida does not believe the Bible's own confession about its nature. In 2 Peter 1:21 we read that "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." Since the Bible writers did not choose their words, it is heretical to say they would write in a different language form if they were writing today. Paul's words did not arise from his own will and context but were Revelations from Heaven and were written in words chosen by God. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11-12). See also 1 Corinthians 2:10-13, where Paul states that the very words of New Testament Revelation are of God.

7. Nida says the accounts of angels and miracles are not necessarily to be interpreted literally. "...wrestling with an angel all have different meanings than in our own culture" (Nida, *Message and Mission*, p. 41). The Bible's accounts of angels do not have different meanings for different cultures. They are infallibly recorded accounts of historical events. Jesus Christ believed in literal angels and interpreted the Old Testament miracles literally, and He is certainly a more faithful guide than any contemporary biblical scholar.

8. Nida denies the substitutionary atonement of Jesus Christ.

a. Nida says, "Most scholars, both Protestant and Roman Catholic, interpret the references to the redemption of the believer by Jesus Christ, not as evidence of any commercial transaction by any *quid pro quo* between Christ and God or between the 'two natures of God' (his love and his justice), but as a figure of the 'cost,' in terms of suffering" (Eugene Nida and Charles Taber, *Theory and Practice*, 1969, p. 53).

b. In *A Translator's Handbook on Paul's Letter to the Romans*, Nida (with co-author Barclay Newman) says, "...'blood' is used in this passage [Romans 3:25] in the same way that it is used in a number of other places in the New Testament, that is, to indicate a violent death. ... Although this noun [propitiation] (and its related forms) is sometimes used by pagan writers in the sense of propitiation (that is, an act to appease or placate a god), it is never used this way in the Old Testament." Nida is

wrong. The sacrifice of Christ was not just a figure; it WAS a placation of God, of His holiness and of the righteous demands in His law. Christ's sacrifice WAS a commercial transaction between Christ and God, and was NOT merely figurative. The sacrifice of Calvary was a true sacrifice, and that sacrifice required the offering of blood--not just a violent death as Nida says. Blood is blood and death is death, and we believe that God is wise enough to know which of these words should be used. Romans 5:8-10 teaches us that salvation required BOTH the blood and death of Christ. Had Christ died, for example, by strangulation, though it would have been a violent death, it would not have atoned for sin because blood is required (Lev. 17:11; Heb. 9:22). Those, like Nida, who tamper with or reinterpret the blood atonement often *claim* to believe in the cross of Christ and in justification by grace, but they are rendering the Cross ineffective by reinterpreting its meaning. There is no grace without a true propitiation. This word means "satisfaction" and refers to the fact that the sin debt was satisfied by the blood atonement of Christ. The great difference between the heathen concept of propitiating God and that of the Bible is this--the God of the Bible paid the propitiation Himself through His own Sacrifice, whereas the heathen thinks that he can propitiate God through his own offerings and human labors. The fact remains that God did have to be propitiated through the bloody death of His own sinless Son. Nida is a clever man. He does not openly assault the blood atonement and the doctrine of inspiration as his translator friend Robert Bratcher does. (Bratcher, translator of the *Today's English Version*, has co-authored books with Nida.) Nida uses the same words as the Bible believer, but he reinterprets key words and passages such as those above. This is called Neo-orthodoxy. Beware.

9. Nida says there are no absolutes in Christianity except God. "The only absolute in Christianity is the triune God. Anything which involves man, who is finite and limited, must of necessity be limited, and hence relative. Biblical culture relativism is an obligatory feature of our incarnational religion, for without it we would either absolutize human institutions or relativize God" (Eugene Nida, *Customs and Cultures*, New York: Harper & Row, 1954, p. 282, footnote 22). Nida puts everything which man has touched in the category of imperfection, even the Bible and the institutions of described in Scripture, such as the tabernacle, the priesthood, and the church. Nida is wrong. The Bible, though written by fallible man, is infallible Revelation.

CARLO MARIA MARTINI (1927-)

1. Martini was an editor of the United Bible Societies Greek New Testament from 1967 (beginning with the second edition) until his retirement in 2002.

2. He is a Jesuit priest and the Archbishop Emeritus of Milan. He entered the Jesuit order on February 25, 1944, at age 17, and was ordained on July 13, 1952, at age 25, "an exceptionally young age for a Jesuit." He graduated *summa cum laude* from the Gregorian and the Pontifical Biblical Institute, the latter with a doctorate in theology. He was consecrated Archbishop of

Milan by Pope John Paul II in January 1980 and proclaimed a Cardinal on February 2, 1983. His diocese in Europe is the largest in the world, with two thousand priests and five million "laity." Martini speaks eleven languages and is "Italy's best-selling author." He was President of the Council of European Bishop's Conferences from 1986 to April 1993. *Time* magazine, December 26, 1994, listed him as a possible candidate in line for the papacy. *The Sunday Telegraph*, London, England, Aug. 11, 1996, described Martini as "the new great hope of the struggling Catholic Church" and "the man many believe will be the next leader of the world's 800 million Catholics." That was before Pope John Paul II outlived everyone's expectations and Martini himself probably became too old to be pope. Martini retired as Archbishop of Milan in the summer of 2002.

3. Martini holds both traditional Catholic dogmas as well as "foreword looking" ones.

a. Following is a quote, for example, from Martini showing his commitment to the dogma of the traditional Catholic mass: "The ministry of reconciliation goes on throughout our lives, but especially at two moments. The first in intercession, that is in the Eucharist. We take on this ministry when we offer Christ's body and blood and show it to the people. This is the chief moment in which we are ministers of reconciliation. 'This is the Lamb of God, who takes away the sins of the world.' If only people could understand the extraordinariness of this action and these words" (Martini, *In the Thick of His Ministry*, p. 58.)

b. Martini also holds "progressive" views in regard to the priesthood and women's role in the church: "Celibacy is not necessarily linked to the priesthood. ... I am aware of the desire of women to have a greater role in the Catholic Church, and I accept that desire" (*Sunday Telegraph*, Aug. 11, 1996). I believe the views of Martini on these issues represent the future of the Catholic Church, that it will eventually relax its celibacy law and allow women priests; and this move will further its overarching ecumenical designs.

4. Martini was a professor at the Pontifical Biblical Institute in Rome, which promotes the theory of evolution and the modernistic documentary views of biblical studies, etc.

5. Martini is a member of the Pontifical Academy of Sciences. At the Academy's annual meeting in October 1996, the Pope announced that the theory of evolution is "more than a hypothesis" and that the work done in the last half century by evolutionists "constitutes in itself a significant argument in favor of this theory" (Vatican Information Service, Oct. 23, 1996). The Pope and the Pontifical Academy of Sciences hold a form of theistic evolution, claiming that while the world was made by the process of evolution, the soul of man was "directly created by God."

6. Carlo Martini is also committed to strange universalistic, New Age doctrine. Note the following quotes from his books:

a. “The risen Jesus is present to each one, as though the individual loved person were the only object of his love. The risen Christ is the love of God revealed in our hearts by the Spirit, in the heart of each and of all and in each of all. Jesus does not individualize this ‘each’; he gives himself to the church, the world, the angels, and the universe. Jesus exists for all. But he is for all in such a way that he is for each one, thus making each one become a part of the whole. Such is the power of the resurrection of the ‘abbreviated’ Word, which has made itself small. Whoever accepts the scandal of the Word-become-small will share in the glory of the universality of the cosmic Word which embraces and synthesizes everything, in which all things find their order and fullness, in which everything is resumed and established” (Carlo Martini, *Through Moses to Jesus*, p. 121).

b. “Along the way of the scandal of Jesus’ particularization until the funereal opacity of the cross, the glory of God totally fills every being. The more I think about it, the more truly grandiose and almost incredible this truth seems to me -- that God fills every being with himself. He gives himself, not merely a little but in full. This divine fullness transforms into a divinized totality the entire universe of the human will, which the Son has won for the Father. Though it is true that here we do not yet have the ‘all in all,’ that is the final perfection which we are to attain, nevertheless by lovingly contemplating God in all of us, we already obtain a glimpse of how the fullness of God is gradually actuating the ‘all in all,’ according to the measure in which each one is able to accept such a vision” (Martini, *Through Moses to Jesus*, p. 122).

c. “The deification which is the aim of all religious life takes place. During a recent trip to India I was struck by the yearning for the divine that pervades the whole of Hindu culture. It gives rise to extraordinary religious forms and extremely meaningful prayers. I wondered: What is authentic in this longing to fuse with the divine dominating the spirituality of hundreds of millions of human beings, so that they bear hardship, privation, exhausting pilgrimages, in search of this ecstasy?” (Martini, *In the Thick of His Ministry*, p. 42).

JAN DE WAARD

1. De Waard is UBS Interregional Coordinator of Work on Ancient Languages and Texts. He also replaced Eugene Nida as representative of the United Bible Societies Greek N.T. beginning with the fourth edition. De Waard has written many books on texts and versions including *A Handbook on Jeremiah: Textual Criticism and the Translator* (Eisenbrauns, 2003) and *A Handbook on Isaiah: Textual Criticism and the Translator* (Eisenbrauns, 1997). He was co-author of two of the *UBS Handbook Series on the Old Testament* (Ruth, with Eugene Nida, and Amos, with W.A. Smalley).

2. De Waard is a radical ecumenist who praised Cardinal Carlo Martini upon his retirement from the UBS Greek New Testament committee in 2002. De Waard said: "The United Bible Societies (UBS) sent him a letter expressing profound gratitude for all the work he had done in the UBS context. Bible work has long been a central issue in Dr. Martini's life. It was at his initiative that, in November 1980, the so-called 'School of the Word' was founded, with the aim of making the message of the Bible more accessible. In an interconfessional context, he has played a valuable role in advising on the selection of competent Roman Catholic candidates as UBS translation consultants (*UBS World Report*, December 12, 2002). To praise Carlo Martini as a lover of the Bible is wholesale spiritual blindness. Not only does Martini hold to the myriad of Roman Catholic heresies, he adds a variety of strange universalistic, New Age doctrines. The Word of God warns that even by bidding a heretic "God speed" one becomes "partaker of his evil deeds" (2 John 10-11).

3. De Waard has also been at the forefront of promoting the heretical dynamic equivalency theories of Bible translation. He was the co-author with Eugene Nida of *From One Language to Another* (Thomas Nelson, 1987).

4. De Waard denies the infallible inspiration of the Scripture, holding the heretical documentary theories of Old Testament criticism. This is evident in his Old Testament commentaries.

KURT ALAND (1915-1994)

1. Aland was Professor of Church History and New Testament Textual Criticism at Muenster (beginning in 1959), where he founded the Institute for New Testament Textual Research (Institut für neutestamentliche Textforschung or the INTF). Beginning in 1950, Aland was associated with the Nestle Greek New Testament project and later editions of the Nestle's are called the Nestle-Aland. Aland was also one of the editors of the United Bible Societies Greek New Testament beginning with the first edition of 1969. He was the author of many books and papers, including *A History of Christianity: From the Beginnings to the Threshold of the Reformation and From the Reformation to the Present* (2 volumes), *Synopsis of the Four Gospels*, and *The Text of the New Testament*: *An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism* (with Barbara Aland).

2. Aland rejected verbal inspiration. "This idea of verbal inspiration (i.e., of the literal and inerrant inspiration of the text), which the orthodoxy of both Protestant traditions maintained so vigorously, was applied to the Textus Receptus with all of its errors, including textual modifications of an obviously secondary character (as we recognize them today)" (Aland, *The Problem of the New Testament Canon*, 1962, pp. 6, 7). As a contributor (with Allen Wikgren, Bruce Metzger, and Matthew Black) to the 1982 revised edition of Peake's Commentary, Aland put his stamp of approval upon its modernistic theology, which claimed, for example, that the Old Testament contains myths and the Gospels were the product of uncertain naturalistic processes.

3. Aland even claimed that the canon of Scripture is yet unsettled. “The present state of affairs, of Christianity splintered into different churches and theological schools, is THE wound in the body. The variety in the actual Canon in its different forms is not only the standard symptom, but simultaneously also the real cause of its illness. This illness--which is in blatant conflict with the unity which is fundamental to its nature--cannot be tolerated. ... Along this road [of solving this supposed problem], at any rate, the question of the Canon will make its way to the centre of the theological and ecclesiastical debate. ... Only he who is ready to question himself and to take the other person seriously can find a way out of the *circuus vitiosus* in which the question of the Canon is moving today ... The first thing to be done, then, would be to examine critically one’s own selection from the formal Canon and its principles of interpretation, but all the time remaining completely alive to the selection and principles of others. ... This road will be long and laborious and painful. ... if we succeed in arriving at a Canon which is common and actual, this means the achievement of the unity of the faith, the unity of the Church” (Aland, *The Problem of the New Testament Canon*, 1962, pp. 30-33). Thus we see that Aland does not believe in a settled, authoritative canon of Scripture even today, 2000 years after the apostles! Everything is to be questioned; everything is open to change. He believes it is crucial that a new canon be created through ecumenical dialogue. He proposes tossing 2 Peter and Revelation out of the Bible for unity’s sake (McDonald and Sanders, *The Canon Debate*, 2000, p. 3).

BARBARA ALAND (1937-)

1. Barbara, the wife of the late Kurt Aland, was a professor of New Testament and Ecclesiastical History at the University of Munster, Germany, and from 1983 to her retirement in 2002 (United Bible Societies *World Report* 370, Sept. 2002, http://www.biblesociety.org/wr_370/370_18.htm). She was also the Director of the Institute for New Testament Textual Research (Institut für neutestamentliche Textforschung or the INTF), Munster, until 2004. She graduated in 1969 from the Jesuit-operated Pontifical Biblical Institute in Rome (where Carlo Martini also graduated and where he was later a professor) (Marquis’ *Who’s Who in the World*, 2001 ed, p. 32; *Wer ist Wer*?, 1981 ed. p. 9; and every edition from 1981 through and including the 2004-05 ed. of Wer ist Wer?). “She married Kurt Aland in 1972, only 3 years after graduating under Jesuit instructors. She became a dozent in 1974 then a professor in 1980 at the INTF” (e-mail from Michael Maynard, July 6, 2005). She was co-editor of the Nestle-Aland text with her husband beginning in 1979. She is listed as an editor of the United Bible Societies Greek New Testament beginning with the fourth edition and started work with that committee in about 1981. “Barbara Aland also deserves mention for her significant participation in Kurt Aland’s contributions” (*The Text of the New Testament*, 2nd edition, pp. 33, 34).

2. That Barbara Aland shares her late husband’s modernism is evident from her writings.

a. Consider the pages of *The Text of the New Testament*, which the Barbara co-authored with Kurt. This was first published in German in 1981 and appeared in English in 1987. A second edition was published in 1989. The translator is Erroll F. Rhodes.

(1) The section on "The Transmission of the Greek New Testament" is written strictly from a naturalistic, unbelieving perspective. There is no hint of a belief in divine inspiration or preservation. According to the authors, the New Testament books were written through a natural process and then rather haphazardly multiplied.

(2) The authors question the Pauline authorship of Colossians, and they state dogmatically that 1 Peter and 2 Peter "were clearly written by two different authors" (p. 49). 1 Peter 1:1 says, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," and 2 Peter 1:1 says, "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." Kurt and Barbara Aland believe one of these statements is a blatant lie.

(3) They claim that the first New Testament was assembled from "manuscripts representing textual traditions of varying quality" (p. 50). Thus, in their view, there never was a pure apostolic New Testament.

(4) They claim that the New Testament books were not regarded as canonical or sacred until sometime after the second century (p. 51).

(5) They claim that the account of Christianity being established in Ethiopia through the conversion of the eunuch converted under Philip's preaching "is purely a matter of legend" (p. 209), but his glorious conversion is clearly recorded in Scripture and nothing would have been more natural than for him to have preached Christ upon his return to Ethiopia.

(6) They described the Alexandrian School under Clement and Origen as "most impressive" (p. 200), failing to explain to their readers that these men and their "school" were laden with heresies and even denied the eternality and Godhood of Jesus Christ.

b. Barbara Aland has "explicitly stated that the original text, i.e. the text reflected in the manuscript tradition, is something quite different from the autographs, see her *Die Munsteraner Arbeit*, 68-70" (Jacdobus Petzer, "The History of the New Testament Text," *New Testament Textual Criticism, Exegesis and Church History*, edited by B. Aland and J. Delobel, 1994, p. 36, f 94).

MATTHEW BLACK (1908-1995)

1. Black is another of the editors of the United Bible Societies' Greek New Testament. He was Professor of Divinity and Biblical Criticism and Principal of St. Mary's College in St. Andrews

University. He was the author of *Scrolls & Christianity* (London: SPCK, 1969) and *An Aramaic Approach to the Gospels and Acts* (Hendrickson Publishers, 1998).

2. Black's modernistic theology was exposed in his co-editorship with H.H. Rowley of a revised edition of *Peake's Commentary* in 1982. Peake's was originally published in 1919 and boldly opposed fundamentalist doctrine. Contributors to the revised edition include Bruce Metzger, Allen Wikgren, and Kurt Aland. The editors openly and boldly reject the doctrine of the infallible inspiration and preservation of Holy Scripture.

a. Note the following excerpt: "It is well known that the primitive Christian Gospel was initially transmitted by word of mouth and that this oral tradition resulted in variant reporting of word and deed. It is equally true that when the Christian record was committed to writing it continued to be the subject of verbal variation, involuntary and intentional, at the hands of scribes and editors" (*Peake's Commentary on the Bible*, p. 633). This is typical modernistic gobbledygook that completely denies divine inspiration and preservation.

b. Commenting on the Great Commission in Matthew 28, *Peake's Commentary* casts doubt upon Trinitarian baptism: "This mission is described in the language of the church and most commentators doubt that the Trinitarian formula was original at this point in Matthew's Gospel, since the NT elsewhere does not know of such a formula and describes baptism as being performed in the name of the Lord Jesus (e.g. Acts 2:38, 8:16, etc.)."

ALLEN WIKGREN (1906-1998)

1. Wikgren was an ordained minister of the liberal American Baptist Convention. He was the pastor at First Baptist Church in Belleville, Kan., and a professor at Central Baptist Theological Seminary and Ottawa University in Ottawa, Kan., before joining the Chicago University Divinity School faculty as the J.M. Powis Smith Instructor in 1940. He was the co-editor of *New Testament Manuscript Studies* (1950) and editor of *Early Christian Origins: Studies in Honor of Harold R. Willoughby* (1961).

2. Wikgren was on the translation committee with Bruce Metzger, Robert Pfeiffer, and Floyd Filson that produced the Revised Standard Version apocrypha in 1957. In this "Modern Version Hall of Shame" we have already seen the extreme liberalism of the translators who produced the RSV.

3. At the University of Chicago Wikgren was closely associated with many well-known theological modernists including Donald W. Riddle, Ernest Colwell, Merrill M. Parvis, Edgar Goodspeed, and Harold Willoughby. Note this quote by Riddle in which he boldly denies the inspiration of the New Testament Scriptures: "Of course the New Testament writers wrote something. But what is the use of picturing this original copy? It had no status as a sacred document; no reverence for it as Scripture was accorded it until a century after its writing; it was

valued only for its practical value; it was early and frequently copied" (Donald W. Riddle, "Textual Criticism as a Historical Discipline," *Ang. Theological Review* 18, 1936, p. 227; cited from E. Jay Epps, "The Multivalence of the Term 'Original Text' in New Testament Textual Criticism," *Harvard Theological Review*, 1999, Vol. 92, No. 3, pp. 245-281). In fact, the apostles had been told by the Lord Jesus Christ that they would be guided into all truth by the Holy Spirit (Jn. 16:13); and Peter put the commandments of the apostles on the same level of authority as the Old Testament writings (2 Pet. 3:1) and plainly stated that Paul's writings were scripture (1 Pet. 3:15-16). Further, the churches received the apostolic teaching as "the word of God" (1 Thess. 2:13).

4. Wikgren contributed to the extremely liberal 1982 revised edition of Peake's Commentary. The editors were Matthew Black and H.H. Rowley and contributors included Bruce Metzger, Kurt Aland, and Allen Wikgren. This work openly and boldly rejects the doctrine of the infallible inspiration and preservation of Holy Scripture. Note the following excerpt which treats the Gospels in an entirely naturalistic manner: "It is well known that the primitive Christian Gospel was initially transmitted by word of mouth and that this oral tradition resulted in variant reporting of word and deed. It is equally true that when the Christian record was committed to writing it continued to be the subject of verbal variation, involuntary and intentional, at the hands of scribes and editors" (*Peake's Commentary on the Bible*, p. 633).

IOANNIS (JOHANNES) D. KARAVIDOPOULOS (c. 1944-)

1. Karavidopoulos is a professor on the theology faculty of the University of Thessaloniki in Greece. He has been listed as an editor of the United Bible Societies Greek New Testament since the 4th edition (1993). It is interesting that a man representing the very heart of the old Byzantine Empire, which jealously preserved its Traditional Greek Text for so many centuries, is now sitting on the Alexandrian text committee.

2. Karavidopoulos is a member of the Greek Orthodox Church, and in 2003 he supervised the production of the new lectionary of the Orthodox Church for the Greek Bible Society. It is the first time a Greek lectionary has incorporated a modern translation (*UBS World Report*, June-July 2004, p. 23).

3. Karavidopoulos' liberalism is evident from the following information:

a. Karavidopoulos contributed to the ecumenical book *Orthodox Theology between East and West* (Lembeck, 2001-2004), essays in honor of Professor Theodor Nikolaou, director of the training facility for Orthodox theology at the University of Munich. Contributors include Protestants and Roman Catholics.

b. According to a report by Dr. Albert Rauch, Ostkirchliches Institute, Regensburg ("Discussion between representatives of the Deutschen Bischofskonferenz and the Russian Orthodox Church, in Minsk, May 13-17, 1998"), Karavidopoulos believes

that the church is composed of "the whole creation" (http://home.t-online.de/home/niko.wy/einheit.htm).

c. In "The Interpretation of the New Testament in the Orthodox Church" (http://www.myriobiblos.gr/bible/studies/karavidopoulos_interpretation.asp), Karavidopoulos makes the following statements:

(1) "Orthodox theology makes a distinction between the Truth as that which is God Himself, as it was revealed in Christ and 'dwelt among us' (John 1:14) and the record of the saving truth in the books of the Holy Scriptures. This distinction between record and truth carries, according to T. Stylianopoulos, the following important implications: 'First, it safeguards the mystery of God from being identified with the letter of Scripture. Secondly, it permits the freedom to see in the Bible the experiences of many persons in their relationship with God written in their own language, their own time and circumstances, their own symbols and images, and their own ideas about the world. It permits, in other words, a dynamic relationship between the Word of God contained in Scripture which consists of the truth of the Bible, and the words of men, the human forms in which God's Word is communicated. Thirdly, it presupposes that the Orthodox Church highly esteems also other records of the experience of God, such as the writings of the Church Fathers, the liturgical forms and texts, and the decisions of the Ecumenical Councils. It rescues the Church from an exclusive focus on the Bible. Finally, THE ACKNOWLEDGMENT OF A DYNAMIC RELATIONSHIP BETWEEN LETTER AND SPIRIT DESTROYS DOCTRINAIRE BIBLICAL FUNDAMENTALISM AS A THEOLOGICAL POSTURE (that is to say the idea that God dictated propositions which were then written down word for word by the sacred authors) and thus guards Orthodox Christian life from the error of idolatrous veneration of the text of Scripture (bibliolatry)...' (T. Stylianopoulos, *Bread for Life: Reading the Bible*, 1980, 13f.)." [*COMMENT*: We see that Karavidopoulos plainly denies the doctrine that the Scripture is infallibly and verbally inspired, the sole and final authority for faith and practice. He makes the modernistic distinction between the Biblical record and the truth. He makes room for human fallibility in the Scripture. He accepts church tradition as an authority equal to that of Scripture. He boldly rejects biblical fundamentalism. He commits the modernistic error of confusing reverence of the Bible as the infallible Word of God with idolatry.]

(2) "...[Biblical] history -- without ceasing to be the solid ground of the interpreter -- is transmuted and transformed into theology since that which interests us most, finally, is not only the historical event in itself but mainly its value for people of its times and of our times, that is, its existential message." [*COMMENT*: This is the heretical Kierkegardian view that one can separate an experiential, existential message of the Bible from the Bible itself, that the Bible's history does not have

to be history in the normal sense of the word, that it is merely a vehicle for theology. Karavidopoulos uses the term "existential" at least twice in this brief article.]

(3) "None of these points however, can justify a museum-like inflexibility. The Spirit of God which set up and guides the Church is a spirit of freedom and not of slavery. In the name of this spirit of freedom in Christ, we should consider the persistent attempt to preserve the letter, rather than the spirit of patristic interpretation as offering poor service to the people of God. What we need today is not the unthinking survival of the fathers but their creative revival within the framework of modern conditions." [*COMMENT*: This is the heretical view that Christian liberty is freedom from the actual words and commands of Scripture. Note that Karavidopoulos, an editor of a Greek New Testament, boldly resists the "persistent attempt to preserve the letter" of Scripture. Thus we see that he fits in perfectly with modern textual criticism's rejection of the doctrine of the preservation of Scripture.]

(4) "Of course, the Church without the Bible resembles a ship without a rudder, yet the Bible without or outside the Church remains un-interpreted." [*COMMENT*: Here we see the Roman Catholic-Greek Orthodox heresy that the Bible is only properly interpreted by the "Church."]

(5) "This, in the area of biblical interpretation means that the Orthodox interpreter on one hand accepts the valuable legacy of his Tradition but, on the other hand, he does not reject the human toil of recent scientific research, but after critical dealing with it, points out its positive achievements." [*COMMENT*: Not only does Karavidopoulos exalt church tradition to the same level of authority as the Scripture, but he also exalts science to that level.]

(6) "This latter feature of the Scripture is very effectively analysed by Fr. G. Florovsky: 'Revelation is preserved in the Church. Therefore, the Church is the proper and primary interpreter of revelation. It is protected and reinforced by written words; protected but not exhausted. Human words are no more than signs. ... The Church itself is a part of revelation--the story of 'the Whole Christ' (*totus Christus:caput et corpus*, in the phrase of St. Augustine) and of the Holy Ghost. The ultimate end of revelation, its *telos*, has not yet come.' (G. Florovsky, *Bible, Church, Tradition: An Eastern Orthodox View*, 1972, 25f.)." [*COMMENT*: Here again is a bold denial of the verbal inspiration of Scripture. Here also is the modernistic "organic development" view of history that was promoted by Karavidopoulos' predecessor in modern textual criticism, Philip Schaff of the 1901 American Standard Version committee. According to this heresy, "the church" as the body of Christ is ever developing, ever progressing, and ever authoritative. This, of course, is a blatant denial of the

finality of Scripture as revelation and the closure of the canon. See Jude 3. Thus Karavidopoulos could sit comfortably on the same committee with Kurt Aland, who believed the canon of Scripture is not yet settled.]

BRUCE METZGER (1914-)

1. Metzger is probably the most influential textual critic alive today. Every book defending the modern versions lists his works. He is popular across all denominational lines, Catholic, liberal Protestant, you name it.

a. He is popular with evangelicals and, in fact, is considered an evangelical. Metzger was mentioned in *Christianity Today* as one of the "highly skilled, believing scholars" of our day (Michael Maudlin, "Inside CT," *Christianity Today*, Feb. 8, 1999). The book *Bible Interpreters of the 20th Century: a Selection of Evangelical Voices*, edited by Walter Elwell and J.D. Weaver (Grand Rapids: Baker Books, 1999), features a chapter on Bruce Metzger by James A. Brooks (pp. 260-71).

b. Metzger is even popular with fundamentalists who support modern textual criticism. He is often mentioned and recommended in books written by fundamentalists (e.g., *From Mind of God to Mind of Man* 1999; Central Baptist Seminary's *The Bible Version Debate* 1997). Evangelist Robert L. Sumner said in a letter to me in the 1980s that he trusts Metzger and he rebuked me for labeling Metzger a liberal. On a visit to the Bob Jones University bookstore in 2005, I counted five of Metzger's books for sale, and there was no warning of his theological liberalism.

2. Metzger is one of the editors of the United Bible Societies' Greek N.T. He was George L. Collord Professor of New Testament Language and Literature at Princeton Theological Seminary. He headed up the New Revised Standard Version translation committee, which is owned by the theologically radical National Council of Churches in America. He has served on the board of the American Bible Society.

3. Metzger's 1997 autobiography, the *Reminisces of an Octogenarian*, omitted any reference to a personal salvation experience.

4. Metzger is a radical ecumenist. He was at the forefront of producing "the Ecumenical Edition" of the RSV in 1973 and personally presented a copy to Pope Paul VI. "In a private audience granted to a small group, comprising the Greek Orthodox Archbishop Athenagoras, Lady Priscilla and Sir William Collins, Herbert G. May, and the present writer, Pope Paul accepted the RSV 'Common' Bible as a significant step in furthering ecumenical relations among the churches" (Metzger, "The RSV-Ecumenical Edition," *Theology Today*, October 1977). Metzger has also presented a Bible to Pope John Paul II.

5. Metzger is entirely rationalistic in his approach to the Bible's text. He does not believe in the divine preservation of the Scripture in any practical sense. In fact, he claims that it is possible that we do not have sufficient manuscript evidence to recover the original text, because the manuscripts that exist might not even represent the text of the early churches. "...the disquieting possibility remains that the evidence available to us today may, in certain cases, be totally unrepresentative of the distribution of readings in the early church" (Metzger, *Text and Interpretation: Studies in the New Testament Presented to Matthew Black*, 1979, p. 188).

6. Metzger also denies the infallible inspiration of the Bible.

a. Metzger brazenly claims that some portions of the original Scriptures might have been unfinished or lost before any copies could be made. Of the original ending of Mark 16 he says, "Whether he [Mark] was interrupted while writing and subsequently prevented (perhaps by death) from finishing his literary work, or whether the last leaf of the original copy was accidentally lost before other copies had been made, we do not know" (*The Text of the New Testament*, p. 228).

b. Metzger advocates that Matthew incorporated errors in his royal genealogy of Christ (Metzger, *A Textual Commentary on the Greek New Testament*, 1975, p. 1; cited from Thomas Strouse, "The Pauline Antidote for Christians Caught in Theological Heresy: An Examination and Application of 2 Timothy 2:24-26," Emmanuel Baptist Theological Seminary, Newington, CT, 2001).

c. Metzger's theological liberalism in regard to inspiration is evident in the *Reader's Digest Condensed Bible.* He was the chairman of the project and wrote the introductions to each book, in which he questioned the authorship, traditional date, and supernatural inspiration of books penned by Moses, Daniel, Paul, James, and Peter. Consider some examples:

(1) Genesis: "Nearly all modern scholars agree that, like the other books of the Pentateuch, [Genesis] is a composite of several sources, embodying traditions that go back in some cases to Moses."

(2) Exodus: "As with Genesis, several strands of literary tradition, some very ancient, some as late as the sixth century B.C., were combined in the makeup of the books."

(3) Deuteronomy: "Its compilation is generally assigned to the seventh century B.C., though it rests upon much older tradition, some of it from Moses' time."

(4) Daniel: "Most scholars hold that the book was compiled during the persecutions (168-165 B.C.) of the Jewish people by Antiochus Epiphanes."

(5) John: “Whether the book was written directly by John, or indirectly (his teachings may have been edited by another), the church has accepted it as an authoritative supplement to the story of Jesus’ ministry given by the other evangelists.”

(6) 1 Timothy, 2 Timothy, Titus: “Judging by differences in style and vocabulary from Paul’s other letters, many modern scholars think that the Pastorals were not written by Paul.”

(7) James: “Tradition ascribes the letter to James, the Lord's brother, writing about A.D. 45, but modern opinion is uncertain, and differs widely on both origin and date.”

(8) 2 Peter: “Because the author refers to the letters of Paul as ‘scripture,’ a term apparently not applied to them until long after Paul’s death, most modern scholars think that this letter was drawn up in Peter’s name sometime between A.D. 100 and 150.”

d. Metzger’s radical modernism in relation to the Scripture is also evident in the notes to the *New Oxford Annotated Bible RSV*, which he co-edited with Herbert May. It first appeared in 1962 as the *Oxford Annotated Bible* and was the first Protestant annotated edition of the Bible to be approved by the Roman Catholic Church. It was given an imprimatur in 1966 by Cardinal Cushing, Archbishop of Boston. Metzger and May claim the O.T. contains “a matrix of myth, legend, and history,” deny the worldwide flood, call Job an “ancient folktale,” claim there are two authors of Isaiah, call Jonah a “popular legend,” and otherwise attack the divine inspiration of Holy Scripture.

(1) Introductory Notes to the Pentateuch: “The Old Testament may be described as the literary expression of the religious life of ancient Israel. ... The Israelites were more history-conscious than any other people in the ancient world. Probably as early as the time of David and Solomon, <u>out of a matrix of myth, legend, and history</u>, there had appeared the earliest written form of the story of the saving acts of God from Creation to the conquest of the Promised Land, an account which later in modified form became a part of Scripture” (Bruce Metzger and Herbert May, *New Oxford Annotated Bible*).

(2) Note on the Flood: “Archaeological evidence suggests that traditions of a prehistoric flood covering the whole earth are <u>heightened versions of local inundations</u>, e.g. in the Tigris-Euphrates basin” (Metzger and May, *New Oxford Annotated Bible*).

(3) Note on Job: “The ancient <u>folktale of a patient Job</u> circulated orally among

oriental sages in the second millennium B.C. and was probably written down in Hebrew at the time of David and Solomon or a century later (about 1000-800 B.C.)" (Metzger and May, *New Oxford Annotated Bible*).

(4) Note on Psalm 22:12-13: "the meaning of the third line [they have pierced my hands and feet] is obscure" *COMMENT*: In fact, it is not obscure; it is a prophecy of Christ's crucifixion!

(5) Note on Isaiah: "Only chs. 1-39 can be assigned to Isaiah's time; it is generally accepted that chs. 40-66 come from the time of Cyrus of Persia (539 B.C.) and later, as shown by the differences in historical background, literary style, and theological emphases. ... The contents of this section [chs. 56-66] (sometimes called Third Isaiah) suggest a date between 530 and 510 B.C., perhaps contemporary with Haggai and Zechariah (520-518); chapters 60-62 may be later." *COMMENT*: The Lord Jesus Christ quoted from both major sections of Isaiah and said they were written by the same prophet (Jn. 12:38-41).

(6) Note on Jonah: "The book of Jonah is didactic narrative which has taken older material from the realm of popular legend and put it to a new, more consequential use" (Metzger and May, *New Oxford Annotated Bible*).

(7) Introduction to the New Testament: "Jesus himself left no literary remains; information regarding his words and works comes from his immediate followers (the apostles) and their disciples. At first this information was circulated orally. As far as we know today, the first attempt to produce a written Gospel was made by John Mark, who according to tradition was a disciple of the Apostle Peter. This Gospel, along with a collection of sayings of Jesus and several other special sources, formed the basis of the Gospels attributed to Matthew and Luke" (Metzger and May, *New Oxford Annotated Bible*). *COMMENT*: The Gospels, like every part of the New Testament, were written by direct inspiration of the Holy Spirit (Jn. 16:13). This nonsense of trying to find 'the original source' for the Gospels is unbelieving heresy.

(8) Notes on 2 Peter: "The tradition that this letter is the work of the apostle Peter was questioned in early times, and internal indications are almost decisive against it. ... Most scholars therefore regard the letter as the work of one who was deeply indebted to Peter and who published it under his master's name early in the second century" (Metzger and May, *New Oxford Annotated Bible*). *COMMENT*: Those who believe this nonsense must think the early Christians were liars and fools and that the Holy Spirit was on vacation.

(9) Notes from "How to Read the Bible with Understanding": "The opening chapters of the Old Testament deal with human origins. They are not to be read

as history ... These chapters are followed by the stories of the patriarchs, which preserve ancient traditions now known to reflect the conditions of the times of which they tell, though they cannot be treated as strictly historical. ... it is not for history but for religion that they are preserved ... When we come to the books of Samuel and Kings ... Not all in these books is of the same historical value, and especially in the stories of Elijah and Elisha there are legendary elements. ... We should always remember the variety of literary forms found in the Bible, and should read a passage in the light of its own particular literary character. Legend should be read as legend, and poetry as poetry, and not with a dull prosaic and literalistic mind" (Metzger and May, *New Oxford Annotated Bible*).

e. Metzger also supports the form criticism approach to the Gospels. In *The New Testament, Its Background, Growth, and Content*, which was published in 1965, he claims that "the discipline of form criticism has enlarged our understanding of the conditions which prevailed during the years when the gospel materials circulated by word of mouth" (p. 86). This is not true. Form criticism is that unbelieving discipline which claims that the Gospels were gradually developed out a matrix of tradition and myth. The fathers of form criticism have held a variety of views (reflecting the unsettled and relativistic nature of the rationalism upon which they stand), but all of them deny that the Gospels are the verbally inspired, divinely given, absolutely infallible Word of God. Metzger says, "What each evangelist has preserved, therefore, is not a photographic reproduction of the words and deeds of Jesus, but an interpretative portrait delineated in accord with the special needs of the early church" (Ibid.). Metzger is wrong. The Gospel writers have indeed given us, by divine revelation, a careful reproduction of the words and deeds of Jesus Christ in precisely the form designed by the Holy Spirit, a supernatural four-fold portrait of the Saviour. Praise God for it!

Some Final Questions

1. Isn't it wrong to paint the entire field of modern textual criticism with the brush of skepticism, seeing that there are also Bible-believing men such as the Brethren Samuel Tregelles, the Presbyterian B.B. Warfield, and the Baptist A.T. Robinson in this arena?

ANSWER:

a. Heresy and apostasy is the rule rather than the exception in the field of modern textual criticism, and we do not hesitate to reject modern textual criticism because of the apostasy of its fathers and chief proponents.

b. Evangelicals did not invent and have not advanced modern textual criticism; they borrowed it from the skeptics. Robert Dabney warned that evangelicals who accept

textual criticism have adopted it "from the mint of infidel rationalism" (Dabney, "The Doctrinal Various Readings of the New Testament Greek," *Discussions Evangelical and Theological*, pp. 361; this first appeared in the *Southern Presbyterian Review*, April 1871). Theologian Bernard Ramm observed: "Much evangelical scholarship is piggy-backing on non-evangelical scholarship. It does not have an authentic scholarship of its own" (Ramm, *After Fundamentalism: The Future of Evangelical Theology*, New York: Harper & Row, 1983). Ramm was not speaking specifically of textual criticism, but the shoe does fit.

c. The evangelicals in the field of modern textual criticism have demonstrated a frightful lack of spiritual discernment. The fact that a man is a believer does not mean that he cannot be deceived or that he can safely be followed in all matters.

(1) Every evangelical scholar who adopts the canons of modern textual criticism does so even though they are not founded upon biblical precepts and principles and even though they are contrary to any reasonable view of biblical preservation. They are believers in regard to the doctrine of divine inspiration theoretically but rationalists in regard to the doctrine of divine preservation. John Burgon, Edward Hills, and many others have noted the inconsistency of this and have called upon believers to refuse to follow the modern textual critic's principle of treating the Bible like another book. "That which distinguishes Sacred Science from every other Science which can be named is that it is Divine, and has to do with a Book which is inspired; that is, whose true Author is God. ... It is chiefly from inattention to this circumstance that misconception prevails in that department of Sacred Science known as 'Textual Criticism'" (Burgon and Miller, *The Traditional Text*, p. 9). Edward Hills warned: "If you adopt one of these modern versions, you must adopt the naturalistic New Testament textual criticism upon which it rests. This naturalistic textual criticism requires us to study the New Testament text in the same way in which we study the texts of secular books which have not been preserved by God's special providence" (Hills, *Believing Bible Study*, 1967, pp. 226, 27).

(2) B.B. Warfield, for example, treated the Bible like any other book when it came to textual criticism. Dr. Edward Hills, who began his training in New Testament textual criticism at Westminster Theological Seminary, observed: "Dr. Warfield ignored the providential preservation of the Scriptures and treated the text of the New Testament as he would the text of any book or writing. 'It matters not whether the writing before us be a letter from a friend, or an inscription from Carchemish, or a copy of a morning newspaper, or Shakespeare, or Homer, or the Bible.'"

2. Does it really matter if the influential names in modern textual criticism are skeptics? The authors of the book *From the Mind of God to the Mind of Man*, who are fundamentalists

associated with Bob Jones University, claim that the facts we have garnered in *The Modern Bible Version Hall of Shame* are not very important. "… a textual critic may be an unbeliever when it comes to the Bible's doctrinal truths. But when it comes to the Bible's text--to this question of the Bible's words--a textual critic is initially little more than a reporter" (*From the Mind of God to the Mind of Man*, p. 71). In his misnamed book *The Truth of the King James Only Controversy*, BJU professor Stewart Custer cites the following men in his "Select Bibliography" -- Bruce Metzger, Kurt Aland, Eberhard Nestle, Alexander Souter, B.F. Westcott, and F.J.A. Hort. He does not think it is important that his readers know that to a man these critics denied the infallible inspiration of Scripture.

ANSWER:

a. First, the Bible warns that unbelievers do not have spiritual discernment, and it is impossible to know the truth pertaining to the Scripture apart from such discernment (1 Cor. 2:14; 2 Cor. 4:4; Eph. 2:2).

b. Further, God demands that His people separate from heretics and apostasy (Rom. 16:17; 2 Cor. 6:14-17; 2 Tim. 2:16-18; 3:5; 2 John 10-11). Why would the Lord give such instruction and then use heretics and apostates to give His people the Word of God? We agree with David Sorenson when he says: "Fundamentalists are going to have to confront the extensive evidence of apostasy associated with the critical text from Origen to Metzger. If separation is an inviolable foundation of Fundamentalism, Fundamentalists are going to have to admit the apostasy connected with the critical text" (*Touch Not the Unclean Thing*, p. 216).

3. But wasn't Erasmus, the first publisher of the Received Text, a "Roman Catholic humanist"?

ANSWER:

a. Erasmus was not a humanist as it is defined today. "The use of the word 'humanist' in the Renaissance and Reformation period does not share the atheistic connotations that the word has in popular usage today. A 'humanist' in that period was simply someone who was interested in classical literature, culture and education, as a means of attaining a higher standard of civilised life. Stephanus, Calvin and Beza were all humanists in this sense…" (Letter to David Cloud from Andrew Brown of the Trinitarian Bible Society, Jan. 7, 1985). On a visit with two friends to the Erasmus Museum near Brussels in 2003, we asked the deputy curator whether Erasmus was a humanist and she confirmed Andrew Brown's statement. She told us that he was not a humanist after the modern definition but after the Reformation definition, meaning that he was a lover of learning and personal liberty and that he refused to depend strictly upon the "church's" authority but wanted to go back to original sources such as the Greek for the New Testament.

b. Though we do not claim that Erasmus was a staunch, Bible-believing Christian, the whole story should be told.

(1) Erasmus was much more doctrinally sound that the typical Catholic of his day.

(a) Erasmus' *Enchirodon* (*Christian Soldier's Manual*) was so sound that William Tyndale translated it into English.

(b) Following is a quote from his "Treatise on the Preparation for Death": "We are assured of victory over death, victory over the flesh, victory over the world and Satan. Christ promises us remission of sins, fruits in this life a hundredfold, and thereafter life eternal. And for what reason? For the sake of our merit? No indeed, but through the grace of faith which is in Christ Jesus. We are the more secure because he is first our doctor. He first overcame the lapse of Adam, nailed our sins to the cross, sealed our redemption with his blood ... He added the seal of the Spirit lest we should waver in our confidence ... What could we little worms do of ourselves? Christ is our justification. Christ is our victory. Christ is our hope and security. … I believe there are many not absolved by the priest, not having taken the Eucharist, not having been anointed, not having received Christian burial who rest in peace, while many who have had all the rites of the Church and have been buried next to the altar have gone to hell."

(c) Hugh Pope, a Romanist, said Erasmus expressed doubts on "about almost every article of Catholic teaching" (see Michael Maynard, *A History of the Debate over 1 John 5:7-8*, p. 329). Pope listed six dogmas in particular that Erasmus questioned, including the mass, confession, the primacy of the Pope, and priestly celibacy.

(d) Jan Schlecta of the Bohemian Brethren corresponded with Erasmus about their views and listed five non-Catholic doctrines that the Brethren believed. Erasmus had no objection to any of them (P.S. Allen, *The Age of Erasmus*, "The Bohemian Brethren"; cited from Michael Maynard, *A History of the Debate over 1 John 5:7-8*, p. 328).

(e) Erasmus even advocated believer's baptism by immersion. In his annotations on Matthew 28, Erasmus wrote: "After you have taught them these things, and they believe what you have taught them, have repented their previous lives, and are ready to embrace the doctrine of the gospel, then immerse them in water, in the name of the Father, the Son, and the Holy Ghost" (Abraham Friesen, *Erasmus, the Anabaptists, and the Great Commission*, p. 51). In the introductory notes to the third edition of his Greek New Testament, Erasmus even advocated re-baptism for those who were already sprinkled as infants (Friesen, p. 45).

(2) Erasmus wrote boldly against many of Rome's errors. Consider some excerpts from his writings:

Matthew 23:27 (on whited sepulchres) -- 'What would Jerome say could he see the Virgin's milk exhibited for money ... the miraculous oil; the portions of the true cross, enough if they were collected to freight a large ship? Here we have the hood of St. Francis, there Our Lady's petticoat, or St. Anne's comb, or St. Thomas of Canterbury's shoes ... and all through the avarice of priests and the hypocrisy of monks playing on the credulity of the people. Even bishops play their parts in these fantastic shows, and approve and dwell on them in their rescripts.'

Matthew 24:23 (on Lo, here is Christ or there) -- 'I saw with my own eyes Pope Julius II, at Bologna, and afterwards at Rome, marching at the head of a triumphal procession as if he were Pompey or Cæsar. St. Peter subdued the world with faith, not with arms or soldiers or military engines.'

1 Timothy 3:2 (on the husband of one wife) -- 'Other qualifications are laid down by St. Paul as required for a bishop's office, a long list of them. But not one at present is held essential, except this one of abstinence from marriage. Homicide, parricide, incest, piracy, sodomy, sacrilege, these can be got over, but marriage is fatal. There are priests now in vast numbers, enormous herds of them, seculars and regulars, and it is notorious that very few of them are chaste. The great proportion fall into lust and incest, and open profligacy. It would surely be better if those who cannot contain should be allowed lawful wives of their own, and so escape this foul and miserable pollution.'

(3) Though Erasmus was not a reformer after the fashion of a Luther or a Zwingli or a Tyndale, he desired the Scriptures to be placed in the hands of every man. As we have seen, this sentiment alone set him apart dramatically from that which prevailed among Catholic authorities of that day, and it was a sentiment that was severely condemned by Catholic authorities.

(a) Erasmus said: "I vehemently dissent from those who would not have private persons read the Holy Scriptures nor have them translated into the vulgar tongues, as though either Christ taught such difficult doctrines that they can only be understood by a few theologians, or the safety of the Christian religion lay in ignorance of it" (Erasmus, quoted by Preserved Smith, *Erasmus: A Study of His Life, Ideals, and Place in History*, 1923, p. 184).

(b) In the Latin preface to his New Testament, Erasmus said: "Christ wishes his mysteries to be published as widely as possible. I would wish all women to read the gospel and the epistles of St. Paul, and I wish that they were translated into all languages of all Christian people, that they might be read and known, not merely by the Scotch and the Irish, but even by the Turks and the Saracens. I wish that the husbandman might sing parts of them at his

plow, that the weaver may warble them at his shuttle, that the traveller may with their narratives beguile the weariness of the way."

(c) This was 180 degrees contrary to the position of the Catholic Church in that day. In 1428 Rome had dug up the bones of English Bible translator John Wycliffe and burned them to express its outrage with his work. The Council of Toulouse (1229) and the Council of Tarragona (1234) had forbade the laity to possess or read the vernacular translations of the bible. No exceptions were given. The Council of Toulouse used these words: "We prohibit the permission of the books of the Old and New Testament to laymen, except perhaps they might desire to have the Psalter, or some Breviary for the divine service, or the Hours of the blessed Virgin Mary, for devotion; expressly forbidding their having the other parts of the Bible translated into the vulgar tongue" (Allix, *Ecclesiastical History*, II, p. 213). The declarations of these Councils still held power in Erasmus' lifetime.

(4) Erasmus died in 1536 in Basel, Switzerland, among his Protestant friends, (Edward Hills, *The King James Version Defended*, p. 195). There is a famous painting of Erasmus sitting with his friends, the original of which is in the Erasmus Museum in Brussels. I saw it on our visit there in April 2003.

(5) Erasmus' work was rejected by the Catholic Church. His books were burned throughout Europe.

(a) In France, the Sorbonne burned French translations of Erasmus' work that had been made by Lewis de Berquin. On April 17, 1529, Berquin was burned at the stake.

(b) In 1535, Emperor Charles V made it a capital offense to use Erasmus' Colloquies in the schools.

(c) On July 1, 1523, the inquisitors burned two of Erasmus' acquaintances in Brussels.

(d) The Council of Trent (1545-1564) branded Erasmus a heretic and prohibited his works. In 1559, Pope Paul IV placed Erasmus on the first class of forbidden authors, which was composed of authors whose works were completely condemned.

(e) It was a Catholic apologist who made the famous statement, "Erasmus planted, Luther watered, but the devil gave the increase" (Smith, Erasmus, p. 399). Thus, the Roman Catholic Church did not recognize Erasmus as a friend but as an enemy.

(6) David Daniell rightly observes: "From Desiderius Erasmus came a printed Greek New Testament which, swiftly translated into most European vernaculars, was a chief cause of the Continent-wide flood that should properly be called the Reformation" (*The Bible in English*, p. 113).

c. While it is true that Erasmus was weak, he is an exception in the lineage of the Traditional Text rather than the rule. The modern version defenders who make an issue of Erasmus need to take a closer look at their own field. Modern textual criticism is founded upon the writings of hundreds of men more unsound in the faith than Erasmus. The influential names in the field of textual criticism include **UNITARIANS** such as Johann Wettstein, Edward Harwood, George Vance Smith, Ezra Abbot, Joseph Thayer, G. B. Winer, and Caspar Gregory; **RATIONALISTS** such as Johann Semler, Johann Griesbach, Bernhard Weiss, William Sanday, William Robertson Smith, Samuel Driver, Eberhard Nestle, James Rendel Harris, Hermann von Soden, Frederick Conybeare, Fredric Kenyon, Francis Burkitt, Henry Wheeler Robinson, Kirsopp Lake, Gerhard Kittel, Edgar Goodspeed, James Moffatt, Kenneth Clark, Ernest Colwell, Gunther Zuntz, J.B. Phillips, William Barclay, Theodore Skeat, George Kilpatrick, F.F. Bruce, George Ladd, J.K. Elliott, Eldon Epp, Brevard Childs, Bart Ehrman, C.H. Dodd, Barclay Newman, Arthur Voobus, Eugene Nida, Jan de Waard, Kurt Aland, Barbara Aland, Matthew Black, Allen Wikgren, Bruce Metzger, and Johannes Karavidopoulos; and **ROMAN CATHOLICS** such as Richard Simon, Alexander Geddes, Johann Hug, and Carlo Martini.

d. It is also important to understand that Erasmus did not create a Greek text through principles of modern textual criticism; he merely passed on the commonly received text. "Hence in the editing of his Greek New Testament text especially Erasmus was guided by the common faith in the current text. And back of this common faith was the controlling providence of God. ... Although not himself outstanding as a man of faith, in his editorial labors on this text he was providentially influenced and guided by the faith of others" (Edward F. Hills, *The King James Version Defended*, 4th edition, p. 199). Westcott & Hort themselves said that Erasmus merely published the text commonly held as Received "without selection or deliberate criticism"; and they said further that the choices of the 16th century editors were "arbitrary and uncritical" (Hort, Introduction to the New Testament in the Original Greek).

e. To raise the issue of Erasmus as a means of discounting the facts we have related in this report is to strain at gnats and swallow camels (Mat. 23:24). Those who do so strain at the gnat of Erasmus, who was admittedly weak in the faith but was also an exception in the field of the Received Text, and swallow the camel of the fact that theological modernism, skepticism, and unitarianism is THE RULE among the fathers of modern textual criticism, that apostasy is the intimate companion of modern textual criticism.

For more about Erasmus see "The Bible Version Question-Answer Database," available from Way of Life Literature.

CONCLUSION

Each child of God must face this issue for himself and look at the facts for himself (1 Thess. 5:21; 1 John 2:27). I did this in the early 1980s, and when I learned the facts related in this report, about the intimate association of modern textual criticism and the modern versions with apostasy, I had no doubt that this was a significant matter. If someone thinks it is insignificant, that is his prerogative, but I can't take that position and I feel duty bound to warn against it.

In conclusion, therefore, one of the many reasons why I stand by the King James Bible and its Greek Received Text is that the alternatives, the critical Greek text and the modern versions, are too intimately associated with theological liberalism and end-time apostasy.