

THE FOY E. WALLACE, JR. LIBRARY
CONTROVERTED SUBJECTS

AN EVALUATION OF THE
NEW INTERNATIONAL VERSION

by FOY E. WALLACE, JR.

**“A NEW GENERATION JUST GROWING INTO MANHOOD AND
WOMANHOOD NEEDS THE BIBLICAL SCHOLARLY UNDERSTANDING
OF FOY E. WALLACE, JR.” —DR. GEORGE S. BENSON.**

© 1997 ALL RIGHTS RESERVED

FOY E. WALLACE, JR. PUBLICATIONS

5111 ROGERS AVENUE SUITE 504 FORT SMITH AR 72903

RICHARD E. BLACK, PUBLISHER

AN **EVALUATION** Of THE **NEW** INTERNATIONAL **VERSION**

BY
FOY E. WALLACE, JR.

"A new generation just growing into manhood and womenhood needs the Biblical scholarly understanding of Foy E. Wallace, Jr."

-Dr. George Benson

Foy E. Wallace Jr.



Publications

P. O. BOX 7410, FORT WORTH, TEXAS 76111

RICHARD E. BLACK, PUBLISHER-DISTRIBUTOR

AN EVALUATION OF
"THE NEW INTERNATIONAL VERSION"

I. PROLOGUE

(1) In the New International Version the changing of the Bible is continued. This latest pseudo-version emerged from the press and entered circulation too late for a review of its multifold errors and evils to be included in the previous publication of this review of the versions. Prior to its inclusion in this third printing the subsequent critical comments of the author were issued in the *Gospel Advocate*, of Nashville, Tennessee; the *Firm Foundation*, of Austin, Texas; and the *Christian Journal*, of Fort Worth, Texas. The insertion here of these censures will serve as an introduction to this superaddition.

SOME IMPORTANT CORRECTIONS

In a book of several hundred pages typographical inerrancy is seldom attained, at least in a first or a second edition. The attention of the purchasers of "A Review Of The New Versions" and "The Book Of Revelation" is cited for the following corrections:

1. On page 167 of the *Review Of The New Versions* in the reproduction of the R. C. Foster treatise of the Virgin Birth of Isaiah 7: 14, under the subhead "The Child Not Isaiah's" there is a misprinting by the omission of two lines after the name *Mahershalalhashbaz* which destroys the statement concerning the name of Isaiah's child. The correct statement is this:

"The name of Isaiah's child born shortly after this was Mahershalalhashbaz ('the spoil speedeth, the prey hasteth'). This is absolutely different from Immanuel ('the Lord with

us') which is the equivalent of Jesus. There is not the slightest suggestion in the text that the child born to Isaiah was the fulfillment of the prophecy."

This is an important correction which involves a vital truth and all who have the book, or obtain it, should enter this correction in the margin.

2. Also, on page 305, the first line of the second paragraph in a broad reference to the era of Bible translation from John Wycliffe to King James (14-16) the word *end* in the phrase "in the end of the sixteenth century" should be *era*--"in the era of the sixteenth century." We hope to complete the correction of all such typographical errors and misprints in a subsequent edition of this seven hundred page book.

3. On page 302 in *The Book Of Revelation*, in reference to the mystic number 666, the sum of the numerals in the official title of Nero Caesar compose this symbol--but the last numeral in the line listing these numbers by mistake is printed 20 instead of 200, as correctly printed in the *Preview* on page 19. The purchasers of this book should enter this correction on the margin of page 302.

4. It is now being vaunted with a degree of exultation that great glory is reflected upon "the church of Christ" by the presence of H. Leo Boles, once president of David Lipscomb College, on the committee of the 1946 Revised Standard Version, as though even if true it would have certified that version. The truth of that matter is that H. Leo Boles was not on the translating committee of that pseudo-version. He was assigned to a membership on the advisory committee, and withdrew from it after attending one session, stating upon his return to Nashville that the theological council of the Revised Standard Version was shot through and through with the updated modernism of Destructive Criticism. With more enthusiasm than information certain brethren are now gloating over the glory of the position of "a church of Christ" professor on the multiple committee of The New International Version, a conglomerate of would-be revisionists ranging in its extremities from the new

liberalisms to the unnew fanaticisms--for present on The New International Version multiform committees are representatives of such religious ilk as the fakir miraculous healer Oral Roberts of his university (if such it is) and the phoney holy-roller miracle-worker Rex Humbard of California--and divers other breeds of subversive religionism, designed to render the inflated New International Version ecumenically agreeable. It is no honor to one of our professors to be listed on such a committee and it is no credit to the church of Christ to be linked with such a version. As for its merits for faithful translation it has none. It is full of theological perversion. As a start in the exposure of it I have marked no less than a hundred citations. It is tinctured throughout with the erroneous doctrines of original sin, hereditary depravity, restoration of national Israel, pre-millennialism and predestination. The truth of the trite remark that it is not necessary to eat a whole ham to know that it is spoiled is stereotyped on the pages of The New International Versio--it has rot at the core and is tainted throughout. *This I can prove and that I shall do.*

This evil version did not appear in time to be included in "A Review Of The New Versions." I propose to prepare a supplement with sufficient evidential content to confirm that The New International Version is of like character with its contemporaries, an *Addenda* for a forthcoming third edition available in pamphlet for previous purchasers who may wish to affix it to their book.

The most emotional enigma to me in three score years of proclaiming the gospel and vindicating the Bible is that our brethren, known the world over to be a Bible people, should now abandon the Bible that has made us the people we are for the *no-translations* of the *pseudo-versions*. They are making a different people of us for they are different books. In the words of Jeremiah's lamentation: "Is it nothing to you, all ye that pass by?"

(2) In fulfillment of the foregoing promissory pronouncement: *This I can prove and that I shall do*--this adjunct is

herewith submitted as an annexation to *A Review Of The New Versions*. The citations and the annotations must of necessity be accomodated to the limited space of a supplement, and therefore to serve only as evidential examples of the multifarious misinterpretations, mistranslations, misrepresentations, and mutilations of this misnamed international and ecumenical version.

(3) The proliferation of self-constituted translations is within itself the manifestation of the mutilation of the text of the verbally inspired scriptures--a competition of theological text-makers circumscribed by the avoidance of infringement on copyrighted previous new translations in language and phraseology, obviously resulted in the corruption of the scriptural text, a consequence discernible to anyone who can see through a ladder. This latest translation thing is composed in the inferior form of a second rate novel with multiplied egregious errors in additions, subtractions, omissions, insertions, and the interpolation of basic theological false doctrines.

(4) The spirit of the new version vagary is a debunking obsession--the artful fabrications and cunning contrivances to dehistoricize the noble names of posthumous fame and the eminent events of our national chronology. The debunkers aver that Paul Revere's midnight ride was a fiasco that never reached Concord; that Patrick Henry's oration "give me liberty or give me death," and Nathan Hale's regret that he had "only one life to give to his country," are fictional and that George Washington was militarily inept, and lost more battles than were won, and would have lost the war if Cornwallis had not surrendered prematurely! Now with pretentious patriotism these capricious patrioteers serenade America's bicentennial with blasting patriotic beliefs. And now--the new version theological novelists are performing the nefarious function of relegating the Bible by debunking the Authorized Version, and a clique of our Ph.D and Th.D professors seem bent on debunking the arguments by which denominational doctrines have been refuted and in the same manner thereby obviating the salient arguments against modernism by the debunking of the prophetic

passage which foretells the virgin birth and which attest the biblical claim of the verbal inspiration of the scriptures, both the Old Testament and New Testament. This debunking charade has centered and focused its vitriolic epithets on the venerated Authorized Version which with accented irreverence is daubed "that old King James Bible."

(5) In assigning a specious reason for its issuance, in their introduction the makers of it stated that they have "concurred in the need for a new translation"--but the Revised Standard Version and numerous other "New translations" all had precedence over the New International Version, all making the same claim for the need of a New translation--so this claim of the New International Version is a virtual rejection of the Revised Standard Version and all the new versions that have preceded it, notwithstanding they are all based on the same claims and pursue the same policies but produce various versions. The significance of their concurrence "in the need for a new translation" within the time and tenure of the contemporary new translations is equivalent to a repudiation of all the translation predecessors which make the same claim.

(6) In the Introduction the committee commits the admission that "the Greek text used in the work of translation was an eclectic one"--a concession that their translation was not made from the original New Testament Greek text. The word *eclectic* is defined: "selecting what appears to be best in various doctrines, methods or style, composed of elements drawn from various sources." Here is the acknowledgment that the New International Version is not a translation of the original New Testament Greek text but a sort of symposium composed of elements drawn from various sources: *therefore it is not a translation.*

It is further stated in the Introduction that "the precise meaning of the original text could not in every case be determined"--that is why the *precise words* should be *translated* rather than to interpolate into the text what a committee looking through theological spectacles *thinks* it means--that is not *translation*; it is *interpretation.*

It is moreover admitted in the Introduction that the committee had "striven for more than a word-for-word translation," but had followed "thought patterns" and "contextual meanings." Here again is the concession that the policy of this new version is that common concept of them all: that is, to translate *thoughts*, not *words*, and that means their own thoughts, not the inspired writers' words. These translators cannot qualify as mind readers--the only means of ascertaining the thoughts of the inspired writers is through their inspired words and that is word-for-word translation: "For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God . . . For who hath known the mind of the Lord that he may instruct him?"

Furthermore the Introduction expounds that the committee "endeavored to avoid a sameness of style in order to reflect the varied styles and moods of the New Testament writers"--the changing of the words of the New Testament in order to "avoid sameness" and in the effort to "reflect the moods" of the inspired composers--which presumably would be the "endeavor" in psychoanalysis to determine the disposition, humor, temper, frame or state of mind, of the holy authors of the New Testament ! Mind readers, indeed ! Psycho-analysts by remote performance! How far can the audacity of liberal translators go? How daring can the revisionists of the sacred scriptures become?

The Introduction's farther-most consequential concession is that the New International Version is "transdenominational in character"--which "gives the project its international scope"--with the assumption that it thusly "safeguards it from denominational bias." But the premise and the conclusion are the reverse--for conversely it is in fact tinctured with a commixture of them all. The prefix *trans* means *across*, and cross breeding produces a hybrid. It is not self-complimentary for the committee to label their "project" *transdenominational*. However, the makers of the New International Version are the embodiment of conglomeration --a committee of radical and liberal cults of every hue and cry in all phases of theological beliefs, from the fanaticism

of Neo-Pentecostalism to the converse Neo-orthodoxy, and superimposed with the New-scholasticism of all late forms of modern theology. For the "Church of Christ" to be linked with such motley company of religious infidelism through the affiliation of a Ph.D--Th.D Professor of a Graduate School associated with our brotherhood is reproachful to the church of Christ and disgraceful to the cause of Christ. Such a listing classifies "the Church of Christ" as just "another denomination" among the others, contrary to, all the principles by which the church is identified as being the undenominational, nondenominational and anti-denominational church of the New Testament and is completely incompatible with that distinctive plea. The failure to preserve that distinction forfeits the title to that distinguishing name and we should in accordance with such a surrender "take down our sign," chisel the inscription "Church of Christ" from edifices on which headstones and cornerstones it is engraven, remove it from entitled display and accept interconnection with the general regalia of religionism.

(7) In its discursive style the Introduction dissertates on the omission of the solemn pronouns "Thee" and "Thou" in reference to God and Christ, asserting that "the Greek text uses no special pronouns to express reverence for God and Christ" and that such forms "in the days of the King James Bible were simply the regular pronouns and verbs in every day speech, whether referring to God or to Man"--but the Greek text does not make use of capital letters to distinguish caps and lower case, yet in this Introduction these "translators" put a capital *D* on deity and specialized the "Incarnate Word" with capital letters! They solemnize deity with caps, but reject the solemn pronouns in reference to God and Christ. And in this International Version there are multiplied other instances of this same inconsistency.

Our Ph.D and Th.D professor who is enrolled on the roster of this committee approved the omission of the solemn pronouns in reference to God and Christ, but in his use of the common pronoun in reference to God it was printed with the capital *Y--You*--obviously to give the common pronoun a solemn form. So, why not use the solemn pronoun and

thus eliminate such an inconsistency. Besides, if the common pronoun is made solemn by printing it with the capital Y--how can this be done in speaking--if the capital Y solemnizes the pronoun *You* in writing how shall it be done orally--by shouting YOU?--Nay, there is only one way, that is the use of the solemn pronouns *thee* and *thou*.

The assertion that in the time of the Authorized Version ("the King James Bible") the solemn pronouns *thee* and *thou* were regular pronouns used in reference to either God or man is not altogether correct for all who have observed these uses know that throughout the scripture text the use of the solemn and common varies in reference to man, but never in reference to God. Albeit, the explanation for the general use of the solemn pronouns is in the fact that the old scripture text is geared throughout to the solemn form. To omit the solemn pronoun in reference to man is not objectionable, but that does not warrant the rejection of the sacred form in addressing God.

By the use of the common pronoun God is addressed as a common person. The created prays to the creator--we stand in awe before God in prayer and in praise. We do not talk down to God, we pray up to God. To discard the solemn and adopt the common downgrades God to the level of man--it is therefore a degradation which destroys reverence for God. A professor said to me: Our young people do not know how to pray *thee* and *thou*. My answer was: They know how to *sing* "thee" and "thou"--they have just performed it! The fact of the matter is that all who have adopted the *You-God* manner of praying are having to *learn* how to do it for they invariably mix it by praying "we thank *you* for *thy* word! They *you* God, but *thy* the word. It is a new thing in prayer--and prayer is not the place for novelties.

In the Introduction to the Revised Standard Version the translators stated that the solemn pronoun *thee* and *thou* had been retained in reference to God, in prayer and in praise, but had been dropped in reference to mere man--and they dropped the solemn pronoun in reference to Jesus. This

was their method of making Jesus a mere man, and it is known to all who are callable of knowing what they read in that Revised Standard Version, that its translators deny the virgin birth of Jesus, therefore his deity, and this is their subtle method of tincturing the text with their theistic infidelity, In the treatise entitled *The Battle Of The Versions*, the internationally known scholar, R. C. Foster, mentioned this vital point, and penned the observation that anyone who uses the Revised Standard Version injects into his spiritual system the poison virus that Jesus was a mere man. It therefore becomes a doctrinal issue. But the New International Version drops *thee* and *thou* in reference to both God and Christ--so as bad as the Revised Standard Version is, the New International Version is worse !

(8) The shift in the composition of the prophetic books, and other portions of the Bible text, from prose to poetry, where the biblical form is not poetry, is an altogether arbitrary rearrangement of the scriptural text, and accompanied as it is with misquotations of the quotations is worse than arbitrary--it is the theological arrogance that changes the text of the Bible in all of its various aspects, phrases and facets, with the end in this instance to classify whole sections of the scriptures as mere poetical literature. That is the known concept of the modern Neo-orthodox theologians of the new versions and is evidence of their precise purpose to impart to the text of the Bible the import of a literary level with other poetical compilations.

(9) The nonuse of italics by the New International versionists covers the tracks of linguistic interjection and conceals the traces of interposed verbalism in all of its pages. The use of italics by the Authorized King James and the American Standard versions to indicate words not in the original text, but supplied to complete the sentence structure is proof of the honesty of word translation, so the nonuse of italics by the new versionists is the evidence of an altogether rewritten text, in which there is no sort of indication of words, phrases and sentences which are not in or a part of the original scripture text. This highhanded assumption of an editorial prerogative added to the legion of subtractions,

omissions, and alterations comprises a corrupt version and constitutes a counterfeit translation.

(10) The innocent victims of this New International Version, especially the members of the churches of Christ, should be made aware that it is printed and promoted by publishers of Neo-Pentecostal orientation, and there are various verses in the New Testament that have been rewritten in accommodation to that environment.

A significant specification is observed in the changing of the apostolic phrase "the testimony of Christ" in I Cor. 1: 6, and several other chapter and verse citations, to "our testimony about Christ." Anyone who knows enough to teach a Bible class can discern that *the testimony of Christ* is that testimony which came from Christ, but the interpolation *our testimony about Christ* would be their own "testifying" which is neither what the apostle wrote nor what the text states or even implies. Further reference will be made and due attention given to this and other passages which have been rewritten by these new text makers of the New International Version to teach the experiential testimonial Neo-Pentecostalism. We actually need to proceed no further for an example of doctrinal bias and textual mutilation to have reason to repudiate the mutilation of the New International text, but there are multiform mistranslations in the text of that version to exemplify the case in point.

(11) For utter unreliability the two different renderings of Phil. 2: 13, within the same printing is a cogent case. It is common in the modern desultory manner of translating for these textual pseudologists to change their translations from one edition to another--but to render the same passages differently in copies of the same edition caps the climax for unconscionable rendition of the inspired scriptures. At my hand are two copies of the third printing of the New International Version in which Phil. 2: 13 has different renditions. In the New Testament this verse reads: "For it is God which worketh in you both to will and to do of his good pleasure." In one copy of the third printing of the New International Version it reads: "For it is God who works in you to will

and do what pleases him"--but another copy of the same printing reads "to will and to act according to his good purpose." Now, as the two copies of the same edition read differently how and by whom was the change inserted, and which copy is correct, if either, which really means *neither*. And how many other verses in the same edition read differently--there is no way of telling except by accidental discovery by the chance of having two such copies in hand at the same time or by the incidence of two or more persons holding a comparison session! Such reckless inaccuracy represents the ultimate in irresponsibility and is wholly unworthy of enlistment in a category of translation.

(12) For a case of "transdenominational" bias disclaimed in the New International Introduction the repeated rendition of the word "flesh" in chapter 8 of Romans as "our sinful nature" is a pertinent citation. This mistranslation intersperses the creedal concept of original sin intermittently through the chapter. It is a relic of Rome--a dogmatism of Roman Catholicism corrupting the creeds of Christendom and its infection penetrates the New International Version in sundry parts and divers manners. Man does not inherit a sinful nature--his nature is derived from God, his spirit comes from God, his soul is the emanation from God who is the Father of man's spirit--man *becomes* a sinner. By the interpolation of the creedal dogma of original sin, of hereditary total depravity, of Catholics, Lutherans, Episcopalians, Presbyterians, Methodists, and Baptists the New International Version is indeed *trans-demoninational* as declared in its Introduction but it is *transgressive* of the precepts and principles of the inspired scriptures. Further discussion of this denominational tenet will be found in the comments on the New International perversion in Romans 8.

(13) In addition to the foregoing exposure of the Calvinistic doctrine of original sin--various verses have been rewritten to insinuate all five points of Calvinism: Original sin--hereditary total depravity; the miraculous influence of the Holy Spirit--the immediate operation of the Holy Spirit independent of and without the word of God; the final perseverance and preservation of saints--the impossibility of

apostasy; limited atonement--the unconditional election or reprobation of all mankind; predestination--the fore-ordination of all human destiny materially and spiritually, making both salvation and damnation matters of naked omnipotence without the free agency of man. All of these errors of denominational creeds are the fruits of Calvinism which tincture the pages of the New International Version--and its transdenominational claim attributes to it no accreditation in the truth of the gospel. The comparison of it with the Authorized (King James) Version and the American Revised (American Standard Version) yields evidence that in regard for faithful translation the New International Version is an ecumenical farce. Perversion and corruption are its descriptive characteristics. The textual comparisons increase appreciation for the Authorized (King James) Version and confirms the authenticity, accuracy and integrity of "the grand old version."

II PERVERSIONS

It is a current remark now among sympathizers with new translations that even if other new versions are so *bad* we now have one new version that is good--The New International Version. There is a common saying also that "there is good in all of them." To which patter we reply: If one knows there is a mixture of arsenic in a loaf of bread should he commend it for its good ingredients?

The New Testament "version" of the New International Version begins wrong and continues wrong and ends wrong. At the time of this writing the Old Testament New International Version has not been published, but if its translators are as careless in the handling of the text (as in the circumstances naturally expected) it had far better not be printed. For it will be only the companion in perversion with the New Testament New International.

A book by book, chapter and verse, category of citations yields an array of evidence of the manner in which the New International starts wrong and stays wrong.

(1) *Matthew 1:1*: In our New Testament it reads "The

book of the generations of Jesus Christ the son of David, the son of Abraham"--The New International Version changes "the book" to "a record"--but there could be, and there is, a significant difference between *the book* and "a record"--and it is especially so, in the light of the loose use of the word "record" in the constant reference to the various new versions assuming to be "records of the writings of the authors of the biblical literature." The New International begins with the same type of phraseology veiled in obscurity and ambiguity, characteristic of them all. There is no reason to change *the book* to "a record" except to weaken the opening declaration of inspiration.

(2) *Matthew 1:25*: In the New Testament the statement of precision and exactitude is made concerning Joseph and Mary that "he knew her not till she had brought forth her firstborn son." The rewritten version of the New International reads "until she gave birth to a son"--it changes *her firstborn son* to "a son." But the apostle Matthew's annunciation is the meticulous averment of virgin birth--*her firstborn son*, without the concurrence of any man. It reaches backward to the primal promise of the virgin born Saviour of man, to *her seed* in Genesis 3: 15, which primal prophecy in turn stretches forward to *her firstborn son* in Matthew 1:25. Between Genesis 3: 15 and Matthew 1:25 there are numerous promissory and prophetic oracles concerning the virgin birth of the Saviour, such as "unto us a child is born, unto us a son is given"--a link in the virgin birth chain which reaches from Genesis 3: 15 to Matthew 1:25, which shall receive further comment after pausing here to insert an article which was printed under my signature in the *Gospel Advocate* and the *Firm Foundation*:

GENESIS 3: 15 AND THE VIRGIN BIRTH

Comes now a Bible professor postulating that "her seed"--the seed of woman--in Genesis 3: 15 is neither promise nor prophecy of the virgin birth of Jesus. All of the specious argumentation is a manifest effort to circumvent the virgin birth prophecy of Isaiah 7: 14--for if the Isaiah pas-

sage is not a prophecy of the virgin birth, there in no prophecy of the virgin birth of Jesus nor any Old Testament reference to it. Why the prophecies on every detail of the coming of Christ into the world from the cradle of Bethlehem to the cross of Calvary except the basic proof of his Deity--the virgin birth.

The consensus of conservative biblical scholarship connects *her seed* in Genesis 3: 15 with *the virgin* of Isaiah 7: 14 and *her firstborn son* of Matthew 1: 25. It is passing strange that in this critical period of recent skepticism and shaking faith of modernism professors in the Bible Departments of our colleges should take the modernist side of Destructive critics--the fruit of the pseudo-versions with modernism at its roots.

Some quotations from representative conservative scholars, connecting Genesis 3: 15 with Isaiah 7: 14 as prophecies of the virgin birth of Jesus, are only samplings of an accumulative array of such evidence from renowned names whose recognized scholarship was never questioned until recent efforts to relegate them and reject their testimony in favor of the modernism issuing from the Divinity Schools of Harvard, Yale and Chicago universities, being parroted by some of our professors into the Bible Departments of our colleges.

ADAM CLARKE:

"The seed of the *woman*; the person is to come by the woman, and by *her alone, without the concurrence of man*. Therefore the address is not to Adam and Eve, but to *Eve alone*; and it was in consequence of this purpose of God that Jesus Christ was born of a *virgin*; this, and this alone, is what is implied in the promise of the *seed of the woman* bruising the head of the serpent. Jesus Christ died to put away sin by the sacrifice of himself, and to destroy *him* who had the power of death, that is, the devil. Thus he *bruises his head*--destroys his power and lordship over mankind, turning them from the *power* of Satan unto God; Acts xxvi. 18. And Satan *bruises his heel*--God so ordered it, that the salvation of man could only be brought about

by the *death* of Christ; and even the spiritual seed of our blessed Lord have the heel often bruised, as they suffer persecution, temptation, &c., which may be all that is intended by this part of the prophecy."

WORDSWORTH:

"-*it shall bruise thy head*) *It* i.e. the *woman's Seed*, which is Christ, as Isaiah prophesies (7: 14; ep. Matt. 1: 23), and so David (ps.xci.13)God vanquished Satan with his own weapon. Satan used the woman against Man; God has overcome Satan, and has restored Man by the Seed of the woman, The Fathers contrast the unbelief and disobedience of Eve with the faith, meekness, and obedience of the Blessed Virgin. See the remarks of Irenaeus, V. 19, ed. Grabe. Tertullian de Carne Christi, 17; S. Cyril, Catech. 12; Epiphani., Haer. 79; and see below on I Tim. ii. 15.

"Satan tempted the Jews to cry 'Crucify Him,' and God has overthrown Satan by the cross, and saved the world (Heb. ii. 14). A wonderful unity of plan pervades all God's dispensations, especially in His dealings with man, and in His relations to the Evil One. . . .

"The truth of Genesis is confirmed by its fitting-in to the Gospel, e.g. here we read that Adam used immorality ill and died, and brought death unto the world; but in the gospel, Christ used death well that we might live by it. Death entered by the corruption of the mind of Woman disobeying God; Life came by the sanctification of the body of Woman obeying Him (Iren. v. 19). Cp. S. Aug. de Doctr. Christ. i. 13. . . .

"The seed of the Woman is Christ; and in Him all His members share in this Promise. See Rom. xvi. 20 Luke x. 19. Mark svi. 18; below on Ps. xci. 13, Mede's Essay, book i. Disc. xlii. p. 236; and Glass., Phil. Sacr. p. 655; Calovius, Crit. S. p. 547; Rivetus, Exerc. xxxvii.; and the valuable collections in Pfeiffer, Dubia Scripturae, p. 15.

"-*thou shalt bruise his heel*) He shall bruise thy *head*, the *highest* part; thou shalt bruise his *heel*, the *lowest*, the *human* nature of Christ; cp. Gen. xlix. 17; and with that

heel--bruised in death--He will bruise thy head, and tread thee under His feet, and enable His member to crush thee (Luke x 19, Rom. xvi. 20) ."

ELLICOTT:

"Her seed . . . shall bruise thy head. We have here the sum of the whole matter, and the rest of the Bible does but explain the nature of this struggle, the persons who wage it, and the manner and consequences of the victory In this struggle man is finally to prevail, but not unscratched. And his triumph is to be gained not by mere human strength, but by the coming of One who is 'the Woman's Seed'; and round this promised Deliverer the rest of Scripture groups itself. Leave out these words, and all the inspired teaching which follows would be an ever-widening river without a fountain-head. But necessarily with the fall came the promise of restoration. Grace is no after-thought, but enters the world side by side with sin. Upon this foundation the rest of Holy scripture is built, till revelation at last reaches its cornerstone in Christ."

SPEAKERS BIBLE COMMENTARY (ORIGINAL):

"In the first clause it is said, that there should be "enmity between thy seed and her seed;" but in the second clause it is said, "It (or he) shall bruise thy head." It was the head of the particular serpent (not of the seed of the serpent only) which the seed of the woman was to bruise. And though we must not lay stress on the masculine pronoun 'he,' because the word for seed is masculine in Hebrew, yet there is the appearance here of a personal contest, and a personal victory. This inference is strengthened by the promise being made to the seed of the woman. There has been but one descendant of Eve, who had no earthly father; and He was 'manifested that He might destroy the works of the devil! Moreover the LXX. has seed in the neuter, but the pronoun referring to it, 'he,' in the masculine, which would naturally refer it to some individual son of the woman. The Syriac Version also has a masculine pronoun."

The play on the words “descendants” and “offspring” which the Revised Standard Version, the New English Bible, the New International Version et. al. substitute for *seed* is irrelevant to the point at issue and ignores the vital Bible distinction. Ishmael was a descendant of Abraham--so were all Ishmaelites and the Hebrew race--but *the seed* of Abraham in its distinctive Bible use is *Christ* and all who are *in Christ*: “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (Gal. 3: 16, 29). In the general use of the word David had a multitude of descendants, but in the distinctive Bible sense *the seed* of David, according to all of the prophetic scriptures, is Christ: (Acts 2:30; Rom. 1:2-3; 2 Tim. 2:8). On the same principle, all mankind are in the general sense descendants of woman, but only the *One* is *her seed*--and the primal prophecy of *the Christ* is Gen. 3: 15.

The forty-seven translators of England’s Authorized (King James) Version and the one hundred one American revisers of it (the American Standard Version)--known and referred to as *the one hundred forty-eight*--knew what the new versionists of neo-modernism either do not know or do not believe. It is disappointing to the degree of disheartening that our professors are following their steps and travelling their paths.

It is a cardinal concept of Christology in the Old Testament and of Christianity in the New Testament that from the primal prophecy on Christ of Genesis 3: 15 through Isaiah 7: 14--9: 6-7 to Matthew 1: 25 *her seed*, the seed of woman, is the virgin birth of Jesus. It is tragic that our young preachers must be submitted to the poison virus of modernism at its roots, a sad situation that we cannot trust our young people to certain professors harboured in the Bible departments of our own *Christian Colleges*. We are suavely assured that these professors *do believe in the virgin birth of Jesus*. Perhaps so, but of what effect is it when they deny the basic passages that foretell it and

teach it. They are yielding to the theology of Dean Weigle of Yale Divinity School and Chairman of the committee of the Revised Standard Version, as affirmed in his own Introduction, that there is no predictive element in the Old Testament--this is Destructive Criticism at its worst in the effort to break the relation between the Old Testament and the New Testament, to throw them out of gear the one with the other, and to thus destroy the basic argument for the inspiration of the Bible--the fulfillment of Old Testament prophecy in the New Testament.

If Genesis 3: 15 and Isaiah 7: 14 are not prophecies of the virgin birth of Jesus, there are none elsewhere in the Old Testament for all the prophetic passages are links in the virgin birth chain--and with the rejection of the *seed* of Genesis 3: 15 and the *virgin* of Isaiah 7: 14 the chain is broken and the links fall out. But if only the virgin birth prophecies are rejected, and other prophecies concerning Christ accepted, we are faced with the inexplicable anomaly that all phases of the advent of Christ into the world and his life on the earth were foretold except the basic proof of his Deity--*the virgin born only begotten Son of God!* It is evident that our doctrinal troubles are proceeding from our professors. Again, we repeat the lamentation of Jeremiah: "Is it nothing to you, all ye that pass by?"

The predictive passages through the Old Testament from Genesis 3:15 form junction with the New Testament at Matt. 1: 18-25, by verse 25 connecting with Genesis 3: 15 in the continuity of prophetic allusions to the virgin birth of the Lord and Saviour, Jesus Christ--to remove one, destroys all. Beginning at Genesis 3: 15 *her seed* was in reference to Eve singularly--not Adam and Eve--the seed of woman without concurrence of man. Adjunctive to this primal promise is the usually unnoticed passage of Jeremiah 31: 22 "The Lord hath created a new thing in the earth, a woman shall compass (encompass) a man (man-child; Heb.) " Jeremiah 31 is the New Covenant chapter of Jeremiah's prophecy. Above verse 22 is the prophecy of

“the voice in Ramah, Rachel weeping for her children” (verse 15), quoted in fulfillment in Matthew 2: 17,18; and below verse 22 is the prophecy of the inauguration of the new covenant (verses 31-34); between these two prophetic verses, and connected with them, is verse 22--*a new thing created in the earth*, never before heard or known--a woman without concurrence of man to encompass a man-child. The Jeremiah passage is too immediately connected with the New Covenant prophecies to be disconnected, and is too closely related to the prophecies of Isaiah 7: 14: “A virgin shall conceive and bear a son,” and 9: 6-7 “unto us a child is born, unto us a son is given,” in prediction of the birth of Christ, to admit of any denial that they all point to the virgin birth of Jesus the Christ, and are all together joined to Matthew 1: 18-25, with the especially significant wording of verse 25 in reference to Mary--*her firstborn son*.

The inspired Matthew said that Isaiah 7: 14 was “spoken of the Lord” and that it was to be fulfilled in the virgin birth of Jesus; and the inspired Luke all but literally quoted Isaiah 9:6-7 in Luke 1:31-33; 68-80 among the promises concerning the Saviour Jesus. Of the Child born and the Son given, the prophet said: “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.” The passage in Luke virtually parallels the Isaiah prophecy: “And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name *JESUS*. He shall be **great**, and shall be called the Son of the Highest: And the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end”--these verses 31-33 are extended to the full application in verses 68-80: The relation to the prophecies on the birth of Jesus of these Matthew and Luke passages is evident, denied only by one who yields to the new theology of no predictive element in the Old Testament.

Worthy of note is the second mention in reference to Mary of *her firstborn son* in Luke 2:7. Herein is a quandary: that the same phrase *autos protokos--her firstborn son* is in both Matthew 1:25 and Luke 2:7--but the new versionists take it out of Matthew and leave it in Luke! In the two mentions of *her firstborn*, the Authorized Version is consistent in retaining that phrase in both references, but the American Standard Version along with the later versions, is disappointedly inconsistent in omitting it in Matthew 1:25 but retaining it in Luke 2:7. The only solution to an apparent theological dilemma appears to be that Luke 2:7 is detached from the Isaiah 7: 14 virgin birth prophecy whereas Matthew 1: 25 is joined to the specific fulfillment of Isaiah 7:14--*that it might be fulfilled which was spoken of the Lord by the prophet, saying, a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel . . . her firstborn son.*" We are not unaware that the American Standard Version employs the phrase "brought forth a son" in Matthew 1:25. With concession that it is not to be rated as a corrupt version along with the proliferation of evil translations it is nevertheless among a few instances where the variations are rather deviations from the text, an actual obviation of the *autos protokos--her firstborn son--in textus receptus* of the Authorized Version, supported by Whitney's Revised Greek Text, Expositors Greek New Testament, Berry's Interlinear, and other authorities.

It is another instance of an American Standard Version's wrong rendering of Acts 2: 47, in substituting the pronoun *them* for the *church*, although *TE EKKLESIA* (the church)—"the Lord added to the church daily such as should be saved"--is supported by all of the aforementioned authorities, together with the mention of *EKKLESIA* one hundred and fifteen times--*the church*. Furthermore, in eliminating *the church*, the substitute pronoun *them* is rendered in italics, which indicates that *them* is a supplied word, not in the original. So the noun-term *the church (TE EKKLESIA)* which is in the Authorized text was taken out,

and the substitute pronoun *them* which by *italics* is admittedly not in any text is put in!

Another case in point is the omission of the nobleman's confession of Acts 8:37, in answer to Philip's question: "If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God," which the American Standard Version, Revised Standard Version, New International Version et. al. eliminates. But it is noticeable that when the preachers who decry "the Old King James Bible" sermonize on the saved added to the church and they have responding sinners to "make the good confession" before the audience, they all go to the King James Version--then why not *stay with it* and avoid the necessity of shifting gears!

Concerning the limited variations between the Authorized King James Version and the American Standard Version, conceding to the latter whatever merit may be ascribed to it, my own observation of the variations only engenders greater respect and generates a higher regard for the Authorized King James Version. It has been abundantly defended through centuries of attacks upon it, and has stood the test. The New International Version is another fad among new version novelties, and they will all fizzle out and fade away--the Revised Standard Version has declined from 26% of Bible sales at its beginning to 10% present statistics, and even the American Standard Version is struggling for survival--but "the grand old version" like Tennyson's Brook, rolls on forever! We opine that the fads of modern fancy will neither relegate nor replace it. We trow not.

(3) Concerning *almah*, *parthenos* and *virgin*--the diverted effort of the Neo-orthodox theologians to expunge Isaiah 7: 14 of *the virgin* now turns into an attempt to find an exception to the purity of the Greek word *parthenos*, the Greek translation of the Hebrew *almah* into the purest word for virgin--the Greek Old Testament *parthenos* which is *virgin* only, never employed otherwise. Notwithstanding the testimony of the Syriac (the oldest existing version),

the Septuagint (the Greek Old Testament), the Authorized (King James) Version, the American Standard Version, and the inspired apostle Matthew, that *almah* in Isaiah 7: 14 is virgin, the motley minority of Neo-orthodox, new versionists, who produced the new versions assert that it does not. Leaving out the number of the Syric translators, there are 72 of the Septuagint (the Greek Old Testament) translators, 47 of England's translators (the Authorized King James), 101 of American translators (the American Standard), plus 1, the inspired apostle Matthew--a total of 221, the one being an inspired apostle of Jesus Christ--all are denied and repudiated by the modernists of the new versions.

Now, joining these modernists, a prominent professor "among us" siezes on Genesis 34: 1-4 in an attempt to prove forsooth an exception to the purity of the Greek word *parthenos* by the case of the seduction of Dinah. The passage reads : "And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem, the son of Hamor the Hittite, prince of the country, saw her, he took her, and lay with her, and defiled her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spoke kindly unto the damsel. And Shechem spoke unto his father, Hamor, saying, Get me this damsel to wife." This latest exertion to find an exception to the sole virginity of *parthenos* is in the claim that the damsel of the text is *parthenos*, asserting that the Greek term was so applied to Dinah after her defilement by Shechem. But it is evident that the reference to Dinah as the virgin belongs to the preceding verse before her seduction--a reference to her virginity before the rape by Shechem. This is necessarily true from the text itself, for the very claim to the contrary would make this instance the only such use of the word *parthenos*, in no other place, no other text, no other example could such a claim be made.

The circumstances of the story support the meaning of *parthenos*--that Dinah could not have been *parthenos* after her seduction by Shechem. According to the custom per-

taining to a virgin of Dinah's age, she had been in guarded retention at home, but for the satisfaction of a natural curiosity she ventured to go out among the daughters of the land--that is, to see her feminine contemporaries. In doing so she became the object of Shechem's seduction. Thomson's translation of the LXX (Septuagint Greek text) says that Shechem "saw her and took her and lay with her and humbled her"--he *humiliated* her, and *defiled* her. The text further states that he "saw her" and "took her"--which adds abduction to seduction. She was *parthenos*--the virgin--before her abduction, seduction and defilement. Hard pressed, indeed, are professors for proof to get rid of virginity in *parthenos* to make such use of an admittedly exceptional case involved in circumstances of violence--and for one purpose only: *to rid Isaiah 7:14 of the virgin birth of Jesus!*

Due to its importance it is orderly here to cite some comments on this passage from honorable sources and by reputable authorities. Adam Clarke states that there is no evidence of Dinah's consent, but rather violence by Shechem with promises to gain her affection. Lange refers to the incident as abduction. Schroder refers to it as "the rape." Starke employs the descriptive phrase "a fallen virgin." The Biblical Encyclopedia says that Dinah was seduced by Shechem who "tried to gain her affection by promising marriage." F. B. Meyer refers to "Dinah's fall" with sympathy for "the poor girl," who was *parthenos*, virgin, before her fall. The International Standard Encyclopedia, by James Orr, comments that Dinah's virginity was violated by Shechem. The Pulpit Commentary describes Dinah as a victim taken by the prince forcibly, literally: oppressed her, humbled her. McClintock and Strong relate the story as a stain on the honor of the sister of Jacob's sons, who were bound to avenge her wrong. The whole chapter is one of an outrage while Jacob was encamped at Shechem, and all the conditions prove that *parthenos* was Dinah's state before the outrage--she was the virgin before this act of the prince.

That *parthenos* means one thing only--a *pure virgin*,

untouched by man-is not only the definition of the word itself--but is evident from the list of passages in which the word occurs, such as the following. Revelation 14:4, in which men were said to be virgins--*parthenos*--“these are they which had not been defiled by women”--they were *men virgins*. So Dinah could not have been *parthenos* after defilement for the same reason stated in Revelation 14:4: Furthermore, Paul the apostle states in 2 Cor. 11:2 that the church was by himself presented to Christ “as a chaste virgin”--*parthenos*. This Greek word for *virgin* never did, does not, and cannot mean anything else--if this is not so then what word in either Greek or English can be used to determine when a virgin is a virgin or when a virgin is not a virgin? ! What are the professors trying to prove--that a virgin, after all, may not be a virgin--then how could they designate a virgin that is a virgin--by what word ?

This is another example of what some of our professors are doing--they are not defending the primal precept of the virgin birth--the capstone of Christianity--the result of their conduct and course is to weaken the defense of this fortress of truth against the assault of the pseudo-versions to expurgate the virgin birth of Jesus Christ from Isaiah 7: 14. When this citadel of the Deity of Christ is forced to yield to the onslaught the bastion has been breached.

(4) *Matthew 5: 17*: Pursuing the perversions in the Four Gospels the New International parrots the Revised Standard Version and the New English Bible in removing the word “destroy” and interpolating “abolish” thus injecting the false teaching that the law was not abolished. Jesus said that he had not come to *destroy* the law but to *fulfill* it--if he had destroyed it he could not have fulfilled it, to have destroyed it would have prevented it’s fulfillment, but having fulfilled it he did abolish it--and the abolition of the law is taught by Christ and his apostles throughout the Gospels and the Epistles, the New International Version to the contrary here and elsewhere in its perverted text. It should be noted that the words *destroy* and *abolish*

are not synonyms in either Greek or English and the new versions have corrupted the teaching of Christ.

(5) *Matthew 5:32*: Another such instance is verse 32 of the same chapter where “marital unfaithfulness” is put in place of “adultery” as the cause for divorce--but again “unfaithfulness” is not synonymous with adultery--unfaithfulness may exist in sundry forms and divers deeds, but the act of adultery is specific--one act, one thing, one cause. Yet this version substitutes marital unfaithfulness for adultery and fornication throughout its text, thus toning down the terminology of the Gospels and the Epistles in their unsparing condemnation of that abominable sin in the severity of inspired language.

(6) *Matthew 19:28*: The phrase “at the renewal of all things” is put for *in the regeneration*, which is *the gospel dispensation*, as so used in another New Testament passage (Titus 3: 5--*paliggenesia* in reference to baptism being “the washing of regeneration”--the washing that belongs to the gospel dispensation in contrast with divers washings of the Mosaic law. The teaching of Matthew 19:28 is that in this gospel dispensation Christ is now on his throne, and the apostles now occupy thrones of apostolic authority, judging through apostolic teaching the twelve tribes (spiritual tribes of spiritual Israel which is the representation of the whole, complete church (see Acts 26: 6-7; Galatians 6:16--and comments in *God's Prophetic Word*). But the rewriting of these passages has the premillennial slant characteristic of numerous other passages in this false version.

(7) *Matthew 26:64*: A similar mistranslation is in Matthew 26: 64 where Jesus said to Caiaphas: “Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven”--a figurative characterization of the events “of power” in the siege and destruction of Jerusalem, connected with the Lord's descriptions in Matthew 24:30 and Mark 13: 26. These events, as mentioned to high priest Caiaphas were to occur in his lifetime--and *he did see it*, for the event was not far distant.

Jesus addressed these words to the high priest Caiaphas in response to his adjuration, but this version changed the ye, addressed to Caiaphas to "all of you" and interpolates the phrase "in the future," slanting the passage toward the second coming of Christ and the premillennial implication. And the gospel of Matthew is punctuated page after page with perverted deviation, from the first line of chapter 1, to the last lines of chapter 28, in the rewording of the Lord's great commission to the twelve apostles.

(8) *Mark 1:1*: The opening sentence of Mark--"the beginning of the gospel of Jesus Christ the Son of God"--is changed to "about" Jesus Christ. The two phrases are not concomitant--they do not connote the same attribution. This random policy of translation runs through this reckless version. Other examples are I Corinthians 1:6 where "the testimony of Christ" is changed to "our testimony about Christ," and Hebrews 6: 1 where "the doctrine of Christ" is changed to "teachings about Christ," *ad infinitum*--endless disharmony throughout this erroneous version--in other citations i.e. Romans 1: 16; Philippians 1: 27 "of Christ," in the phrase "the gospel of Christ," is omitted.

(9) *Mark 16:9-20*: Concerning the end of Mark--which includes the gospel commission: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved"--true to form, as in the other new versions, this New International casts the doubt that amounts to the repudiation and rejection of these last twelve verses of Mark. A cut-off line is inserted below verse 8, to indicate the end of Mark. Then above verse 9, inserted in brackets is the statement "the most reliable early manuscripts omit Mark 16:9-20." This statement carries the fatal admission that *some reliable manuscripts* do not omit it--and if even one manuscript that is reliable includes it that would constitute authentication. But the textual historical fact is that there are five hundred manuscripts and two thousand copies of that category of manuscripts that produced the Bible--and the end of Mark is missing for only *two* of the five hundred manuscripts, and

from none of the two thousand copies! The end of John is missing from the same manuscripts and Hebrews ends at chapter nine--yet no doubt is indicated in marginal notes or assertions in brackets to cast suspicion or reflection on the authenticity of these portions--why? The reason is theological and too obvious to waste the ink and exert the effort to explain--the modern theologians want Mark 16:9-20 expurgated, and the makers of the New International Version have joined the motley combination bent on the mutilation of the New Testament in all of its doctrinal integrity.

Anent Mark 16: 9-20 England's scholar, John W. Burgon has devastated the attacks of the new versions in his treatise entitled "The Last Twelve Verses of Mark" and a summary of his important exposition is included in the section dealing with Mark 16:9-20 in *A Review Of The New Versions*. Recommended also is the "critical notes on Mark 16:9-20 by J. W. McGarvey in his Commentary on Matthew and Mark. These two treatises are indispensable to preachers and teachers who should be armed against these perversions--and they are recommended as good reading for the users of the new versions including professors in the Bible Departments of our colleges.

(10) *Luke 1:1-4*: The inspired preamble to Luke is scrambled by substituted terms and phrases inferior to Luke's language, replacing such significant scriptural phraseology as "those things which are most surely believed among us" and "having had perfect understanding of all things from the very first," with parlance void of the same meaning, lacking in the literary excellence, perversive of the inspired teaching, and virtually nullifying the inspiration of Luke, making of him no more than an investigative writer, thus rendering his "perfect understanding,"--his own claim of eyewitness inspired knowledge "of all things from the very first"--null and void.

(11) *Luke 24*: The entire text of Luke is cluttered by inferiority and interpolation, contradiction and ejection from the disorder of the first paragraph of chapter one to

the disarrangement of the last paragraph of chapter twenty-four, excluding from the Lord's allusion to the prophetic scripture the consequent and significant phrases "thus it behooved the Christ" and "behold I send the promise of my Father upon you"--ending the grand delineations of Luke with the debased verbiage of incompetent translators tampering with the text of inspired scriptures.

(12) *John 3:16*: The revamping of John 3: 16 and the other "only begotten Son" in John 1: 14, 18, are the ultimate in translative irresponsibility and carelessness, and is representative of the unscrupulous intrusions into the text of John's gospel through its twenty-one chapters. For "his only begotten Son" these tyro-translators interjected "his one and only Son"--thus inserting a double translation of the first syllable of *monogenes* and a no-translation of the second syllable. The first syllable *mono* is *only* or *one*--the second syllable *genes* is *begotten*. Since "one" is "only" and "only" is "one," why translate *mono* "one and only" unless in palliation for the violence to this precious text in the excision of "his only begotten Son."

In chapter 1: 14 the "one and only" is put in place of "only begotten," omitting *begotten*; but in 1: 18 "the only begotten Son" is changed to *God the only Son* and "which was in the bosom of the Father" is changed to *who is at the Father's side!* Such detestable dabbling with the words of the Bible is intolerable.

In the chapter *The Only Begotten Son* in the *Review Of The New Versions* it is incontrovertibly established that *monogenes* cannot be fully translated into the English without the two words only begotten--"Mono" is *only*, and "genes" is *begotten*. But "genes" has both the masculine and feminine genders. The masculine is *begotten* (active), the feminine is *born* (passive)--so, as the first syllable *mono* is given the double translation "one and only" consistency would require the double translation of the second syllable, and it would thusly be made to read: *God so loved the world that he gave his one and only begotten born Son!* But they deleted the last syllable *genes*--*begotten*--and to

palliate the deletion they rendered the first syllable *mono* one and only! It is ridiculous, plain stupidity, and aside from being so doctrinally wrong it is the evidence of the complete incompetence of the conglomerate committee of this self-styled and so called ecumenical version. How far out can the neo-versionists get?

(13) *John 3:8*: Another example is in the first part of the Lord's discourse with Nicodemus in chapter 3. Concluding his explanation of the new birth Jesus said "so is everyone that is born of the Spirit"--by the insertion of two words, the pronoun *it* and the preposition *with* the meaning of the passage is changed. The Lord had shifted reference to the new birth from the birth to the *one*--everyone--that is born, referring by the illustration of the invisible element of the wind to the invisible part of man--the inner man--as the subject of the new birth. But the interpolations into the passage imply the direct mysterious operation of the Holy Spirit in the new birth, of which false concept this verse has been a sugar-stick for its advocates--and it is no wonder that the New International Version has added more sugar to their stick, seeing that the Nazarenes, and Neo-Pentecostals are well represented on its committee.

(14) *John 14:1-2*: Another degrading example of dabbling with a precious passage is John 14: 1-2: "In my Father's house are many mansions." On this grand passage this committee followed the lead of the Revised Standard Version in changing the many *mansions* to many *rooms*--so we will all have a room in heaven--what a belittled hope !

It is said that there could be no mansions in a house--then why not remove the house and reserve the mansion, since another passage reads that there is such an inheritance "reserved in heaven for you." (I Peter 1: 4) These clumsy dabblers with the Bible degrade heaven to a rooming house. They seem to consider the house as a residence with a street number. They appear not to have had it occur to them that the European house of Brunswick, of Este, of

Hanover, of Hohenzollern, denotes a domain, a dynasty--then are they "willingly ignorant" (2 Peter 3:5) of the "house of David," the "house of Israel," the "house of Jacob," the "house of Judah," all of Bible reference, and which connote the whole domain of such mention. Then, "in my Father's house" connotes the entire habitation of God--and *mansions* denote its grandeur. Deliver us from the debasing, the debunking, the demoting, and therefore the degrading character of this corrupted translation. They rob the Father's house of its grandeur, and in like manner the various and numerous epistolary beatitudes have been filched of their pristine beauty by these inadequate self-appointed theological editors of the holy scriptures.

(15) *Acts 1:3*: The book of Acts abounds with the blunders of this change-happy committee. They begin with chapter 1: 3 where "speaking of the things pertaining to the kingdom of God" is changed to "spoke about" the kingdom and in chapter 28:31, at the end of the book, "teaching those things which concern the Lord Jesus Christ" is changed to "taught about" the Lord Jesus Christ--quite an omission in both the beginning and the ending of Acts. The word "about" falls far short of the meaning of "speaking those things pertaining to the kingdom" and "teaching those things which concern the Lord Jesus Christ." In 1:4 "the promise of the Father is changed to "the gift my Father promised"--the word "gift" is not in the text and the personal pronoun "my" is put for an article "the," as the careless committee puts in and takes out according to their caprice.

(16) *Acts 2:39*: In chapter 2:39 the conjunction "for" is removed which connects the gift of the Holy Spirit in verse 38 with the blessings of the gospel to Jew and Gentile in verse 39--and is thus definitive of the Holy Spirit's gift.

(17) *Acts 3:21*: In chapter 3:21 "the times of restitution" is changed to "until the time comes for God to restore everything"--which accomodates the passage to premillennialism. The passage says *the times* not "the time"--and

the phrase *the times of restitution* has reference to the gospel dispensation in the same sense as *the last days* in chapter 2: 17, beginning on Pentecost, embracing the period of the gospel from Pentecost to the end. So the theologically biased translators have *the times of restitution* beginning where the passage has them ending--at the descent of Christ from heaven, and that is rank premillennialism.

(18) *Acts 8:37*: In chapter 8: 37 both the statement of Philip on the condition of baptism and the eunuch's answer are omitted. *If thou believest with all thine heart thou mayest* and *I believe that Jesus Christ is the Son of God*--both of these correlated statements, without which there is a gap in the narrative that renders it incomplete, are omitted.

(19) *Acts 9:5-6*: In chapter 9: 5-6, the latter part of verse 5 "it is hard for thee to kick against the pricks" and Saul's question in verse 6, "Lord, what wilt thou have me to do?" are omitted.

(20) *Acts 10:6*: In chapter 10: 6 the words of the angel to Cornelius, referring to Peter, "he shall tell thee what thou oughtest to do" are omitted.

(21) *Acts 11:14*: In chapter 11:14 Peter's report of the words of the angel "who shall tell thee words, whereby thou and all thy house shall be saved" is omitted.

(22) *Acts 11:17*: In verse 17 (11: 17) the words of Peter that "God gave to them the like gift as he did unto us who believed on the Lord Jesus Christ" is changed to "God gave them the same gift as he gave us when we believed." The latter statement is not true--God did not bestow that gift of the Holy Spirit on the apostles *when* they believed, and it was not the *same* gift to Cornelius and his house, but the *like* gift--like it only in the manner in which it descended from heaven, being the first occurrence since Pentecost, but not the *same* in degree, measure, extent or purpose as to the apostles. The more these arbitrary translators tamper with the text the more they altar its teaching.

(23) *Acts 16:14*: In chapter 16: 14 in reporting the con-

version of Lydia, Luke said: "And a certain woman named Lydia heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul" --this adverse version reads: "The Lord opened her heart to respond to Paul's message," omitting the words "heard us" in the text before "whose heart the Lord opened." The important words *heard us* define *how* the Lord opened Lydia's heart--by *hearing the word* preached by Paul. In the omission of "heard us" these translators of false teaching have insinuated the doctrine of direct converting power --the direct operation process--in conversion. Therefore, *the New International Version is the purveyor of fake doctrine.*

(24) *Acts 19:4*: In chapter 19:4 Paul said to the twelve at Ephesus: "John verily baptized with the baptism of repentance"--the false version reads: "John's baptism was a baptism of repentance," thus allowing for the doctrine that *repentance* was itself the element of baptism--but Paul said that John *baptized* with the baptism of repentance, and John *baptized* in the Jordan river! The apostle Paul used both the verb baptized and the noun *baptism*--John *baptized* with the *baptism* of repentance--that is, the baptism proceeding from or out of repentance. But the aberrant version casts out the verb *baptized* and inserts the *baptism* twice--and they call that a *version*, it is rank *per-version*.

(25) *Acts 26:28*: In chapter 26:28 Agrippa said to Paul: "Almost thou persuadest me to be a Christian! The deviative version reads: "Do you think that in such a short time you can persuade me to be a Christian?" That is *some* definition of *almost*! It turns a positive statement into a querulous question--the queer translators do not observe the difference between a period and a question mark ! (A full discussion of Acts 26: 28 is on pp. 403-404 in *Review Of The New Versions*.)

(26) *Acts 28:26*: In chapter 28:26 the quotation of the prophecy of Isaiah is misquoted; as in Matthew 13: 13-15 and Acts 13:41; changing a quotation is not even ethical in literary works.

(27) *Acts 28:31*: The last verse of Acts 28: 31--closes with "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him." The veering version reads: "Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ"--quite an omission of the words of Luke, the inspired writer, and an officious substitution of "about" Christ for "those things which concern" Christ. As in Acts 1:3 with the substitution of "about" for "speaking the things pertaining to the kingdom of God," this intrusive version begins the book of Acts with "about," ends it with "about" and writes "about" all the way through, omitting what the inspired author said. It thus displays the paltering pattern of additions and subtractions, of inclusions and omissions, in changing the text of the New Testament in accordance with their own whimsical will.

The revealed character of Romans through the inspiration of Paul has been translated by the New International Committee into their own theological concepts. The deceptive variations are so multifarious--so interspersed throughout the text--that it would require a volume as large as the version itself to tabulate "for time would fail me to tell" of all the aberrant citations of this version. The few references will serve as samples of intrinsic corruption. The initial encroachments upon the fundamental essence of Romans are evident at its commencement.

(28) *Romans 1:3*: In verse 3 the apostle makes the vital averment that God's Son Jesus Christ our Lord was made the seed of David according to the flesh"--but the recent version omits the essential word "made" and the word *seed*, and has Paul saying: "who as to his human nature was a descendant of David"--and *Paul did not say that*. Paul said that Jesus Christ "was made of the seed of David." There are many descendants, but *One Seed*: "He saith not, and to seeds, as of many; but as one, and to thy seed which is Christ" (Gal. 3: 16) There is a divine substance in *seed* which is not inherent in "descendant." Furthermore, the word *made* in Romans 1:3 is *ginomai* and means *created*.

It is the same word of Galatians 4:4: "When the fulness of time was come, God sent forth his Son, made (ginomai) of woman"--*created* of woman. That is the word of Romans 1:3: Jesus Christ our Lord was made--*created*--of the seed of David--and it connects both Romans 1:3 and Galatians 4:4 with *the only begotten Son* of John 3: 16, and therefore with the virgin birth. These intrinsic truths are utterly ignored by these new-fangled translators who add to and take from the text of their own will and fancy.

(29) *Romans 1:9*: Another inexcusable revision of Paul's syntax in verse 9 is the substitution of their phrase "my whole heart" for the apostle's "my spirit." The apostolic statement is: "whom I serve with my spirit in the gospel of his Son." The passage teaches that the gospel system pertains to the spirit of man--the *inner man* in contrast with the exterior nature of the old law--as "the law of my mind"--or God's law (the gospel) addressed to, pertaining to the mind, of chapter 7:23. Continuing in verse 26, the apostle said: "So then with the mind I myself serve the law of God"--and these are companion passages with and extensions of "whom I serve with my spirit in the gospel of his Son" of chapter 1: 9. The three passages are definitive of the nature of the gospel as God's law of the mind --and "whole heart" service is not the connotation here. What Paul very simply said was that he served God with the inner man according to the gospel of verse 1 and verse 16. These late translators have meddled the meaning out of these passages and hundreds of others, in following a thought pattern--their own thought--instead of *the word* translation of the New Testament text.

(30) *Romans 1:16*: The careless disregard for the text is manifest in the omission of the Author of the gospel in Romans 1: 16. This gospel text, known to all, reads: "I am not ashamed of the gospel of Christ." The new version editors omitted *of Christ*. They retained "the gospel of God" in verse 1, but removed "the gospel *of Christ*" in verse 16! What haphazard handling of the word of God!

(31) *Romans 1:17*: In the New International Romans 1: 17 reads: "A righteousness that is by faith from first to

last.” The connection of verse 17 with the preceding verse 16 was to teach both the Jews and the Gentiles that *righteousness* (justification) proceeds from the gospel of verse 16, not from the law--and the clause “from faith to faith” refers to the gospel as the system of faith. The preposition *to* is *eis*--hence from (*ek*) faith to (*eis*) faith”--but *eis* is *in order to*, so verse 17 reads: “For therein is the righteousness of God revealed from faith in order to faith.” That is, Paul was not ashamed to preach to the Jews that *justification* is *from faith* (the system of faith, the gospel) *to faith*--i.e. in order to (*eis*) induce faith in his hearers. Righteousness means justification, it is the state of justification into which the sinner enters by obedience to the faith of the gospel--the gospel reveals (therein) how God makes man righteous--how God justifies the sinner. This “righteousness of God” is not an attribute of God for in Romans 10:3 the apostle states that the Jews were “ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” But the Jews *were not* ignorant that God is righteous--but they *were* ignorant of *the righteousness of God*, the thing to which they did not *submit*, but rather sought to *establish* their own--that is, their own system of justification. No man can be righteous--no man can be just--without forgiveness. So the gospel Paul preached revealed to both Jew and Gentile how God makes man righteous--how God forgives sinners, and it is not “by faith alone from beginning to end” of Today’s English Version--Good News For Modern Man--nor “from first to last” of the New International Version. It appears that the latter version is in competition with the former version to *out-modern* it! Both of those false translations churn with the creedal concept of justification by faith only and the translators infuse that tenet into the text by every subtle means or possible implementation.

(32) *Romans 3:27*: Pursuant to the faith alone textual intrusion of Romans 1: 17 is the “principle of faith” substitution for “the law of faith in Romans 3:27.” Where is boasting then? It is excluded. By what law? Of works?

Nay; but by the law of faith." But the *pattern of thought* translators of the New International in order to circumvent Paul's law of faith changed Romans 3: 27 to "on what principle? On that of observing the law? No, but on that of faith"--hence, the principle of faith. The rewriting of the entire verse to serve the *thought* of faith only is too obvious to overlook. It will be noticeable to all who check other passages for comparison that they do not change the Romans 7:23 law of the mind to principle of the mind, nor the Roman 8:2 law of the Spirit to principle of the Spirit--nor the law of God and law of Christ to the principle of God and the principle of Christ--yet it is the same Greek word *nomos* in all of these references, plus dozens more, where no such changes were made. Faith is a mental action, a function of mind, a process of thinking, an exercise of the heart--therefore the principle of idea, of thought, or the principle of pleasure, or of enjoyment, would all be meaningless. Commenting on this verse, Whiteside says: "Faith is an act of the mind, or heart; and a person might as well talk about the principle of thinking, or the principle of joy, as to talk about the principle of belief. Such an expression as 'the principle of faith' conveys no idea to the mind." (Romans, page 92)

The word principle comes from *stoikion* which means *elements*, as in Galatians 4:3, the *elements* of the Mosaic system (Judaism) bringing them to the new covenant--and that is not Paul's word in Romans 3:27; or *arche*, which means *beginning*, as in Hebrews 5: 12 and Hebrews 6: 1, the *principles* of the Mosaic system, precedent to the new covenant, with the few exceptions of references to *principalities* and *powers*--and that is not Paul's word in Romans 3:27. But *nomas--law--is* Paul's word, and neither translators nor committee of translators possess the prerogative to mistranslate it. Further than that the definition of a principle is: a rule of conduct and behaviour based on the accepted code of ethics. But law is *legal*, and *the law of faith* in Romans 3:27 teaches the legalism of the gospel in the plan of salvation, which is contrary to their

credenda and therefore repulsive to their faith only thought pattern.

(33) *Romans 3:31*: Not having their desire to revise Romans and improve Paul satiated by the obliteration the law of faith in verse 27 these translators of thought move to avoid nullifying the law in verse 31 by having Paul to say: "We uphold the law"--*but Paul did not say that*. He said: "We establish the law." The prophetic element and typical system of the law had fulfillment in the law of the faith of the gospel dispensation, and by that fulfillment the validity of the law had been verified, therefore established--but Paul did not uphold the law for it was abrogated, abolished and done away in Christ--replaced by the law of faith, the gospel. (2 Corinthians 3: 13,14; Colossians 2: 14; Hebrews 10:9-10). The revisionists of the thought pattern have not thought enough to distinguish the difference between *uphold* and *establish*, or else they ignored the distinction. In either case it is wicked to exchange the words of the inspired apostle for the sophistry of their human rationality, pretending to emend it better than Paul could express it--as when Paul said, "do we then make void the law through faith? God forbid: yea, we establish the law," the change-happy, irreverent redactors reduced Paul's *God forbid* to their own "Not at all"--to which transference we reply: *God forbid!*

(34) *Romans 4* is the common ground of all the modern faith only translation redactors and the New International puppets of perversion are attached in cohesive relation to that sundry assortment of revisers.

Romans 4:3 reads: "For what saith the scripture? Abraham believed God and it was counted unto him for righteousness." The New International changed "counted unto him for righteousness" to "credited it to him as righteousness," and from this third verse it accommodates all of the chapter to the doctrine of justification by faith only, on the theorizing that Romans 4: 3 being a quotation from Genesis 15:6, implies that Abraham was accredited righteousness "being yet uncircumcised"--hence, righteousness by faith

without works, therefore justification by faith only. But Abraham's faith before circumcision was not *faith alone*--he had already worked, having *obeyed* (Hebrews 11:8); having *built altars* to worship God (Genesis 12: 7; 13: 4,-18)--all before his circumcision. Romans 4: 3 defines it in the all-inclusive phrase: *Abraham believed God*, and exemplifying this Abrahamic faith in Hebrews 11:8 alluding to Genesis 12: 1-4, the apostle joins these verses in the statement "by faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed"--and that was *before his circumcision*. So Abrahamic faith is the faith that *obeys*.

Added to this specific definition is the further declaration of Romans 4: 12, in its application to us: "Who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised!"--walk in the steps of *that* faith, that is, the faith that *obeys God*. And strangely, yet not unexpectedly, the New International expungers delete the word *that* which is the key word of verse 12. And they further impair the passage by inserting their own jargon "walk in the footsteps" in the stead of the apostle's phrase "walk in the steps" of *that* faith of Abraham. The word *steps* is in the New Testament only three times: Romans 4: 12, "the steps of that faith"; 2 Corinthians 12: 18, "walked we not in the same steps"; 1 Peter 2:21, "that ye should follow in his steps"--but the word *footsteps* does not occur at all, and notwithstanding the apparent connection of *steps* with the *foot*, *inchnos* (steps) is not translated "footsteps" in any passage where it occurs, and to do so imparts inferiority to the textual diction. There is a significant and superior meaning in *steps of faith*, conveying the *conditions* of obedience. In the guise of translators these tamperers with the text are phrasemakers.

(35) *Romans 4:4*: reads: "Now to him that worketh is the reward not reckoned of grace, but of debt"--and this verse is made to mean that in our doing of anything to be saved the Saviour would be under obligation to the sinner, that is salvation would be a matter of debt, which would

make God a debtor to man, and as this interpretation of *works*, as a conclusion, is made to mean *baptism*, the necessary conclusion would be: if baptism is *works*, but is a command of God, then as the works of Romans 4:4 is reckoned of debt, then God owes man salvation, and obedience to the command to be baptized would eliminate the grace of God.

The illustration of Abraham's faith served to show *that faith* to be a type of the faith of the gospel, and his justification as a type of the justification of the gospel. But Abraham's faith and justification are no more identical with the faith of the gospel than the *rock* of Exodus 17: 6 and I Corinthians 10: 4 from which Israel drank was identical with Christ. Paul's statement in Romans 4:3 is that Abraham's faith was "counted unto him *for* righteousness" --*for* is *eis*, and is *in order to*. But the New International changes the phrase to "credited to him as righteousness." The statements are not the same--to be credited *as* is not the thing itself (Galatians 3: 6; James 2: 21). Righteousness is justification. Abraham's faith was not justification but counted for it--*eis*--in order to it. Compare I John 3:7: "He that doeth righteousness is righteous." Compare also James 2: 21: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar." At the time Abraham believed God (Romans 4: 3; James 2: -23) he had done nothing--but his faith was counted *in order to* righteousness, or justification--the distinction is between *counted* and *actual*. Abraham's faith was reckoned, imputed, counted for (in order to) righteousness until opportunity to obey God was offered and accepted. Abraham's faith was not identical with gospel faith, for Galatians 3:23 contrasts "*before* faith came" with *after*--"the faith which should afterward be revealed"--the gospel. One could not be justified during the law by the faith that did not come until after the law. The New Testament holds in bold contrast two things: 1. the law and works of the law 2. the faith and the works of faith.

The use of the same illustration of Abraham's faith by the apostle James is invariably adopted to conflict with

the apostle Paul: that is, that James says one thing--"by works" (2: 21-24)--and Paul another--"not of works." There is no conflict. To *whose* justification did Paul refer? Abraham's. To *whose* justification did James refer? Abraham. There is no difference between Paul and James as to Abraham. To *what justification* did Paul refer? That of Genesis 15: 6. To *what justification* was James referring? To Genesis 15:6. Then there is no difference in the justification. But it is claimed that the difference exists in the objects--that Paul's *not of works* means the alien sinner, and James *by works* means the Christian. The James 2:25 further illustration of Rahab vaporizes that distinction: "Likewise also was not Rahab the harlot justified by works" --*likewise* Rahab the *harlot--h a r l o t* is not the way I spell *Christian*. Furthermore, since the "not by works" argument is based on the conclusion that *works* would eliminate *grace*, it follows irresistibly that if *works* in the James passage refers to a Christian it deprives the Christian of grace--if works of faith cancels grace, then grace is eliminated from the life of a Christian. If the *argumentum* for justification by faith only were clay it would be too sorry to make brick.

Romans 4 in its entirety has been revised to teach the false denominational doctrine of justification by faith only. The basic importance of Romans 4: 1-6 warrants the duplication in this treatise of the comprehensive comments of R. L. Whiteside that second-to-none scholar in the scriptures. The Whiteside perspicuous explanation of these verses covers the case of the Abrahamic faith completely, and its insertion here, with the permission of his daughter-publisher, Inys Whiteside, serves the present purpose of an exposure of the misinterpretations in the mistranslations of the rewritten versions--and of the misconcepts of a field full of incompetent commentators in what appears to be a general yen of *novus homas* to compose a commentary on Romans. The dissertation from the Whiteside Commentary entitled *Paul's Letter To The Saints At Rome* is submitted with the recommendation of it as a guide to Romans which should be on the desk of every preacher and teacher, or

student of New Testament teaching, and required reading in the Bible courses of all the colleges.

Verse 3: For what with the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. This is a quotation from Gen. 15:6. Jehovah had just promised Abraham a son and a posterity as numberless as the stars, though he was old and Sarah was past the age of childbearing. "And Abraham believed God, and it was reckoned unto him for righteousness." One of the strangest things in all the field of Bible exegesis is the contention so generally made that this language refers to the justification of Abraham as an alien sinner. It seems to be taken for granted that up to the time spoken of in this verse he was an unforgiven, condemned sinner. It has been argued that Paul here spoke of Abraham's justification as a sinner and that James (2:21-24) spoke of his justification as a righteous man. It is surprising that any person at all familiar with the history of Abraham would so contend, for the facts are all against such a supposition. But what are the facts? For a number of years previous to the promise to Abraham of a son and numerous posterity Abraham had been a faithful servant of God. Consider carefully the following facts:

1. God had appeared to Abraham in Ur of the Chaldees and commanded him to go into a land which would be shown him, and promised to bless him, and to make a great nation of him, and to bless all families through his seed (Gen. 12: 1-3; Acts 7: 2,3).

2. "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went" (Heb. 11:8). By faith he obeyed, and trustingly did as commanded, not knowing where he was going. Strange conduct for an unforgiven, condemned sinner!

3. When he reached the place of Shechem, in the land

of Canaan, "Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him" (Gen. 12: 6,7.). Why this promise, and why this worship, if Abraham was then an unforgiven sinner?

4. Abraham moved on to a mountain between Bethel and Ai; "and there he builded an altar unto Jehovah, and called upon the name of Jehovah" (Gen. 12:8).

5. After his unfortunate visit to Egypt, he returned to the altar between Bethel and Ai; "and there Abram called on the name of Jehovah" (Gen. 13: 3,4). Can any one believe that an unforgiven sinner was thus worshipping Jehovah and calling on his name?

6. When he returned from the slaughter of the kings who had taken Lot captive, Melchizedek, priest of God Most High, "blessed him, and said, Blessed be Abram of God Most High." As Abram was blessed, or happy, and as he was described as "Abram of God Most High," it is certain that he was not a condemned alien sinner.

7. After these things and before the promise of a son, the Lord said to him: "Fear not, Abram: I am thy shield, and thy exceeding great reward" (Gen. 15: 1). That settles it. God would not tell an unforgiven sinner not to fear; neither is he the shield and exceeding great reward of such a sinner.

Why have not all these things been taken into consideration by our super-exegetes? It is certain therefore that the language in Gen. 15: 6 and Rom. 4:3 does not refer to the justification of an alien sinner, and they greatly err who so apply it. It is true that Paul was trying to convince the Jews that this justification happened before the giving of the law, but he was using this well known fact to offset their claim that a person had to be circumcised after the manner of Moses, or he could not be saved. Their own father Abraham, of whom they boasted, would be cut off by their arguments for the law.

An author whom I have been reading quotes verses 3-6

and makes this remark: "Just as Abraham was reckoned righteous, not because of his works, but because of his faith in God, so the sinner is reckoned righteous because of his faith in Christ." If the author will look a little more closely, he will see that Paul does not say that Abraham was reckoned righteous because of his faith in God. God reckons to a man only that which he has or should have. Abraham believed God, and his belief was reckoned to him, or put down to his account, or considered. Neither does the record say that faith was counted, or reckoned, as if it were righteousness, nor was it counted as a substitute for righteousness. But the record does say that Abraham's faith was reckoned, or counted, to him for (*eis*, into, or in order to, or unto) righteousness. On the grounds of his faith God forgave him of whatever sins he might have been guilty, and so declared him to be righteous. If no guilt attaches to a man, if there is no sin charged against him, he is a righteous man. If a man never sinned, he would be righteous by works; if he sins and God forgives him, removes sin entirely from him, he is then righteous by grace, or favor. But the man who attains righteousness through forgiveness has no grounds for boasting. For that reason Abraham had no grounds for boasting; for the same reason none now have grounds for boasting.

Verses 1-3 connect back with the twenty-seventh verse of the third chapter, which says: "Where then is the glorying? It is excluded. By what manner of law ? of works ? Nay: but by a law of faith." Moffatt's rendering of this verse, as quoted by K. C. Moser, in "The Way of Salvation," cannot justly be considered a translation at all: "Then what becomes of our boasting? It is ruled out absolutely. On what principle? On the principle of doing deeds? No, on the principle of faith." Much is said about the "principle of faith." Now, faith is an act of the mind, or heart; and a person might as well talk about the principle of belief. Such an expression as "the principle of faith" conveys no idea to the mind. If a man's life were as perfect as the Pharisee imagined his to be, he could boast; but if a man

sins and is forgiven, there is ground for humility, but not for boasting.

Verse 4: *Now to him that worketh, the reward is not reckoned as of grace, but as of debt.* The word *reckon* is met with so often in this fourth chapter that it is well for us to notice carefully its significance. The reward is reckoned to the person that works, because it is his due. Paul is not condemning salvation by works in this verse; he is merely stating a truth. We can rest assured that if we could so work as to bring God in debt to us to the extent of our salvation, he would pay that debt. But for that to be true, a person's work would have to be perfect—he would have to so live as to never sin, never incur any guilt. But if a man sins once, salvation can never come to him as a debt. Such a man can never be justified by works of law. He needs forgiveness, and the law does not forgive; it condemns. No perfection of works will blot out, or forgive, a sin already committed, nor make void grace in the forgiveness of that sin.

Much random talk has been indulged in on this verse (verse 4), and much of it is very hurtful. It has been made to do service in an effort to prove that a sinner could do nothing in order to be saved. Paul had no such point in view. If we keep in mind his argument, we will have no trouble in seeing his point; but if we switch his language from his line of argument and make his language refer to the conditions on which pardon is offered to an alien sinner, we misrepresent him and lose ourselves in the confusion of our own notions. To me it seems inexcusable that a person should so misunderstand Paul as to draw the following conclusion: "Indeed, it seems to be difficult even at the present time for many to grasp the idea of righteousness that does not depend on human effort." Surely the author did not properly consider the import of his words. If a Universalist or an Ultra-Calvinist had penned such words, we would not be surprised. Not only am I not able to grasp the idea of a righteousness that does not depend on human effort, but I do not believe there is such righteousness in any human being. If a human being is made righteous with-

out any human effort, then why are not all righteous? It is certain that the most of them are not making any effort to attain to righteousness.

Verse 5: *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.* The reader will notice that Paul says nothing about “the one who depends on works,” nor “the one who depends not on works.” He speaks of the one who *works* and the one who *does not work*. Works must have the same significance in both cases (verses 4 and 5), for Paul had not changed his subject. Only perfect works, works without any guilt of sin, can bring salvation as a debt. The one “who worketh” is, therefore, the one whose works are so perfect that he has no guilt of sin. But no one has so lived. Hence, to the one whose work is not perfect, but who believes in Jesus Christ, God reckons, or counts his faith for (*eis*, in order to) his righteousness--that is, in order that, on the basis of his faith, he may forgive his sins and thus constitute him a righteous person. Let us not be so unjust with Paul as to switch his language from his line of reasoning and make it apply to the acts of obedience required in the gospel. Certainly Paul did not mean to say that God makes the person righteous who will not obey him, the person who simply does nothing. If so, he puts a premium on the very thing from which the gospel is intended to save us, and contradicts other things said by him.

Paul did not have special reference to the salvation of alien sinners, as will be seen by observing his quotation from David. The connection in Ps. 32, from which Paul quotes, shows that David had special reference to his own forgiveness. He did not have in mind the forgiveness of alien sinners, but the forgiveness of a servant of God. God counts the man righteous, whose sins are forgiven. To such a man the Lord does not reckon sin, because his sins have been forgiven, and he is no longer guilty. Such a one is righteous.

Paul and James. Paul says: “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness” (Rom. 4: 5). James

says: "Ye see that by works a man is justified, and not only by faith" (2:24). Paul says: "For if Abraham was justified by works, he hath whereof to glory" (Rom. 4: 2). James says: "Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar?" (2:21). Some have thought that there is a conflict between Paul and James, but rightly considered there is not even a seeming discrepancy between them. However, James does flatly contradict the explanation sometimes given to Paul's language. Trouble comes from misunderstanding Paul or misapplying James, or both. Paul was talking about works of law; James was talking about works of faith. Paul was showing the Judaizing Christians that no one could be righteous, or justified, by works of law, for no one kept the law perfectly, and that to be justified, or made righteous, a person must believe in Christ. To the one who does not fulfill the works of the law, but believes in God, faith is reckoned for righteousness. Paul was arguing that works without faith would not justify, and James was arguing that faith without works would not justify. To exclude either is to fail of justification. Both referred to Abraham to illustrate their points. Abraham was justified without works of law, but he was justified by works of faith. James laid down the principle that faith without works is dead, and will not justify. He used Abraham as an illustration, and then drew the broad conclusion that a man--any man--is justified by works, and not by faith only.

An effort is sometimes made to explain Paul and James by saying that Paul was talking of justification of an alien sinner, and James, about the justification of a Christian. It is argued that an alien sinner must be justified by faith only, in order that it may be by grace, and that if the sinner has to perform any conditions, his salvation is of works and not of grace. But what about the Christian? It is strange that these super-exegetes do not see that if works of faith destroy grace, then the works which they say a Christian must perform to be justified destroys all grace from the life of a Christian. Tell us, ye super-exegetes, how according to

your judgment, there can be any grace in the justification of a Christian by works.

But the theory that Paul's argument eliminates all conditions from the salvation of a sinner not only contradicts James, but Paul also. If all works are eliminated, faith itself is eliminated, for it is a work. "They said therefore unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6: 28,29). And Paul tells us emphatically that eternal life is granted to those who "by patience in well-doing seek for glory and honor and incorruption" (Rom. 2: 6,7). To seek by patience in well-doing requires human effort. Again: But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness" (Rom. 6: 17,18). They obeyed from the heart. That means that their faith expressed itself in obedience to God. By this obedience they were made free from sin. Here again is human effort.

Grace provided the plan by which sinners are saved, or made righteous, and grace tells us how to come into possession of that salvation. If people would quit arraying the *commands of God* against the *grace of God*, they would have a clearer vision of the scheme of redemption. God's grace is in every command he gives. The sinner was lost; God prepared a way by which he could get out of that lost state. That was grace. But that was not enough. He needed to know how to find that way, and how to walk in it. It is as much a matter of grace to tell him how to find that way, and how to walk in it as it is to provide the way. But when the way is fully prepared, and full directions given as to how to find the way, and how to walk in it, the next move is man's. The whole matter is strikingly illustrated by the events of Pentecost. The way had been prepared and revealed to the people; and then, in response to their question, Peter told them how to get in that way. That was all a matter of grace. Then Peter exhorted them to save themselves. Many did what was commanded and were saved. On God's side

their salvation was wholly a matter of grace. And the people were as prompt in their obedience as if their salvation were wholly a matter of works. And so far as anything they could do about it was concerned, their salvation was wholly a matter of works. (Whiteside, on Romans 4).

The Neo-orthodox translators are so impassioned with the persuasion of salvation by faith alone that one who opposes their postulation is considered spiritually askew. The affected attitude resembles the inebriate who was required to walk the log across the stream as a test of soberness--wading out he vociferated that the log was crooked ! Confronted with the comparison of Romans 4: 1-6 and James 2:20-26 they allege that the passages are contradictory and that James was out of step with Paul! But faith alone cannot connote more than faith by itself, and James, in chapter 2:26, avowed that "faith without works is dead," and Paul, in Galatians 5: 6, affirmed salvation by "faith which worketh by love." Therefore the conclusion of the faith-without-works affirmants lacks one word of deducing their doctrine--the word alone. The particle intended to prove salvation by faith alone is not in the proof-text, not in the premise, and is not deducible.

(36) *Romans 8*: The eighth chapter of Romans is the epitome of the false doctrine of original sin insinuated promiscuously into Paul's epistles of the New International Version. It is slyly ensconced within the sinister phrase "our sinful nature," which nowhere occurs in the New Testament but inserted nine times in Romans 8, in the New International. It is the denominational dogma of hereditary total depravity. It is derived from the sin of Adam, and is likewise labeled *the Adamic sin*, indicated in the New International by the phrasal obscurity of our *sinful nature*. But man does not possess a sinful nature--his nature is *of God*, and he *becomes* a sinner.

The genealogy of Luke 3 begins forwardly with Jesus and ends backwardly with "Adam, which was the son of God." It is now conceded, and is axiomatic that the child does not

inherit the acquired characteristics of the parent, but it is theologically theorized that all inherit original sin, the *Adamic* sin--the sin of Adam. The resultant question is: How did Adam become a sinner? If Adam *inherited* sin, as he was "the son of God" he would have derived sin from God; but if Adam *acquired* sin, it follows sequentially that no one could inherit Adamic sin. The internal truth is that Adam acquired the propensity of sin, consequently no one inherits "the Adamic sin" and the doctrine of original sin dispersed through the pages of the New International Version is false doctrine.

The *odious nature* of the New International "our sinful nature" intermittent interpolation rebounds with infamous impact on the natural lineage of Jesus. The genealogy of Jesus in the table of Luke 3 descends to Adam--so if the New International *version* of "our sinful nature" is true Jesus inherited the sin of Adam and was therefore by human nature a sinner! That is the inevitable consequence of the ignominious doctrine of original sin--the unscriptural *sinful nature* theology of the New International Version.

Quoting with approval certain Athenian poets: *For we are also his offspring*, Paul said: *Forasmuch then as we are the offspring of God*. Man is the offspring of God--the word is *genos*, as in Revelation 22: 16 concerning Jesus the offspring (*genos*) of David. This knocks *sin* out of *nature*. If the doctrine of original sin is true, since the sin of Adam, God has only preserved the posterity of the devil and perpetuated hereditary total depravity.

The use of the word *flesh* in Romans 8, and/or elsewhere in Paul's epistles, does not denote *sinful nature*. The clause of verses 1 and 4 "who walk not after the flesh, but after the Spirit" is a contrast between *flesh* and *spirit*, and therefore not in reference to the Holy Spirit but rather one's own spirit--the human spirit, the spirit of man. To walk after the flesh is to practice the deeds of bodily desires--yielding to the dictates of evil passions, in living the worldly life. To walk after the spirit is to lead the spiritual life, allowing the spirit to control the fleshly appetency. To live "in the

flesh” is to live the worldly life; to live “in the spirit” is to live the spiritual life.

(37) *Romans 9*: The handed-down priori of man’s *fallen nature* and our *sinful nature* is theological nomenclature and is the root of other doctrinal deviations such as direct converting power and immediate indwellings of the Holy Spirit independent of the word of God, limited atonement and unconditional election, to all of which the editors of the New International Version have accomodated portions of chapters 9 through 11. Chapter 9: 16 is reworded to read that the grace and mercy of God *does not depend on man’s desire or effort*, and that is the doctrine of unconditional election.

(38) *Romans 11:26*: A similar citation is verse 26: “So all Israel shall be saved”--the change from *shall* to *will be* saved may appear unimportant but it is vital. The word *so* is an adverb of manner, and *shall* is a verb of conditional futurity, but *will* connotes an unconditional determination. In chapter 10, and up to this point in chapter 11, the apostle had elaborated at length on the election of “the remnant” of Israel by their acceptance of the gospel, and all of Israel he declared, in the conclusion of verse 11: 26, should be saved accordingly--that is, *so* (in this manner) *shall* (conditionally) be saved (by accepting the gospel). By the substitution of the verb *will* for *shall* the new version editors accomodated Romans 11:26 to the future restoration of national Israel--an integral component of premillennialism. Anyone who does not know the difference in the verbs *shall* and *will* needs a course in elementary grammar.

(39) *Romans 14*: The substitution of the word *food* for *meat* in Romans 14 vitiates Paul’s very argument on the distinctive characteristics of Judaism and Christianity. The apostle did not write a dissertation on *food* to the Roman Christians--he delivered an apostolic oracle on a constituent of “the Jew’s religion” in its relation to the church of Christ. The word *meat* was a term of distinction in keeping of the law and the observance of its ordinances. The word *food* conveys no such distinction and has no meaning. The discussion concerning meat in the epistle to the Corinthians, chapters 8 and 10, applied to meat that had been offered to

idols which involved an affiliation of Christianity and heathenism; but the argument of Romans 14 had bearing on keeping the law of Moses in the observance of days and the eating of meat. The word *meat* is an essential term, to substitute *food* is senseless.

(40) *Romans 15-16*: In the Roman epistle there are omissions and inferior paraphrasing too numerous to tabulate within the scope of this supplement. In chapter 15:29 "of the gospel," a key phrase of the Roman epistle, is deleted; in verse 30 the benediction phrase "for the Lord Jesus Christ's sake" is stricken; in 16: 18 "by good words and fair speeches deceive the hearts of the simple" is changed to "smooth talk and flattery deceive naive people"--which, besides having a different shade of meaning, is inferior and less simple; and in verse 25, in the mediocre meddling with Paul's benediction, the true phrase "since the world began" is changed to "for long ages past"--quite a difference in the span of time! In verse 26 "the obedience, of faith" is excised.

As a final mention of multiplied examples of an unnecessary rewriting of the scripture text is the repeated use of "brothers" in the place of "brethren." A tyro in the use of English terms knows that "brothers" is specific and limited to men, but "brethren" is generic and inclusive of women. The editors of the New International Version would impart the impression that "the saints at Rome" were all men and no women, brothers but no sisters! If not so serious such tampering with the text of the scriptures would be amusing.

Throughout the Roman epistle these super-imposed revisionists have been consistent in one specification--they have determinately adhered to their admitted policy to translate into the text their own human thoughts instead of adherence to the verbal authenticity of the apostolic scriptures.

(41) *I Corinthians 1:16*: The Corinthian epistles begin with perversion. "Even as the testimony of Christ was confirmed in you" is changed to "our testimony about Christ." Also in 1-2: 1 "the testimony of God" is changed to "testimony about God." But "of Christ" and "of God" are indicative of the source, as "the gospel of Christ" and "the

gospel of God." The gospel of Christ is *His* gospel; the gospel of God is *God's* gospel. So the testimony of Christ and the testimony of God denote Christ's testimony, God's testimony, equated with the gospel of Christ and the gospel of God. But the testimony *about God* and *about Christ* are phrases of different import, conveying the idea of *testimonials*. Compare Revelation 12: 17: "who keep the commandments of God and have the testimony of Jesus Christ" -and chapter 19: 10: "the testimony of Jesus."

(42) *In I Corinthians 1:10*: the apostolic admonition "I beseech you brethren" is changed to "I appeal to you, brothers"--so Paul did not appeal to *sisters*. It is a simple matter of syntax that *brethren* is generic and includes *sisters*, but *brothers* is specific and does not include *sisters*, and with violation of plain grammar by the careless policy of modernizing the text the reckless translators make monkeys of themselves.

(43) *I Corinthians 2:14*: *But the natural man receiveth not the things of the Spirit of God* is changed to "the man without the Spirit does not accept the things that come from the Spirit of God." The text does not read "the man without the spirit" nor "does not accept," it reads *receiveth not the things of the Spirit of God.*" Here the theology of original sin is insinuated by the change made in the words of this text--that the direct operation of the Holy Spirit is necessary to enable the unregenerate man to "accept the things that come from the Spirit of God"--but the *natural man* of this passage is not the unregenerate man--he is the man of natural knowledge, and through the channels of the natural realm he cannot receive the knowledge of the things that belong to the realm of revelation, the things revealed by the Holy Spirit. For further comment on the passage, in order to exhibit that the New International Version is loaded with the same theological error as its predecessors from the Revised Standard Version down the gauntlet of translations to its own doorsteps, and to thus reverse the wishful thinking being vocalized that out of the range of false translations one good version has emerged--

to serve that purpose a reprint of pages 431-432 from the *Review Of The New Versions* is here inserted:

In 2: 14 is one of the most important passages of the Corinthian epistle: "Eut the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." The context of both chapter 1 and chapter 2 makes it clear that the natural man is the man of natural knowledge and wisdom which is compared and contrasted with divine revelation throughout the first and second chapters--and this man of natural knowledge cannot *receive* the things of revelation through his natural channels of knowledge, neither can he know them through natural means. The chemist is a natural man who can ascertain things of that classification through his laboratory experiments, but he cannot *receive* the things of revelation through his chemical processes. The geologist is a natural man who can ascertain things that belong to geology in the earth and the rocks, strata laid upon strata, but he cannot *receive* the things of revelation through his drill. The astronomer is a natural man who can peer through his telescope into the heavens and ascertain things astronomical and astrophysical, but he cannot *receive* through his telescope the things that belong to revelation. All scientists are natural men, but they cannot ascertain through scientific research "the things of the Spirit of God ... because they are spiritually discerned"--they were necessarily revealed by the Holy Spirit through the inspired apostles, as stated in verses 10-13.

Now, for complete mutilation of a scriptural text read the Revised Standard Version on verse 14. The *natural man* is changed to "unspiritual man"--the unregenerated man; and *cannot know* is changed to "not able to understand." But Paul did not say the natural man cannot *understand* these spiritual things--the apostle said that the natural man cannot *know* because they must be revealed; but having been revealed he *can* and *does* understand divine revelation--the

things of God; revealed by the Holy Spirit through the word of God, for Paul said in the conclusion of verse 16, but we (apostles) *have the mind of Christ*, that is, the knowledge of Christ through inspiration.

In the perversion of this preeminent passage the revisers have reverted to the old threadbare theology that the alien sinner with his unregenerated nature of original sin and natural depravity cannot understand spiritual things--and this perverse theory was the soil that seeded the basic theology of the twin doctrines of the immediate operation of the Holy Spirit to regenerate the natural man so that he can understand the things of the Spirit! And the Revised Standard Version has implemented this wrong theology in the rewritten text of I Corinthians 2: 14.

(44) *In I Corinthians 4:15*: Paul said, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." The words of Paul are changed from *instructors* to "guardians" and *begotten* to "became your father" -- the translators of the new versions are all allergic to the word *begotten* whether applied to the virgin birth of Jesus or the germinating *seed* that converts sinners and makes Christians. I Corinthians 4:15 is correspondent with and equal to James 1: 18. "Of his own will begat he us with the word of truth"--these correlative passages emphasize the *begetting* power of the seed of God's word, vital to the process of conversion, therefore doctrinally significant. These alterations in the word *character* of the authentic text of the inspired scriptures are presumptuous.

(46) *In I Corinthians 7:36*: the apostle advises the father concerning his behaviour toward his virgin daughter by with-holding permission "in the present distress" for her to marry, but the revisers accomodate the passage to a pre-marital behaviour of a man toward his virgin fiancee; with the undertone of an improper pre-marital relation, such as the Revised Standard Version explicitly im-

plies. It is a palpable false translation, corrupt in its character.

(46) In *1 Corinthians 9:27* the apostle made himself an example of the possibility of apostasy by saying: "But I keep under my body, and bring it, into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." The revisers have Paul to say: "I myself will not be disqualified for the prize"--now, whose words are those?--they are not Paul's words. The word *castaway* is *adokimos, reprobate*. It is the same word of Titus 1:16: "They profess that they know God; but in works they deny him, being abominable, disobedient, and unto every good work reprobate (*adokimos*)." It is the same word as in Romans 1:28: "gave them over to a reprobate mind"; and 2 Timothy 3:8: "reprobate concerning the truth." Although the same word is used in these verses these arbitrary revisers would have Paul to say that he might be *disqualified*. It is an obvious effort to obviate the possibility of apostasy, or falling from grace, as taught by the apostle in this passage, and it exemplifies our oft-repeated assertion that with the new versions we cannot employ passages on which we have always relied to disprove false doctrine for the passages have been rewritten.

(47) In *1 Corinthians 12:13*: the statement "have been all made to drink into one Spirit" is remodeled to read, "and we were all given the one Spirit to drink." The passage is clear as it reads. For by one Spirit (teaching) are we all baptized (immersed in water) into one body (the church) . . . and have been all made to drink into (partake of the blessings) one Spirit"--but in the bent for change, with apparent difficulty to reword it, these sham translators have Paul to tell us all to drink the Spirit--thus to reduce a benevolent admonition into a ridiculous expression. How stupid can translators get?

(48) Chapters *12, 13, 14* are accomodated to both Neo-Pentecostalism and premillennialism. The *fulness of times*, (Ephesians 1: 10) and *when that which is perfect is come* (I Corinthians 13: 8) and *till we all come in the unity of*

the faith--are all erroneously made to refer to the future by the revisers of these texts which the context of all of them proves that the perfection has been reached in this gospel dispensation, and the partial provisional order of miraculous endowments has yielded to the permanent order of complete revelation. (Turn to page 607 in *A Review Of The New Versions* for full comments on these passages).

(49) *I Corinthians 15:29*: The perversion of I Corinthians 15: 29 on *baptized for the dead* accomodates the doctrine of vicarious baptism in the creeds of Catholicism and Mormonism--that living people may receive *baptism for deceased persons*. The apostle's question is: "Why are they then baptized for the dead?" The perversion reads: "Why are people baptized for them?" The context of verses 29-32 is clear that the apostle's comparison was in reference to their prevailing persecutions--their baptism in suffering as of the Lord himself. (Matthew 20: 22-23; Mark 10:38-39; Luke 12:50)--why be immersed in suffering and death for a thing that does not exist--it is death in vain if the dead are not raised.

For further comment the following excerpt is inserted from *A Review Of The New Versions*, pp. 435-6:

In chapter 15: 29 the new translators miss the meaning of "baptized for the dead" by changing it to "baptized on behalf of the dead" and thus translate Mormonism into the text, that living persons were baptized for dead acquaintances or loved ones. The Roman Catholic Church teaches the doctrine of baptism for the dead contrary to the conditions of pardon stated in the New Testament, based on obedience to the gospel. Claiming that "baptized for the dead" is a precept for the Roman ordinance, their application of it is a plain perversion, and it is no less a perversion that the Revised Standard Version should retranslate the passage to impart that meaning. The apostle's reference was to the martyrs who had died for believing and attesting the resurrection of the dead. They were immersed in sufferings for this belief and testimony. Furthermore,

the Corinthians and Paul were in the constant danger of death for the same cause. The next verses say: "Why stand we in jeopardy every hour?" .. "I die daily"--he lived daily in threat of death; and "what advantage is it if the dead rise not?" The context shows clearly that the apostle refers here to the element of suffering as a baptism of suffering, not to the element of water baptism at all. It is the same baptism mentioned by Jesus in Luke 12:50, where Jesus said, "I have a baptism to be baptized with; and how am I straitened until it be accomplished," referring to his suffering on the cross. In the same sense Paul asks the Corinthians, What shall they do who like Jesus are baptized in these sufferings, if there is no resurrection of the dead; what is the gain, and what are the inducements to such a baptism of suffering. That the Revised Standard Version should so retranslate this text to lend sanction to the doctrines of Mormonism and Catholicism for "baptism on behalf of the dead" places a grim emphasis on the importance of adherence to the Bible versus the modern version.

The inferior grammar, language and sentence structure of the entire fifteenth chapter of first Corinthians bears increasing evidence that the makers of the New International Version are a committee of incompetent revisionists.

(50) Beholding with fervence the magnitude of the occasion for the expansion of the gospel in *1-16:8-9* the apostle said ponderingly: "But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me," and there are many adversaries with poor literary syllepsis the new editorial committee appropriates their own predicates and phrases, as: "But I will stay on at Ephesus until Pentecost because a great door for effective work has opened to me, and there are many who oppose me." Aside from the unnecessary verbosity, Paul's beauty of diction, elegance of style and concision of verbal expression are not subject to the recension of a committee of recent text-makers. The apostle's "great door and effectual" was great in *extent* and effectual in *result*, but the

inferior rephrasing of the new editioners is neither *great* nor *effectual* in clarity or quality. What the inspired pen says in a word or a sentence, modern verbose revisionists expand into complex paraphrases.

(51) *I Corinthians 16:22*: The omission of the impressive peroration let him be *Anathema Maranatha* is a reflection on the readers intelligence to learn the meaning of such a judicial declaration--and the replacement in their self-devised phrase, weakens the apostle's admonitory pronouncement.

(52) Turning to second Corinthians, in chapter *1:21-22* and *5:5* the words "anointed" and "sealed" and "earnest" are made to mean direct Holy Spirit indwelling as "a guarantee of things to come," whereas the *anointing* was applied to the apostles by the Holy Spirit as the *seal of inspiration* and the *earnest*, a warranty--not of "things to come," as interjected into the text by the new editors--but *hath* anointed and *hath* sealed and *given* to confirm the teaching of the apostles in the guarantee of its inspiration "as they were moved by the Holy Spirit" (2 Peter 1: 21). The interpolation of "what is to come" in both Corinthian passages (*1:22* and *5: 5*) is the sort of false insertions that saturate the New International Version.

(53) In *2-2:6* "the many" refers to the whole church but is changed to "the majority" of its members.

(54) In verses *14 to 16* the attempt to exceed the apostle's eloquence the verbosity elicits the question: whose verbiage in this?--it is not Paul's language.

(55) In *2-3:6* in reference to the contrast of the old and new covenants--the letter and the spirit--the word spirit is made to mean Spirit (Holy Spirit) whereas it clearly refers to the spiritual nature of the new covenant in contrast with the legal code of the old covenant.

(56) *2-3:7,11,13*: In the effort to circumvent the abolition of old covenant the phrases "that which is done away," "which is abolished," are eliminated and the substituted phraseology is clothed with ambiguity and obscurity.

The following chapters to the end of the epistle consist in a rewritten periphrasis that is no better than its contemporary competitors in the race to supersede the syntax of the scriptures. Interspersed through these chapters quotation marks are inserted around the purported words and phrases of Paul himself when his sayings were not quotations at all, for he was not quoting anybody or anything.

(57) *2-1 1:5*: Paul's statement that he "was not a whit behind the very chiefest apostles" is reduced to ridicule as he is made to refer presumably to Peter, James and John in quotation marks as "super-apostles," thus having Paul to speak scornfully of his fellow apostles.

(58) *2-1 1:23*: This verse has Paul saying "I am out of my mind to talk like this"--Paul out of his mind! Pshaw ! Umph! It is worse than travesty in translation, it is disgraceful. The use of the term "fool" in that passage, and others similar to it, has no such connotation, as in verses 6, 11 and by comparison 1-3: 18, 4: 10. In the eyes of some Paul was *foolish* but he was not *out of his mind* and never said so.

(59) In *2-13:5-6* the phrases "except ye be reprobates" and "we are not reprobates" are watered down to "you failed the test" and "we have not failed the test"--a rather mild definition of *reprobate*, with the manifest motive to avoid any meaning that implies the possibility of apostasy.

(60) *2-13:11*: At the end of the epistle the apostle's parting words were: "Finally, brethren, farewell." But as though the classical word *farewell* is not *relevant*, the tyro-translators had Paul to say: "Finally, brothers, good-by"--but he did not even say *good-by* to the *sisters*!

The chapters of the Corinthian epistles are degrading to the apostle Paul, a perversion of his expressions, including a vulgar misinterpretation of the apostle's references to himself both as an apostle and as a person. The apostle does not need these egomania text-makers to tutorize his terminology. Their alterations reflect on Paul's person,

character, intelligence and inspiration. Their word "boast" is the opposite of the apostle's use of the word glory. Their misinterpretation of fool and foolishness is amateurish exegesis--and false. Their slur in the reference to "super-apostles" is worse than slang, it is profanity. Their periphrastic emendations and subtractive eliminations are not only an exhibition of literary inferiority but are repulsive to reverent readers of the inspired holy scriptures.

(61) *Galatians 1:6*: The first chapter charts the course of changes in the context of this epistle, some serious in respect to the excision of sound doctrine, some the mere assumptions of an egocentric committee of revisory censors, but all unnecessary and of secondary quality. In verses 1-6 "so soon removed from him who called you into the grace of Christ" is modified by "so quickly deserting the one who called you by the grace of Christ"--manifestly, removed and deserting are not synonymous, and Paul's rhetoric is certainly more classic.

(62) *1:11*: The *certified gospel* of verse 11, "But I certify you, brethren, that the gospel which was preached of me is not after man" is changed to read: "I want you to know, brothers, that the gospel I preached is not something man made up" in no sense can "I want you to know" be made equivalent to *certify*, and "not something man made up" as a "revision" of *not after* man is juvenile--the puerility of it is pitiable.

(63) *1:15*: The insertion of "set apart" in verse 15 in the place of *separated* injects the false doctrine of predestination. Paul said: "But when it pleased God, who separated me from my mother's womb, and called me by his grace to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." But the text changers switched *separated* to "set apart" which would teach that Paul was individually predestinated from birth to his calling--and that is *Calvinism*. The teaching of the passage as Paul wrote it, is clear: The same God who separated Paul from his mother's womb in the natural birth called him by the spiritual birth and made him

an apostle. By revising Paul these so-called *ecumenical international* translators have made Galatians 1: 15 a seedbed for *Calvinism*.

(64) *2:16,20*: The three places in the second chapter of Galatians where “by the faith of Christ” occurs (2: 16 and 2:20) are changed to “faith in Christ”--but *the faith of Christ* and faith *in* Christ are not the same meaning. In verse 16 Paul said: “Knowing that a man is not justified by the works of the law, hut by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ”--here the faith of Christ occurs twice in one verse. In verse 20 Paul said: “The life which I now live in the flesh | live by the faith of the Son of God.” In Philippians 3: 9 Paul said: “Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” In two other passages (Romans 3:22 and Galatians 3:22) the phrase “faith of Jesus Christ” occurs, and justification is conditioned on *believing the faith* accepting the faith, obeying the faith. It is evident beyond a doubtful dispute that *the faith of Christ* is the gospel system of faith which we believe and obey. But in all of these citations the New International revisers eliminate *the faith of Christ* and replace it with “faith in Christ” thus to teach the doctrine of justification by faith alone.

It is clear and plain that the substantive phrase *the faith of Christ* is the object of the verb *justified* in Galatians 2: 16 and a modifying phrase of the verb *live* in verse 20. It is not surprising that the unreliable new translations should practice such deletion, but for the usually reliable American Standard Version to eliminate *the faith of Jesus Christ* twice from Galatians 2: 16, but retain it in verse 20 in italics, or that it should remove that essential part of the clause at all, is without acceptable explanation, and candor requires that this observation should in this context be recorded.

(65) *3:26-27*: In such plain passages on baptism as Galatians 3: 27--Romans 6: 3-4--Colossians 2: 12, where the words of Paul are clear and plain, the revising editors as-

sume to say it better than Paul and clobber the otherwise simple statements of the apostle with the ambiguity of their verbosity. No improvement, no clarification, can be made by any revision of the "chapter and verse" references on baptism and the clumsy construction put on these important passages indicates a tenuous attempt to conceal their plain import.

(66) The exhortatory portions of the fifth and sixth chapters are so repetitive with the original sin phrase "our sinful nature," as in Romans 8, that the version leaves the impression that inherently we are all the sons of Satan rather than the children of God.

(67) *Ephesians 1:9-11*: Rewriting *Ephesians* the loquacious revisers become so voluble that the forest cannot be seen for the trees--an accumulation of expletives not within the textual inspiration, additives that incorporate doctrinal deviations. In verses 9, 10, 11, the completion of the divine plan, according to God's purpose, fulfilled by the inauguration of the gospel dispensation, is comprehensively stated: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and on earth, even in him. To whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his will." The pronouncement of this initial *Ephesian* passage is plain that the *all things* of God's plan have been *gathered together in one*, one complete whole, *in Christ* now--in the gospel dispensation--which is the dispensation of the fullness of times." (See *Galatians 4:4*). After a wordy rewriting of the verses involved the errortic revisers assigned *the dispensation of the fullness of times* and the *all things in Christ* to a future period: "to be put into effect when the times will have reached their fulfillment--to bring all things in heaven and on earth under one head, even Christ." Aside from the fact that the foregoing sentences are not the words of Paul at all, they embody *concentrated premillennialism*, yet members of the church

are being assured by influential professors that *this version is all right!* God forbid.

In its usual shifting style of adding to and subtracting from, the conditional phrase "obtained an inheritance" is deleted from verse 11, and the supreme yet simple phrase "exceeding greatness in v. 19" is replaced by "incomparably great"--a less enunciable and minor in meaning phrase, yet they boast of simplification and improvement.

(68) In 2:2 the figurative phrase "the prince of the power of the air" is changed to "the ruler of the kingdom of the air"--but *the prince of the power of the air* is metaphorical and refers to evil influence, not to the ruler of a kingdom. This is another of multiplied instances of interpretation instead of translation.

(69) 2:22: By the rewording of chapter 2 with *words, words, words* of human loquacity the teaching concerning the church is all but lost to view, with the conclusion of verse 22 resulting in an erroneous deduction. The revised phraseology depicts the church as the habitat of the Holy Spirit rather than God--that God is in the church, his habitation, representatively, that is, he is represented in the church by the indwelling of the Holy Spirit. Therein is the devious deduction.

The metaphorical representation is based on the heathen temple of Diana in Ephesus which was the habitat of their gods and goddesses--their idols--into which the heathen idolaters entered to worship their deities. But by the agency of the Holy Spirit the church was built for the habitation of God. 1. The church is the habitation of God; 2. The Jew and the Gentile (verses 14-16) were "builted together" as the material of which the church was constructed; 3. The Holy Spirit--"through (*dia*, by, in, through) the Spirit"--was the constructing agent by which the church was built--So, out of the material of the Jew and the Gentile the Holy Spirit constructed the church for the habitation of God.

The use of this Ephesian passage to teach the personal

indwelling of the Holy Spirit is a fallacy in the analysis of the entire context and is doctrinally contrary to the truth. The Godhead is a trinity--three members, God, Christ, Holy Spirit. The same indwelling phrase is used in reference to the three alike: God dwells in us; Christ dwells in us; the Holy Spirit dwells in us. It is not sensible to separate the third member of the Godhead from the other two members and assert that the same phrase insinuates another sense--that it means something else in reference to the Holy Spirit than in reference to God and Christ. God dwells in us *spiritually*, Christ dwells in us *spiritually*, the Holy Spirit dwells in us *spiritually*--the presence of God, Christ and the Holy Spirit in the church and in its members is a *spiritual*, not a *personal* indwelling. The new revisers do not hold a basic belief of the truth and they are void of the exegetical acumen to translate the teaching.

(70) *4:11-16*: The inept revisers were unmindful of both the tenure and the intention of the provisional order of "spiritual gifts"--the miraculous endowments--as it appears in their recasting of verses 11-16. Paul instructed the Ephesians that the extraordinary gifts and the miraculous endowments for their administration would prevail for **only** a limited time: "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ..." The apostle stated both the tenure and the intention of special endowments: 1. the tenure--till the unity of the faith and the knowledge of the Son of God through the fulness of revelation came into its completion; 2. the intention--to shield the members of the body, in the absence of complete revelation of the truth, from the diverse doctrines of the deceiving men.

In apparent unawareness of the limitations of the provisional period, the recent revisers changed *the unity of the faith* to "we all reach unity in the faith"--thus to teach continuation of the miraculous endowments--and here is

an *undertone* and *overtone* of the Neo-Pentecostalism pervading the previously staid orthodox denominational bodies. It should be plain to a casual student of the apostolic epistles that the period of the miraculous gifts was provisional--not permanent--and "when that which is perfect" (complete revelation of the word of God) had come, "then that which is in part" (partial revelation attended by the specified gifts) was "done away" (I Corinthians 13: 10)--the provisional period of miraculous gifts gave place to the permanent order of complete revelation.

The word *that* in 4: 14 expresses the purpose of the spiritually gifted offices (miraculous gifts)--not tossed to and fro (unstable)--not carried about by every wind of doctrine (guarded by the guidance of the spiritually-gifted instructors from deception and doctrinal deviation), which pertained to their present condition--but the unwary revisers took out *that* and put in *then*, thus changing from the present contingency to future continuation.

In *that provisional period* the miraculous offices were required to discern "the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," but in *this permanent dispensation* of complete revelation the knowledge of the truth is sufficient to expose it--and there is no better characterization of the modern meddlers with the oracles of God than the descriptions of the cunning craftiness of the men of this Ephesian passage.

(71) 5:18-21: The extended disregard for the scriptural syntax is observable in the shifting of participles in verses 18:21: "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in (with) your heart to the Lord." The passage of chapter 5:18-21 is one unbroken sentence with five participle phrases derived from the five respective verbs. The reckless revisers break up the one sentence into separate sentences, making separate independent statements, eliminating all five of the participles--speaking, singing, making melody, giving and submitting. A participle is a word derived from

a verb having the qualities of both verb and adjective and may be active or passive, present or past. In verse 19 *speaking, singing* and *making melody* are active present participles of verbs in the imperative mood, which carries command and are therefore joined into one command. The Greek verb *psallo* occurs only five times, in three forms, and translated sing with exception of Ephesians 5: 19 where it is *making melody*. The other passages are 1 Corinthians 14: 15 (twice) ; Romans 15: 9, and James 5: 13. The participial phrase *making melody* in the Ephesian reference is *psallontes* derived from the Greek verb *psallo* and therefore has in this connection a definitive bearing on the applied meaning of the controversial verb *psallo*--"singing and *psalloing* with (*en*--in or with) the heart. " The argument for mechanical instrumental music, based on the Greek verb, is that the instrument inheres in *psallo*--being so, the instrument is named, for it specifies *psallo with the heart*. The clause is: *adontes* (singing) *kai* (and) *psallontes* (making melody) *en* (in or with) *humon* (your or *te*, the) *kardia* (heart)--*adontes kai psallontes en humon kardia*: singing and *psalloing* with your heart to the Lord: *with the heart* is in the dative case--it is the dative of means, the dative of instrument, *the instrumental dative of means*, and *the heart* is the instrument.

For comparison: baptize *with* or *in* water, the *element* of the baptizing is named; *psallo with* or *in* the heart, the instrument of the *psalloing* is named. In some texts the preposition *en* or *with* is not present, so it reads *psalloing the heart*. In 1 Corinthians 14:15 it is: "I will sing with the spirit:" *Psallo en te pneuma*--*psallo* with the spirit, again the dative of instrument, *the spirit*--and "I will sing with the understanding: *Psallo* with the *nous (noi)*--with the understanding, with the mind--the *psalloing* is done with these three: the heart, the spirit, the mind, excluding any exterior instrument. The Romans 15: 9 passage reads: "Sing unto thy name"--*psallo unto thy name*--but the preposition *unto* or *to* is not in the original, without which it reads: *psallo thy name*--the object of the *psalloing* is *name*, *psalloing* the name, or as the sense has been expressed, *psallo with*

or *by* the name of the Lord, which again is the dative of means, or instrument of the *psalloing*.

The other passage is James 5: 13: "Let him sing psalms"--here it is *psalein* psalms--which maintains the New Testament meaning of *Psallo*. In the Greek Old Testament David said: *psallo* with the *harp--kithara* (Psalms 71: 22; 98: 5). In the Greek New Testament Paul said: *psallo* with the *kardia* (Ephesians 5: 19; 1 Corinthians 14: 15). There is the contrast: *psallo* with the *kithara*--harp; *psallo* with the *kardia*--heart; one is mechanical, the other is spiritual, and that is the difference. In *Biblical Criticism* J. W. McGarvey said that anyone who says that a mechanical instrument inheres in the Greek verb *psallo* is a smatterer in Greek who can believe anything he wants to believe.

Notwithstanding these incontestable facts the peremptory translators either avoid or evade clarity in the transmission of their own vaunted thought pattern. In the breaking up of sentences the teaching of the passage is lost.

(72) *Philippians 2:13*: The access to two copies of the same edition--the third printing--of this verse reveals an astounding demonstration of irresponsible and whimsical translation, Chapter 2: 13 as in the New Testament reads: "For it is God which worketh in you both to will and to do of his good pleasure." One copy of the third edition of the New International, listed on the copyright page as the *third printing*, February 1974, reads: "For it is God who works in you to will and do what pleases him"--but another copy of the same edition, also listed on the copyright page as the *third printing*, February 1974, reads: "to will and to act according to his good purpose." Here are *two copies* of the same edition, the same printing, reading *two ways!* There are numerous examples of changes from one edition to another--but here is an instance of changing their own translation in the process of printing the same edition. There are no dates or references to indicate the change and there is no means by which to determine how many such variations exist in copies of the same edition, for it is only by chance that two people would be together reading the

variant verses at the same time--and it was only by chance that this reviewer of the New International Version discovered it. This one feature alone disqualifies both the translation and its translators. Such fickleness in the name of translation is frightful; such disregard for consistency of scripture text and context is dreadful. It is cause for pause to wonder what the professor on the committee, listed as representing the "Church of Christ," will think or do, or what certain influential brethren among us who have endorsed it and are thus responsible for its imposition on many members of the church will say or do to amend the wrong they have wrought. Concerning any claim to be a true translation of the New Testament, it is rather a corrupt conglomeration of discordant doctrinaires and along with multiple other modern pseudo-translations, it should be readily renounced.

(73) *4:8*: One other sampling, of the several, in Philipians will serve the purpose of this supplement. The lovely *finale*, so peculiar to Paul, consists of the seven attributions of *4:8*: "Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." In Paul's emphasis on these ultimate virtues the praiseworthy qualities are accompanied by the good words *things* seven times. In the customary inferiority of their revisions the substantive word is omitted six times and the apostle's tribute to character is robbed of its excellence.

(74) *Colossians 1:2*: The change in the salutation violates grammar and makes Paul sound silly. The apostolic greeting reads: "To the saints and faithful brethren in Christ which are at Colosse." It is changed to read: "To the holy and faithful brothers." The noun *saints* which designates the members of the church is changed to "holy" which is an adjective made to modify "brothers," a specific masculine word, instead of *brethren*, the generic word which denotes *brotherhood*--why change it to "the holy brothers"--sounds like a Catholic Order, and leaves the "sisters" out!

(75) *2:11-13*: Another case of confused translation is 2: 11-13, where putting off the body of the sins of the flesh in verse 11 is changed to the putting off of *our sinful nature*. This is joined to the burial in baptism of verse 12--so, as the sinful nature means original sin, these obtuse translators have stumbled into a point-blank contradiction of their theology of regeneration i.e. one must be baptized to get rid of original sin, or hereditary total depravity, which is totally inimical to their own denominational doctrine of pre-baptism regeneration.

Continued confusion is observed in verse 12 where *through the faith of the operation of God* is changed to "your faith in the power of God"--but "your faith" and *the faith* are quite two different things with distinct difference in meaning: it is not "your" faith but *the faith*--and *through the faith of the operation of God* manifestly means the system of faith, the gospel system--through which God operates in the remission of sins--and the mandate for burial in baptism in the conclusion *having forgiven you all trespasses* stands squarely between the sinner and remission of sins. In the graceless task of remodelling the scriptural language these inconstant revisers wander in the maze of confusion and contradiction.

(76) *2:14-16*: In this passage the nullification of the decalogue, as representative of the Mosaic law, is formally declared: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross . . . Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*." The reference here to *the sabbath* has been changed to a sabbath day: But in the Authorized Version, in the phrase "the sabbath days," the word days is in italics to indicate that it is not in the original text--so the actual reading is *or of the sabbath*, which is a specific reference to the decalogue sabbath, the seventh day sabbath. The effort is made by all sabbatarians to limit this annullment to the sabbath days of the "ceremonial" law, not being applicable to the seventh day sabbath of the decalogue. But the original text does not so al-

low it. The passage classifies the seasonal observances by the calendar--annual, monthly and weekly: "an holyday," *annual*, such as Pentecost; "the new moon," *monthly*; and "the sabbath," *weekly*--a specific reference to the decalogue sabbath. The various versions that change *the sabbath* to "a sabbath day" lend aid to the sabbatarians, and when the generally accepted American Standard Version occasionally does so, as it exceptionally does in what appears to be in some particular inadvertence, it is no less in error and "there is no respect of persons" in wrong translation.

(77) *2:20-23*: In their patch-work this cumbersome committee lacked the prudence to perceive the contrast between Christianity and heathenism in this Colossian passage. The "rudiments of the world" (the heathen world) were the embodiment of the mysteries of paganism, the elements of heathen philosophy--and the "wisdom in will-worship" consisted in the worship of the mysteries of pagan thought, the influence of which surrounded the Gentile Christians of Colosse in the midst of pagan society. The apostle admonished them to "*touch not, taste not, handle not,*" these philosophies which were not of God. Not sensible to these surroundings the pretense of the revisers to revamp these verses results in a translating fiasco.

(78) *Thessalonians 1-1:3*: The epistle to the Thessalonians opens with the ruination of the favorite *verse 1:3* "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God our Father"--a precision in the expression of the superior spiritual qualities of the Thessalonica church that is beyond improvement, but the modern amenders have depreciated the perfect passage by replacing its flawless phrases with their own verbal devising of less significance than Paul's excellent diction.

(79) *1-1:5*: The revisers sectarian theology on direct Holy Spirit influence and converting power and indwelling tinctures their translations of all the Holy Spirit passages, and particularly in the present case of *verse 5* of this epistle of Paul and *verse 1:12* of the first epistle of Peter. The first, Paul's words: "For our gospel came not unto you in

word only, but also in power and in the Holy Spirit, and in much assurance." The second, "unto whom it was revealed, that not unto themselves, but unto us they did minister these things, which are now reported unto you with the Holy Spirit sent down from heaven." God sent the Holy Spirit down from heaven upon the apostles through miraculous signs to certify them as apostles of Christ, and to verify their inspired teaching. The comparison of the version of these professed redactors with Paul's narrative of how the gospel came to the Thessalonians reveals with noteworthy emphasis the theological bias of the New International committee. Their revision replaces the apostle's *not in word only* with "not simply in words," and *in much assurance* with "deep conviction"--which were not Paul's terms at all. The plain import of *not in word only, but also in power*, is that the manifestation of the Holy Spirit in the miraculous signs which accompanied Paul's preaching in Thessalonica demonstrated the power of inspiration in his preaching, and the *much assurance* consisted in the proof of the source of his teaching, verified by the miraculous signs as being of God, thereby vindicating him as an apostle of Christ--that is how the gospel came from Paul to Thessalonians *not in word only, but also in power, and in the Holy Spirit, and in much assurance*. The implication of the revisers that a "power" and "deep conviction" separate from "simply with words" was bestowed upon the Thessalonians, and is imparted to us in addition to and independent of *the word*, is the result of the sectarianism that governs the committee and controls the translation in their miserable version.

It is claimed that the Holy Spirit operates upon the word to make it *effectual*, or to *illuminate* the word to enable us to understand it. If that were true, without the operation of the Holy Spirit the word is *ineffectual*. That theory has the Holy Spirit operating on the word--a fallacy that has the Holy Spirit operating *on the Holy Spirit's Word* instead of through the word in which the inspiration of the Spirit already exists. It was the claim of Ellen G. White, the female pope of the Seventh Day Adventists, in her work entitled "The Great Controversy," that the Holy Spirit in her

illuminated the word, enabling her to understand it for the interpretation to her duped disciples--it is irrational, but such has been the allegation of the leaders of every radical religious cult from imposter Joe of Mormonism, addled Ellen of Adventism, temperamental Mary of Mental-scienceism, Russell & Rutherford of Watchtower Millennialism, down to recent Neo-Pentecostalism. That the churches of Christ should be embarrassed by internal elements of such doctrinal defection is baleful in all of its effects upon the cause we have so successfully sustained since the existence of the church on this continent. And persons of repute in our brotherhood who claim immediate influence and direct indwelling of the Holy Spirit, but disclaim sympathy with the Neo-Pentecostal cults, and deny sameness in the sense of their *spiritual sentiments*, nevertheless, because of the similarity, give impetus to these parties within the churches.

The *gospel* is declared by Paul to be *the power* of God for salvation. If it takes the direct operation of the Holy Spirit on the word to make it effectual, then without this direct operation the word is not effectual, so if that is true the Holy Spirit must operate on the gospel as an aid to make it effectual, but Romans 1: 16 does not read that way--Paul did not say: *The gospel when aided is the power of God to save*. Paul declares that the gospel is *the power*--not what it *will be* if aided.

(80) 1-2:13: The same apostolic declaration applies to *the word* in all of its working: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God which effectually worketh also in you that believe." In the rewording of this verse the New International omits the vital word *effectual*--the purpose is plain, it obviates the theology of their version favoring the direct operation of the Holy Spirit in addition to the word. The same power that works effectually to save the sinner "effectually worketh also in you"--the Christian--Paul said. If there is a power that dwells in believers (Christians) apart from the word, then there are two powers, which if true finds

the power of God wanting, not effectual, for *effectual* means *adequate, sufficient*--"producing the effect desired or intended; having adequate power or force to produce the effect, as an effectual remedy"--(Webster) ; and, "the word of God which *effectually* worketh also in you"--(Paul). That settles something--an argument !

It is assumed that there is a greater power in the direct agency of the Holy Spirit than resides in the word-but how do they know it ?--the Word does not say so.

In Hebrews 11:3 the apostle Paul declared that "the worlds were framed by the word of God" and in 2 Peter 3:5, that apostle added the declaration "by the word of God the heavens were of old, and the earth standing out of the water and in the water." One of our early great men, in reply to Jarrell, the Baptist, said: "If the worlds were framed by the word of God; if land and sea exist by the word of his power; if the mountains rise and the sea billows roll; if innumerable planets pass through infinite space and suns beyond number light up unnumbered worlds, and these are all upheld by the word of his power (Hebrews 1: 3), here is miraculous power ascribed to the word far beyond conception." The Bible teaches that God has worked miracles by the power of his word, and any supernatural power in the pardon of sinners would be the act of God in man's compliance with his word--therefore in the words of another among the greats, Alexander Campbell: In conviction and conversion, in sanctification and edification, the Holy Spirit operates only through the word.

According to the direct operation doctrine, not only must man be regenerated by the direct operation process, but the Holy Spirit must also perform another direct operation process on the dead word to regenerate it, illuminate it, to make it effectual. That false old theology was once set to music in an old song: "Return, O Holy Dove, return, to that dead word of thine, to make it what it was again, to do the work divine." The idea that the Holy Spirit has a direct personal indwelling in us to illumi-

nate the word so that we may understand it has the Holy Spirit regenerating the word so that the word can regenerate us! But it was the Holy Spirit that imparted the inspiration to the apostles when it was given to them, and the inspired word given to the apostles is the power that works effectually in us.

The *dead word* theology is insinuated into the Holy Spirit passages by these ecumenical editors--but in Hebrews 4: 12, the apostle said that "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." The word of God is *quick (zao)*--it lives, it is not a dead word, it is living; the word of God is *powerful (energes)*--it is the spiritual energy which *effectually works* in us. There is no emotion that the Holy Spirit can generate within us that the word of God does not engender; new notions to the contrary notwithstanding.

(81) The pen-happy rewriters botch the beauty of the Thessalonian benedictions of 1-3:13 and 2-2:16--substituting 3:13, the truly beautiful and truthfully stated "establish your hearts," with the variable verbalism "inner strength," which can be manipulated to mean anything any visionary religionist may want it to convey--besides, it is not what Paul said. And in 2-2:16-17 the words of the apostolic benediction of "everlasting consolation," and "comfort your hearts," and "establish you," and "every good word and work," are all revamped to fit the fancy of the rewriters.

(82) 2-1:3-10: A total lack of appreciation of the supreme excellence of Paul's long sentence, which has been the literary marvel of generations, is manifested in breaking it up into light reconstructed, regrouped, rearranged sentences, with alterations additions and omissions, vital to the intrinsic truths of the marvelous exposition of the *righteous judgment of God*, and the awful events related to it *when he shall come* to receive the admiration of all believers *in that day*. The verb *recompense* in this final

judgment passage has two objects: *tribulation* and *rest* (the word *rest* is not a verb here, but a noun, object of the verb *recompense*)--*the* Lord will recompense *tribulation* to the persecutors and *rest* to the persecuted *when he shall come*. But in the exercise of their usual officiousness the new versionists insert two verbs for Paul's one, changing the one word *recompense* to four words, "pay back" and "give relief ." The alterants of the new version beggar the superlative description of the decisions of judgment at the coming of the Lord.

The translators of the American Standard Version of 1901 recognized and respected the singularity in quality of this unprecedented long sentence and retained it in unchanged form with the Authorized King James Version. But the meddlesome makers of the new version expose their pettiness and exhibit their unfitness.

(83) *Timothy*: The remodelling of the apostolic mandate to Timothy in 1-1:3 to charge *some that they teach no other doctrine* is indifferently changed to "not to teach false doctrines any longer"--which puts phrases on Paul's penpoint that he did not write, and sentences on his tongue that he did not say. The loose generalization "not to teach false doctrines any longer" is not consonant with the specification: *No other* doctrine:--and it is obvious that these wordy rewriters are oblivious to the divine behest: *Thou shalt not add thereto, nor diminish from it*.

(84) Further exemplification of like indifference to scriptural essence is the flippancy of their rewording of 1-1:7 Paul wrote: "understanding neither what they say nor whereof they affirm"--which in brevity cannot be revised and in accuracy cannot be clarified--but with the pert colloquialism bordering on slang, the apostle's precise phrase was flippantly changed to "they do not know what they are talking about," which is altogether lacking in the excellence of expression common to the language of scripture.

(85) *In 1-2:6* Paul's declaration in reference to Christ, *who gave himself a ransom for all*, is changed to "as a

ransom"--but Christ was himself a ransom, not merely something as, which would not be the thing itself.

(86) *In 1-2:8* the apostle's bidding: "*I will therefore that men pray every where, lifting up holy hands* is changed to "I want"--but *I will* expressed an order, conveyed a command, a charge, a thing Paul enjoined, not merely something he "wanted." Again, it presents the ever recurring inevitable interrogation: Why all of these inferior and invalid variations from the true time-tested accuracy of Bible language--all to satisfy the yen for a false relevancy which has resulted in conglomerated corruption of "the book divine."

(87) The benediction of the apostle's series of charges to Timothy is *1-6:15-16*: "Which in his times he shall show, who is blessed and only Potentate, the King of kings, and Lord or 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." In addition to the arrogance of changing the syntax of this sublime scripture, the true statement *who only hath immortality* is replaced by the untrue statement "who alone is immortal." The statement that God *only hath* immortality, means, as any observant student can see, that God has only immortality, he has no mortality--he *only hath* immortality, which is a true statement. But the new version reads: "who alone is immortal," which is a false statement. The angels of heaven are immortal, the soul of man is immortal, "the spirits of just men made perfect" in the paradisaical realm, and all "whose names are enrolled in heaven"--these redeemed are all immortal. This is not only an example of literary mutilation, it is the positive proof of emission of false teaching from the pages of the New International Version.

(88) The vein of variations from the text forms a continuous current through first and second Timothy. *2-1:8*: "Be not therefore ashamed of the testimony of our Lord"--this testimony of the Lord to us is changed, with apparent Neo-Pentecostal purpose, to "do not be ashamed to testify

about our Lord"--what a difference ! The testimony of the Lord to us is the Lord's teaching through his apostle, and Paul's statement here is the same in meaning as "not ashamed of the gospel of Christ in Romans 1: 16--and to change the Lord's testimony to "testify about" him implements the experientialism rife among the recent Neo-Pentecostal elements which now infiltrate nearly all religious affiliations, and which are heavily represented on the committees of the New International Version.

(89) The apostle's moving monition of 2-4:5: "*watch thou in all things*" is changed to the crude expletive--"keep your head in all situations"--and in verse 6 the departing word of Paul, *I am now ready to be offered* is changed to "being poured out as a drink offering"! Such writing! And the bold audacity of such writers! Thus it is that Paul's letter to his "own son in the gospel" is mutilated too much for identification, censored and expurgated beyond recognition of its original form and features. The impudence of the changers is preposterous. The New International version of first and second Timothy begins wrong, stays wrong and ends wrong.

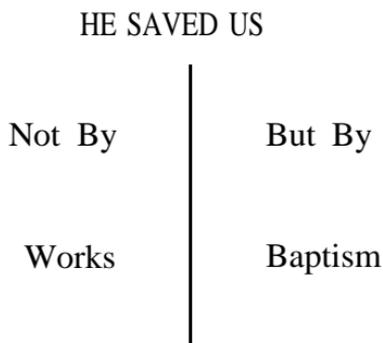
(90) *Titus 1:1-3*: The first verses pose the initial question: Why not leave Paul's preamble as he wrote it? Next, there is no cause to justify changing *the common faith* of 1:4 to "our" faith--*the* faith is the faith revealed (the gospel) ; "our" faith may be anything one believes. It is a doctrinal difference. In similar indifference to sacred scripture in 1:9: *the faithful word* is changed to "trustworthy message"; and in 2:10 the apostle's ornamental analogy *that they may adorn the doctrine of God our Saviour in all things* is deprived of both *truth* and *adornment* in the change to making "the teaching about God attractive." In the first place, the teaching "about" God is not *the doctrine of God*--which is the doctrine which comes from God, which proceeds from God (Matthew 4:4; John 15: 26) ; whereas, the teaching "about" God connotes what anyone may teach concerning God. In the second place, to *adorn the doctrine of God in all things* is not a similitude of making it attractive. There was much "teaching

about God” then and more of such teaching now that does not *adorn the doctrine of God*.

(91) Another sample of beggarly translation is 2:11-12, a gospel passage of long use on the grace of God that *teaches us*, thus equating *grace* with the *gospel*. The passage reads: “The grace of God that bringeth salvation has appeared unto all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world.” After breaking up the sentence, removing the participial form of the verb, *teaching*, which denotes *how* the grace of God appears to all men, the version removes *denying* ungodliness and worldly lust and changes it to “say ‘No’ to ungodliness,” thus reducing Paul’s instruction to Titus to kindergarten level, as the parent would say “no, no” to the child. Anyone old enough to read the New Testament knows what the word *deny* means, and it is plain puerility and a reflection on adult intelligence to oversimplify the text of the New Testament in such babied talk-down simple speech--and it is no compliment to either Paul or Titus to insinuate that Paul’s letter to Titus was originally composed in that childish style.

(92) The sensitive one-sentence exposition of Paul on the *how* of regeneration in 3:4-5, is broken up into two sentences repeating the principal sentence *he saved us* twice instead of once as it occurs in the passage. It reads: “But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit.” In the deceptive manipulation of this passage “the washing of regeneration” is made to mean the “re-birth,” but even the denominational scholars and responsible commentators are in agreement that the washing of regeneration is baptism, the washing that belongs to the period of regeneration--the gospel dispensation--in contrast with the washings of the Mosaic law. It is comparable to Ephesians 5:26 on the sanctification and cleansing “with the washing of water by the word.” In a diagram

the principal sentence must be arranged, then the modifying phrases. The principal sentence in this verse is: *He saved us*, the dependent phrases, not by works--but by the washing of regeneration; which is baptism. So here is the diagram.



ACCORDING TO HIS MERCY

It is generally asserted that the reason baptism has nothing to do with salvation is because salvation is not of works --but that is *why* baptism *does* have something to do with salvation, because it is not of works: *He saved us, not by works, but by baptism*, therefore baptism is not classified with works--it is obedience to God's command, and when God saves a sinner by baptism it is *according to his mercy*, says Paul, the theology of the new versionists to the contrary notwithstanding.

If Paul were called up from his hades abode, and should read this letter to Titus in the new version, he could not recognize its phraseology as being his own parlance, or manner of speech, or forms of expression. It is novel translation, indeed, to write the epistles of the apostles in a dialect of the revising editors own choosing as they think Paul should have penned it or would have composed it now--so in such disregard why have the manuscripts of the scriptures at all!

(93) *Philemon*: Paul's one chapter letter to Philemon was personal, written in the bond of faith, friendship and fellowship, and his words of deep devotion are not subject to emendation and revision. For any one to change a letter

from one person to another is measured by all ethical standards as a despicable offense. But Paul's personal letter to Philemon is transcribed into a letter from these translators themselves, as though they were writing it, which they apparently thought they could compose better than Paul. Their omissions and emendations may not be considered important but to me they are infamous.

This letter on human relations teaches that all Christians are on a spiritual level; that Christianity does not alter one's social or political state; that we should not disdain persons of low estate but should do good unto all men; that when offenses exist, but restitution is made, forgiveness and reconciliation are required; that we should do as much as within our power to restore all who are in error. Paul's teaching in *Philemon* is plain, and as he wrote it, not as modern emendators revamp it.

(94) *Hebrews 1:1*: The omissions in this epistle begin with *1:1* by the deletion of *time* from *in time past*, which is in contrast with *last days* to designate the old and new dispensations--this distinction is obscured if not lost in the rephrasing.

The substitution of "become" for *begotten* in *1:5*: *Thou art my son this day have I begotten thee* is changed to "I have become your Father." The word for *begotten* in this text is *gennao*, but the word for "become" is *ginomai*, two words with different shades of meaning. The declaration "Today I have begotten thee" is not in reference to the virgin conception and birth of Jesus but to ascension and coronation--the Son begotten of the Father as *Priest* and *King* at once on his throne in heaven: "Unto the Son he saith, Thy throne, O God, is forever and ever: A sceptre of righteousness is the sceptre of thy kingdom."

The word for the *only begotten* Son is *monogenes* in reference to the birth of Jesus; the word for *firstbegotten* or *firstborn* is *prototokos*; the word for become is *ginomai*; and the word for *begotten*, as in *1:5* is *gennao*, and it should not be changed to "become"--forsooth one may "become" without being begotten. These original words have

different shades of meaning with resultant connotations--the Greek makes the distinctions, the English maintains the distinction--it should not be ignored, and it allows no tampering, but the free-handed revisers violate distinctions and differences at their will.

(96) From 1:5 to 1:13, passages from the Old Testament in prose by quotation in the form of poetry clutters the whole chapter--the passages quoted were not in poetic form, and in addition to this infraction of literary form words and phrases in the passages are changed, so the transcribers are guilty of the greater offense--misquoting the quotations! But in 10: 8--12: 26, and other citations, the prose is retained in a cluster of quotations, demonstrating the fumbling irregularity throughout their version.

(97) The rewriting of 6:1-2 is a conspicuous case of corruption and perversion of a fundamental passage. It reads: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." The new version changes *leaving the principles of the doctrine of Christ* to "leaving the elementary teachings about Christ," and *repentance from dead works* to "acts that lead to death," and *of faith toward God* to *of faith in God*"; and *of the doctrine of baptisms* to "instruction about baptisms"--which is proof that the translators do not know the meaning of the passage and their interpretation is a complete misfire. Leaving the principles of the doctrine of Christ refers to the elements of the Mosaic law and of Judaism which brought them to Christ as in Galatians 3: 23-25--"the schoolmaster to bring us unto Christ," and 4: 1-4, the rudiments of the law as a tutor to prepare them for Christ: "But after faith is come, we are no longer under a schoolmaster." The *principles* in Hebrews 6: 1-2, which the Hebrew Christians were admonished to leave were the *elements* of Judaism, and *rudiments* of the Mosaic system, which were elementary and rudimentary to the gospel system. Paul did not exhort the Hebrews to leave

“faith in God”--he said *faith toward God*, because under the Jewish system Christ had not come. Paul did not induce them to leave “teachings about Christ” which would mean to abandon the gospel of Christ--they were encouraged to leave the rudiments--the principles of the tutorship--that prepared them for Christ. (Galatians 3: 23-25) And Paul did not importune them to leave “instruction about baptisms” (if the revisers mean baptism of the new covenant)--there is only, *one baptism*, therefore “baptisms” referred to the “divers washings of the Mosaic system, which they were being urged to leave. Paul himself did not leave instruction about baptism, for all that he said on the subject in print he wrote to the churches. *We never leave anything that belongs to or is a part of the gospel*--therefore, “leaving the principles of the doctrine of Christ” refers to the rudiments of Judaism, and “let us go on unto perfection” means into the perfection of the new covenant. The rudiments of Judaism are detailed as follows

1. laying again the foundation of repentance from dead works--the dead animal sacrifices;
2. of faith toward God--for Christ had not come;
3. of the doctrine of baptisms--the plural washings of the Mosaic law;
4. of the laying on of hands--the priestly and prophetic ceremonies of the Mosaic system;
5. of the resurrection of the dead--resurrecting the dead ordinances of the Mosaic system;
6. of eternal judgment--the dispensational judgment of no remission, the word eternal (*aionicus*) covering all of the period to which it refers, of the whole dispensation, such as everlasting incense, everlasting burnt offerings, eternal judgment: all of the period to which it refers.

After this enumeration of the rudiments of Judaism, the following verses 3-6 were cautionar--“if they shall fall away,” that is, from the new covenant that had provided their enlightenment and manifold spiritual gifts and blessings--the sacrifices to which they returned could no longer “renew them again unto repentance” as once they did, for the Mosaic altars were nullified, they have no efficacy, they cannot renew “the comers thereunto,” they are dead altars of Judaism and belong to an abrogated law.

In chapter 5:12 the context is clear that *the first principles of the oracles of God* is a reference to the rudiments of the Mosaic law, as in Galatians 3:24,25 and 4: 1-4. The first principles of the Mosaic law were as milk, and the new covenant was as meat--this comparison is joined to chapter 6: 1-6, a comparison between the Mosaic law and the new covenant, contrasting Judaism and Christianity. On this point Adam Clarke comments: "Ye have need that one teach you a second time certain elements of the doctrines of Christ, or oracles of God; i.e. the notices which the prophets gave of the priesthood of Jesus Christ, such as found in Psalms 110 and Isaiah 53. By the oracles of God the writings of the Old Testament are undoubtedly meant."

In the New International Version the text of Hebrews 6: 1-6 is packed with perversion--and it lends unrelenting emphasis to the necessity of leaving the text of the Bible intact and unchanged.

(98) Concerning the Old Covenant and the New Covenant in 8:7-8, the apostle said: "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." The new version reads: "For if there had been nothing wrong with that first covenant"--but there was *nothing wrong* with the first covenant, it was God-made and God-given. The reference, *if that first covenant had been faultless* does not imply that it was wrong, or something wrong with it, rather it was not complete for redemption. The word *fault* does not mean wrong--it was *right* for its purpose, but not faultless in that it was not final, not the completion of God's purpose--not perfect for redemption, for sanctification (10: 9-10) and righteousness or justification--Galatians 3: 21: "For if there had been a law given which could have given life, verily righteousness should have been by the law"--but that does not mean the law was wrong. The translation of the New International casts a reflection on God.

(99) In reference to the passing of the old covenant, in 8:13 the apostle said: "In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." The present tense *is ready to vanish away* is changed to the future tense "will soon disappear"--how soon?--*is ready to vanish* meant *then*, and the change is ambiguous, and unnecessary, Paul did not say: will soon disappear.

(100) A similar change in the verb tenses is in 10:1: "For the law having a shadow of good things to come" was the past condition when the law was in force and operating, and *good things to come* pointed to the new covenant before it had come. But Paul's statement is changed from *having* to "is the shadow" and to "the good things that are coming"--which can be made to mean any future theory any one wants it to mean. The good things *to come* were the things that were foreshadowed in the law--they have come, not "are coming"--and again the new editors exhibit ineptness.

(101) Reverting to the chapter order, for further illustration of fumbling, in 9:15-17 the translators presume to recast Paul's language into their own parlance. The reference in verse 15 to the death of Christ as the means *for the redemption of the transgressions that were under the first covenant* is changed to "he has died as a ransom"--which is wrong two ways: first, Christ did not die as a ransom, he was himself a ransom; second, the phrase here is *for the redemption of the transgressions*--"ransom" is not Paul's word and is not the word for this denotation. For some cause, apparently to accommodate translations to a phase of their modern theology, the atoning word *redemption* is being relegated as not being relevant to their versions and is being removed. We wonder if that redeeming word will not eventually be discarded by all the new versions. The version under review appears to be headed that way. However, it is quizzical that although the word *redemption* occurs eleven times in the New Testament, only one time out of eleven it is here changed to *as a ran-*

som--ten times *redemption*, then one time the same word is changed to something else without reason or explanation.

In verse 16 the apostle stated a known condition for the legal validity of a will: "For where a testament is, there must also of necessity be the death of the testator." To cap the climax of senseless translation this verse is made to read: "Because a will is in force only when somebody has died"--to put "somebody" in place of *testator* and "somebody has died" in place of *the death of the testator* is worse than senseless--it is stupid.

(102) The 10:25-26 passage connects the assembly--the first day of the week assembly--with the new covenant of the previous verses, for the Lord's Supper is the embodiment of the new covenant: "This cup is the new testament in my blood" (Luke 22:20); "For this is my blood of the new testament" (Matthew 26:28). The command not to *forsake the assembly* referred to abandoning the new covenant under the pressures of the Judaizers and the threat of the impending persecution; to *exhort one another so much the more as they saw the day approaching* did not mean "between Sundays" but rather the ominous day of the impending persecutions, which called for accentuated exhortation not to abandon the assembly; to *sin willfully* after having *received the knowledge of the truth* referred to a rejection of the new covenant; and *there remaineth no more sacrifice for sins* meant that the sacrifices of the altars of the Mosaic system, to which the Judaizers were persuading them to return, no longer remained--they were abrogated, no longer efficacious, they would return to them in vain.

This analysis of the text and its context is inserted because the New International revisers are obviously oblivious to its textual import. In place of *not forsaking* they put "let us not give up meeting together," as applied to neglect. But *forsake* means to *abandon*, from *egkatalaipo* to leave down in; to abandon, and it is the same word used in 13:5: "I will never leave thee nor forsake thee." A thing is not forsaken until it is renounced, abandoned.

Then, the revisers again miss the point in changing if we *sin wilfully* to "deliberately keep on sinning"--this wilful sin is the abandonment of the new covenant. Next, the changing of *there remaineth no more sacrifice for sins* to "no sacrifice for sins is left" applying it to the one sacrifice of Christ for us; but the sacrifice of Christ *remains*--tragic indeed if it does not! This reference is to the Mosaic altars the sacrifices of which do not remain, and the return to them would bring no benefit. But in Christ we have a continuous sacrifice for sin"--chapter 13:10: "We have an altar of which they have no right to eat who serve the tabernacle." The tabernacle was symbolic of the Mosaic system, they who served the tabernacle were the Judaizers--but we (Christians) have an altar in Christ of which they have no right to partake in abandonment of the new covenant. It requires more time and talk to refute error than to assert it--so this *excursus* is intended to offset the erroneous translation of the entire context of Hebrews 10:25-39, which clearly indicates the danger of renouncing the new covenant and the threat of persecution.

(103) In 10:34 Paul's reference to his own imprisonment is deleted. He said: "Ye had compassion of me in my bonds." Omitting this reference to Paul the revisers say: "You sympathized with those in prison," leaving out Paul's reference to himself among the persecuted who had suffered imprisonment. *What sort of translation is that?*

(104) *Chapter 11*: The audacity with which the entire eleventh chapter of Hebrews is paraphrased is forbidding--their changes exceed mere paraphrase. Their phrases are indeed *para*--that is, *beyond* and *phrasis*, beyond the phrase, and more--they are the invented interpolations of egotistic editors who have assumed the role of a redaction of the inspired scriptures, as if they were writing the book instead of translating its words. *It is repulsive.*

(105) 12:28: In a final citation from the Hebrew epistle, the far-reaching effect of erroneous revision is chapter 12, verse 28: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." The word

wherefore reverts to verses 22-23: "Ye are come unto mount Zion ... the church of the firstborn ... wherefore we receiving a kingdom which cannot be moved"--the church and the kingdom are herein equated as being one and the same, and the coming to the one is the receiving of the other. But by the insertion of one three-letter word, the verb *are*, the grammar of the verse is altered and its teaching is changed. The revisers inserted *are* in verse 28 to make it read "we are receiving a kingdom" which accomodates the future-kingdom theory that the kingdom is only in process now and will reach it culmination in future fulfillment. This is the ingenious implementation of pre-millennialism which we have refuted in oral and written polemics, and now by insidious means is disseminated in pretended translations of *the word of God*. It is time to sound out the watchword: *Watchman what of the night?*

(106) The epistle of James is composed with such loose paraphrasis that it is no more than a theological treatise of that International committee of editors. The over-simplification of the syntax is downgrading to the entire text. Beauty of diction and elegance of style peculiar to the scriptures are destroyed. The grammar in places could not pass an elementary grade test. For instances: "do what it says" in 1:22; "does not do" in 1:23; "what he looks like" in 1:24; "you want something but don't get it" in 4:2; "doesn't do it" in 4:7; "now listen, you rich people" in 5:1--these few are not only instances of poor grammatical form but they serve as a sampling of the literary mediocrity that pervades the pages of the New International Version.

(107) The words of the various memorized verses which by common knowledge are virtual doctrinal aphorisms have been castrated: such as, "receive with meekness the engrafted word, which is able to save your souls" in 1:21; "Be ye doers of the word, and not hearers only" in 1:22; "the perfect law of liberty" in 1:25; "pure and undefiled religion" in 1:27; "even so faith, if it hath not works, is dead" in 2:17; "ye see then how that by works a man is justified, and not by faith only" in 2:24; "for as the body

without the spirit is dead, so faith without works is dead also" in 2:26; the effectual fervent prayer of a righteous man availeth much" in 5:16. In the changes made in these prime passages they have not only been deprived of the doctrine they contain but have also been reduced to inexcusable linguistic inferiority.

(108) The translators are allergic to *works*, so they insert "deeds" in its place, but. *works* as used in James 2:26 means obedience to God's commands, and "deeds" can mean anything one may do--so James declared that a man is not justified by faith only but by obedience to the gospel.

(109) The prayer passage of 5:16 is ruined also. James said *the effectual fervent prayer of a righteous man availeth much*. The new editors said "the prayer of a righteous man is powerful and effective"--but *effectual* is a fuller word than "effective" as any one can learn by consulting a good dictionary. A thing may be effective in degree but not effectual in extent--and "powerful" is not a true translation of *availeth much* nor consonant with its use as the influence of prayer on the providence of God. It is enigmatic to imagine magnificence of the scripture language to the poorness of their own phraseology. The utter abandon with which this is done in the epistle of James is solid evidence of disregard for the preservation of the verbal importance of the *Word of God*, and if the time comes that such a version is in reality *international* and universally accepted to replace the Bible it would result in the total destruction of the original scriptures to an untoward generation until its recovery could again be accomplished. We have not forgotten nor do we doubt the declaration that "the word of the Lord endureth forever"--but it can be lost to a generation--and now, the Bible is at stake for this generation.

(110) *1 Peter 1:1-2*: The first verses of the apostle's introduction are cluttered. Added at the start of the exordial sentence *to the strangers scattered throughout* is the misplaced expression "God's elect" which is not only out of place but not in the text at all--but the word *elect* which is in verse 2 is changed to "who have been chosen of God";

and *through sanctification of the Spirit* is changed to “the sanctifying work of the Spirit”; and *sprinkling of the blood of Jesus Christ* is changed to “sprinkling by his blood”—changes that involve the technical details of certain denominational doctrines, but anyhow is too much changing in disarranged lines for any one to make who has any respect for the original words of inspired apostles .

(111) In *1-2:1 the sincere milk of the word* is a familiar phrase to the readers and preachers of the word—but *of the word* is omitted and “crave spiritual milk” is inserted without the mention of what the spiritual milk is—it is the word of God, and *of the word* defines the properties of the milk. The phrase “spiritual milk” could be variously interpreted as other “spiritual” sources than the word of God as certain cults of spiritual experientialism are even now doing, regrettably including a minimal charismatic element within our brotherhood. The apostle Peter defines the milk to be the word of God—*the sincere milk of the word*--and if *sincere* should be translated *spiritual*, as also in the American Standard Version, it still would read *the spiritual milk of the word*, which would not be objectionable, but to omit *of the word* is objectionable. To do so leaves the apostle’s admonition incomplete and vitiates the passage. This phrase *of the word* is not in italics in the Authorized (King James) Version which is evidence that it is in the multiple manuscripts that produced it, and its omission is without acceptable explanation. The more I read in the later versions, the more is my reverence for the Authorized King James Version.

(112) In *3:18-21* this version follows the second chance notion of the Mormons, and Jehovah’s Witnesses, and the Catholic concept of purgatory—that in the *hadean regions* Christ preached to the antediluvian “spirits in prison”—with the further inference that chapter 4, verse 6, “for this cause was the gospel preached also to them that are dead” is a reference to “the spirits in prison” of *3:19*--even so, they were not dead when the preaching was done. The preacher was Noah, and it was the Spirit in him (Genesis 6:3) preaching to the antediluvians under the sentence of

death and therefore figuratively "spirits in prison," but in the Noachian period of probation there was a stay in the execution of the sentence, at the end of which probationary period the flood came and the deliverance of the eight souls of Noah's family from the old world of destruction into the new world of renovation by the floodwater was the figure, the type, of our salvation from sin by baptism--"baptism doth also now save us." But this new version changed the pronoun us of the first person plural to the pronoun you of the second person plural, "baptism that now saves you." The apostle Peter did not say "you," he said us, which included himself with all to whom he was writing--they were all saved by baptism. This passage has been made complex by creeds and commentaries but as written by Peter it cannot be misunderstood without help. (For further comments on 1 Peter 3:18-21, see *A Review Of The New Versions* p. 463).

(113) Another passage of paramount importance is the oft-quoted *1 Peter 4:11: If any man speak, let him speak as the oracles of God.* The word *oracles* is a special term, ranking higher than an ordinary word--but the New International revisers removed it and replaced it with "the very words," a phrase of their own preference. The word oracle is used seventeen times in the Old Testament and four times only in the New Testament. The International Students Bible Encyclopedia describes the meaning to be an oracular utterance--a divine utterance delivered to man derived from the special Hebrew word *debir*, not from the usual word *dabar*. And in the New Testament it is the Greek word *logion*, not the usual word *logos*. In *word studies*, Marvin R. Vincent (translator on the American Standard Committee and author of *Word Studies In the New Testament*) comments that the word *oracle* was a special word for emphasis on divine utterance from God himself. Adam Clarke comments that in the Old Testament the word signified the place in the Holy of Holies (The Most Holy Place of the Tabernacle and of the Temple) where God gave oracular answers to the High Priest--hence, *the oracle* in the Old Testament use referred to this sacred

structure within the Most Holy Place. It was also the place of the Ark of the Covenant. In 1 Kings 6: 5-31 the surroundings of *the oracle* are described in delineations of divine glory almost beyond imagination. Its setting was between the cherubims; the partitions and appurtenances were overlaid with pure gold with ornaments of grandeur --the sacred place which was designated *the oracle*. This is why David in Psalms 28: 2 with all reverence said: "Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle"--David prayed and sang with uplifted hands *toward the oracle*.

This veneration for *the oracles* is conveyed from the Old Testament to the New Testament in the four citations. In his tribute to Moses, Stephen said in Acts 7:38, "This is he that was in the church in the wilderness, with the angel which spake to him in the Mount Sinai, and with our fathers: who received the lively oracles to give unto us." Instructing the Jews on the advantage of having had the original revelation from God, in Romans 3:2, Paul said: "Much every way: chiefly because that unto them were committed the oracles of God." Reproving the inaptitude to apprehend the illustration of Melchizedek as typical of the priesthood of Christ, in Hebrews 5: 12, the apostle said: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God"--that is, instructing them again in the oracles of the Old Testament, the writings of Moses in the law which were the first principles, the elementary rudiments, that brought them to the gospel, because of which they were as babes on the milk of the Mosaic law, when they should have become ready for the strong meat that belongs to the doctrine of Christ--the gospel. So Peter, seeing that some were inclined by the possession of spiritual gifts to over-extend their authority in teaching, in 1 Peter 4: 11 he commanded: "If any man speak, let him speak as the oracles of God." The command extends to every man on earth--if *any man* speak--to teach only what the oracles of God authenticate.

The term *word* is used many times in all the scriptures,

and if the apostle Peter had been inspired to say *words* here he would have done so--but he said *oracles*, a special word for a specific emphasis on authoritative divine revelation, and only the whims of a committee of modern revisers could imbue them with the egotism to remove it. An inconsistent set they are, indeed, who switch *oracles* to "very words" when they themselves have changed the words from the beginning to the end of their false translation.

(114) 2-1:1-5: The first verses of the second epistle of Peter innovate egregious error into the body of the text. *Verse 1: To them that have obtained like precious faith with us* is inexcusably changed to "have received a faith as precious as ours." But *obtained* and *received* are not synonymous--one is active and the other passive, a vital distinction between an active agent and a passive recipient. Then--*like precious faith with us* (the apostles) is changed to "a faith as precious as ours"--two faiths, one *as precious faith with us* (the apostles) is changed to "a faith as precious as ours"--two faiths, one *as precious as the other!* What bungling verbosity! The faith *obtained* was the one precious faith *with us*--the apostles--not a faith as precious as ours. Such editorial absurdity must surely be obvious to "even those who have their senses exercised to discern both good and evil"--all who are able to see the difference between truth and error.

(115) 2-1:5: The first named of the seven graces that proceed from faith, of verses 5 to 7, is *add to your faith virtue*--here *virtue* is changed to "goodness." But *virtue* here is from *arete*, which means *strength of mind, force* (Young)--it is applied to courage in the conflict of faith and valor in its defense (Macknight). This word was employed to denote military courage and was so used by Peter to the scattered Jerusalem church (to whom his epistles were addressed--1-1: 1; 2-3: 1) in application to *fortitude* in defending the faith in their state of dispersion and persecution. The word *virtue* in this passage means *valor*. The word *goodness* is more closely related to the piety of *godliness*, the fifth grace, than to *virtue*, the first, accord-

ing to MacKnight: "By desiring us to join godliness to patience, the apostle teaches us, that piety, or the firm belief that the wisdom and goodness of the divine dispensations, is the only foundation by which patience can be effectually supported." It is erroneously translated in this new version--it should not have been changed.

(116) 2-2:14-22: These verses are an apostolic denunciation of the apostasy of *cursed children* who had *forsaken the right way*, who had *gone astray* . . . after they had *escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ*, but being *again entangled therein and overcome*, their apostate condition was worse than before they had knowledge of the truth, *for it had been better for them not to have known the way of righteousness* than after having known it *to turn from the holy commandment delivered unto them*. The omission of *cursed children*, and inserting "accursed brood" along with the reference to "their sinful nature," in verses 10 and 18 is the apparent attempt to classify these apostates as a totally depraved *brood* of humanity rather than *children* of God who had "fallen from grace" and had become degenerate. To circumvent the plain teaching of this text on the possibility of apostasy the word *children* is changed to *brood*. But *cursed children* here in 2-2:14 is the same word *teknon* for *children* as *obedient children* in 1-1:14, and *children of God* in 1 John 3:10--and the same word *teknon* used for *children* in sixty New Testament verses. But *brood* from *nossia*, is used only once, in Luke 13:34, "as a hen doth gather her *brood* under her wings," and refers to chickens, not children! So accordingly the veering versionists could as well have changed *cursed children* to accursed chickens!

These two phrases as used by the apostle Peter--*obedient children*, in 1-1:14 and *cursed children* in 2-2:14--are clearly in contrast of the state of approval in favor with God and of apostasy in the sight of God. The endeavor to elude one phrase was too complex and the new composers bogged in the mire of their own rambling rescription.

(117) 2-3: 1-1 8: The entire third chapter of second Peter

is interspersed with omissions and insertions. The original one sentence of *verses 1-4* is broken up into four separate sentences eliminating modifying phrases and dependent clauses. The apostle stated that the purpose of both the first and the second epistles was to stir remembrance of previous prophetic and apostolic teaching, but the apostle's statement to *stir up your pure minds by way of remembrance* is changed to "stimulate you to wholesome thinking"; and *that ye may be mindful* is changed to "I want you to recall." The particle *that* in this (the apostle's) sentence is a conjunction introducing a clause expressing purpose (the purpose of the epistle), but in its omission the nominative "I" is put in place of the conjunction *that*, and "I want you to recall" changes the entire structure of the apostle's sentence. Peter did not say "I want you to recall" - - he said what the text says, not what the meddlers make him say. In the same verse *the commandment of us the apostles of our Lord Jesus Christ* is changed to "through your apostles"--but "your apostles" and *the apostles of our Lord Jesus Christ* could not by any stretch of grammar be equivalent or made to mean the same thing.

(118) In *verse 4 where is the promise of his coming* is entirely reversed in the change to "where is this 'coming' he promised" with quotes around "coming." But the scoffer's question was where is *the promise*--the apostles had preached the promise of the Lord's coming and the taunting skeptics were speaking in derision of *the promise*. Again, out of all this medley of omissions and insertions, what is the motive for the meddling?

(119) In *verse 10: The earth and the works that are therein shall be burned up* is changed to "the earth and everything in it will be laid bare." The word for *burned up* in this verse 10 is *katakaio* and is used in only two other New Testament passages: Matthew 3: 12 "but he will burn up the chaff with unquenchable fire"; and Revelation 8:7 which refers to the trees and the grass as being "burnt up." But the word "bare" is used only one time in the New Testament, in 1 Corinthians 15: 37, in reference to "bare grain"--which citations show that the change

from *burned up* to “bare” is wrong. If the earth in 2 Peter 3:10 will be *burned up* as the *burned up* chaff of Matthew 3: 12 there will be nothing “bare” left of it. The new revision allows for a renovation of the bare earth for the theory of millennial events, and are wont to connect verse 10 with verse 14 *to look for new heavens and a new earth wherein dwelleth righteousness*, which is changed to “the home of righteousness,” thus substituting an altogether variant phrase. The changes made by the new revisers here, and in various other verses, are premillennial by implication and slanted toward that interpretation with a sequent conclusion that the phrase *new heavens and a new earth* means the millennium. But the earth *burned up* as the *burned up* chaff, means *annihilated*: reduced to nothing, non-existent--thus a mundane millennium would require another material creation, which would not be the earth, this earth, but another terrestrial planet, for which there is not a biblical implication from which to draw an inference, much less a premise from which to reach a conclusion.

In the contextual sequence, the *new heavens and a new earth*, of verse 14, is indicative of the eternal state--heaven itself. As an *excursus*, vital to this review for further explanation of *new heavens and a new earth*, an excerpt from *God's Prophetic Word* by the author is here inserted:

It is not a new expression. It is found in the Old Testament and elsewhere in the New Testament. Turning to Isaiah 68:22-23 the expression is applied to God's people Israel after their return from Babylon. After being released from captivity, restored to their own land, in their “new heaven and new earth,” they would again “from one new moon to another and from one sabbath to another” come “to worship before me, saith the Lord.” So in Revelation 21 the deliverance of the persecuted church from their persecutors is described as their “new heaven and new earth.” If deliverance from captivity in the old dispensation could be called a new heaven and a new earth to Israel, certainly victory over the persecutors of the church

in the new dispensation could be appropriately referred to in a like figure, and that is the force of the expression in Revelation 21. But when this old earth has been destroyed by fire, according to 2 Peter 3: 13, there will be "a new heaven and a new earth" for all eternity. There the contrast is between this transient mundane sphere and that eternal world called heaven. But the new heaven and the new earth, whether in the Old Testament or in the New Testament, never refers to a millennial age on earth. (God's Prophetic Word, p. 297-8).

The instances of divergence from *textus receptus*--the received text--are so implanted in this deviant version that "the time would fail me to tell" of them all--a final citation from the epistles of Peter is next to the last verse:

(120) *2-3:17: Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away by the error of the wicked, fall from your own stedfastness.* There is not a syllable in that verse that could be correctly criticised, but under the spell of redaction the editors changed *fall from your own stedfnstness* to "fall from your secure position"--thus their redaction is ridiculous, for falling from a secure position is a contradiction in terms. It is an effort to accomodate the Calvinistic claim of "the security of the believer" or the final perseverance of the saints. The theology of Calvinism is the doctrine that all who are elected cannot "fall from grace" but will be unconditionally preserved unto salvation. As a tenet it is variously entitled "the perserverance of the saints"--"the impossibility of apostasy"--"the security of believers."

There was a weapon of war used by ancient aborigines known as a boomerang, a device also employed in hunting, that when thrown it curves and spins until it returns to the place where it was thrown. In the change of verse 17 to "fall from your secure position" the revisers have thrown a boomerang which recoils to demolish their own theology. Anywise, the rendering as it is should be retained: "Beware lest ye also, being led away by the error of the wicked,

fall from your own steadfastness"--there is no verbiage of revising editors which can improve on that imperative precept. It is in correspondence with Peter's reference to Paul, in verse 15, "even as our beloved brother Paul also according to the wisdom given unto him hath written unto you," as in 1 Corinthians 15: 58. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord"--neither of which, nor any other, should be botched by blundering hands of pen-happy changers.

The purpose of this preview of the reputed international version is not a verse by verse or chapter by chapter critique but rather salient specimens of perversion throughout the New Testament, and with a few salient citations from the remaining epistles of John and Jude this cause shall have been served.

(121) *1 John 2:1-2: If any man sin we have an advocate with the Father, Jesus Christ, the righteous: and he is the propitiation for our sins.* There are two words here that should not be removed by any version: *Advocate* and *propitiation*--but the version of the present review eliminates both words, inserting "our defense" for *advocate* and "atoning sacrifice" for *propitiation*, and both insertions are mistranslations.

1. *Advocate*: To replace *advocate* with "our defense" represents Christ merely as a defense attorney, whereas the term *advocate* has far higher and deeper connotation. That it occurs only one time in the New Testament--here in 1 John 2: 1--is an indication of special significance. The meaning inherent in *advocate* here is not a defense attorney in a court of trial to acquit one of guilt, but rather in the present progressive tense of *cleanseth us* in 1: 7, Christ is the ever-present representative of our cause before the throne in heaven. The text says *we* have an advocate, a favor limited to children of God, within his family. Other general blessings in the world are available to all alike "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust,?" but this advocacy

is within the family of God, for his children--*we have an advocate with the Father*--for granting favor of continual cleansing from sins of which we are all liable but not habitual--and our cause is ever in his hands for the dispensation of this grace. The word "defense" does not convey the depth of this meaning, and cannot replace the word advocate--Christ is our Advocate. Both the Authorized and American Revised versions so translate it, and even the Revised Standard with all of its deviant textual intrusions, retained it. But the New International classifies itself in the company of such travesties as Good News For Modern Man and The Living Bible Paraphrased by removing the special word *Advocate* from its one place in the New Testament.

2. *Propitiation*: This word, rare in use, and singular in meaning, occurs only three times in the New Testament: *Romans 3:25*--"whom God has set forth to be a *propitiation* through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God;" and 1 John 2:2--"and he is *the propitiation* for our sins: and not for ours only, but also for the sins of the whole world;" and I John 4: 10--"herein is love, not that we loved God, but that he loved us, and sent his Son to be *the propitiation* for our sins." The word for *propitiation* in John is *hilasmos* and in Romans 3:25 it is *hilasterion*, a form of the same word, and *sets forth* Christ himself as the propitiation ! and the only other place where *hilasterion* occurs is in Hebrews 9: 5, where it is translated *mercyseat*: "And over it the cherubims of glory shadowing the mercyseat"--so *propitiation (hilasterion)* in Romans 3:25 is equated with *mercyseat (hilasterion)* in Hebrews 9:5, and these are the only verses in the New Testament where the word is employed.

We turn to the Old Testament for its meaning. The descriptions of the mercyseat are in Exodus 25: 10-22; 37: 1-9; 40: 1-3: It was placed upon the Ark of the Covenant in the Most Holy Place, overlaid with gold, between two cherubims with the wings overspreading, and God said: "And there I will meet with thee, and I will commune with thee

from above the mercyseat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." The New Testament references to propitiation rest on the Old Testament type which is fulfilled in Christ i.e. Christ is our *mercyseat*, and there alone, in him alone, does God meet with us. There, the mercyseat was the place of meeting with God. Here, propitiation is the mercyseat (*hilasterion*) of Romans 3:25 and Hebrews 9: 5--the place where we meet God, and it is in Christ--here it is that God meets sinning man. So I John 2:2, *he is the propitiation for our sins*, reaches beyond the sacrifice to the mercyseat. That is what makes it a special word. To remove it is an audacious act of an egocentric committee of arbitrary translators, and God will not hold them guiltless.

(122) 1-2:29: "*If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.*" This doctrinal declaration is changed to "every one who does what is right has been born of him," a general phrase that denotes nothing in particular. The word *righteousness* is not a term for moral and ethical generalities--it is doctrinal to the core. The change to "every one who does right" poses the question, first, who has done what is right about what; and, second, what is doing what is right. There is nothing definitive in the interpolated clause. But *doeth righteousness* is the act of obedience to the commands of the gospel (Acts 10: 34; Romans 1: 16-17) which inducts the one who obeys into the state designated *born of God*. To be born of God is the same thing as begotten of God and the two terms are used interchangeably, in 1 Corinthians 4: 15, "begotten you through the gospel," and 1 Peter 1: 23, "being born again, not of corruptible seed, but of incorruptible, by the word of God;" and *born of God* in 1 John 2: 29 is the same word *gennao* as in the verses cited--therefore to *do righteousness*, as the condition of being born of God, is equated with *through the gospel* in 1 Corinthians 4: 15 and *by the word of God* in 1 Peter 1:23; and, *to bring forth (apokueo)* in James 1: 18, "of his own will begat he us *by the word of truth.*" Accordingly, *doeth righteousness*

in John 2:29 is obedience to the commands of the gospel which is the essential condition to being born of God.

Another arbitrary change contrary to the truth in this passage is in the tenses of the verbs. The present tense is *born of him* was changed to *has been born of him*. The present tense verb in "everyone that doeth righteousness is born of him," connects with the other present tense verb "*doeth* righteousness" and places being born at the time and in the act of obedience to the word of truth, as in 1 Peter 1:23. But changing *is born* to "has been born" puts the being born in past experience before the *doeth* righteousness, or what they indefinitely put "does what is right." That is what the revisers believe--that being born occurs before the doing, and that is why the tenses of these verbs were changed. In 5:1 "*Whosoever believeth that Jesus is the Christ is born of God*" is rendered "every one who believes that Jesus is the Christ is born of God," and these revisers retain the present tense *is born* with *believe* in this verse, but they changed *is born* in 2:29 to "has been born"--why? The answer is: it is their theology that one is born of God *when* he believes, at the point of faith, before any act of obedience, and the tenses of the same verbs are manipulated to accommodate their theology.

(123) In chapter 3:7 John said: *he that doeth righteousness is righteous*"; in Romans 1: 16-17 Paul said that the gospel reveals the righteousness of God; and in Romans 10:3 he said that the Jews were ignorant of God's righteousness and did not submit to it. So the righteousness of God in these verses is not an attribute of God, for the Jews were not ignorant that God himself is righteous--but they were ignorant of God's righteousness; therefore, it was that righteousness which the gospel reveals, to which the Jews did not submit. It was the gospel system of justification, how God makes man righteous by his obedience to the gospel--and that is the full import of 1 John 2:29: *Ye know that every one that doeth righteousness is born of him*.

The mathematical axiom that things equal to the same thing are equal to each other may be properly applied here:

All of these passages being equal to the same thing are equal to each other--and the conclusion is that to *do righteousness* is obedience to the gospel, by which means we are brought into the state of justification, which is the righteousness that God imparts to man, in which all of the qualities extolled by the apostle John exist.

(124) The *1 John 5:1* passage, *whosoever believeth that Jesus is the Christ is born of God* is employed to implement the theology of salvation, or justification, by faith alone--that one is born of God *when* he believes. But in the same epistle, chapter 4:7, the apostle said everyone that *loveth is born of God*--which comes first, faith or love? If love comes first, then one is born of God *before* he believes--but here again the revisers changed *is born* in 4:7 to "has been born." Where it is *believe* the revisers retain the present tense *is born*, but where it is *doeth*, or anything to be *done*, the same verb is changed from present tense *is born* to the past tense "has been born." Such travesty is dishonesty. Its improbity approaches criminality in "handling the word of God deceitfully."

(125) *1-5:16-17*: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death." This new version puts *God* in place of the pronoun *he*, and "leads to death" or "leads not to death"--neither the name of God, nor the phrases used are in the text.

First, it should be noted that the pronoun *he* is in this passage three times: "*he* shall ask; and *he* shall give him life: I do not say that *he* shall pray for it." It is the same *he* in all three places, and its antecedent is the *asker* who prays for the sinning brother--and "he shall give him life" indicates that by means of his prayer and the penitence of the one sinning not unto death, the one for whom he prayed should receive life, spiritual life, forgiveness. But praying for the forgiveness of the persistent, habitually sinning man did not come within the prerogatives and spiritual functions of the one who prayed. This passage is evidently

connected with the special endowments of the spiritually-gifted men in the apostolic churches in the similar reference of James 5: 14.

Second, the contrast is in the two words--*life* and *death*, both spiritual. This contrast extends to two classifications: a *sin not unto death* and a *sin unto death*--it is not a reference to one act of sin, unto or not unto death, but the class: sinning not unto death--we are all liable to sinning, but it is not the course of life and through prayer does not destroy spiritual life; sinning unto death is persistent, determined sin, the life of sin, the condition of sin which is the total destruction of spiritual life, and consequently death, spiritual death. The saying of the apostle, *I do not say that he shall pray for it* only indicates that to pray for the forgiveness of one in such a state of determined sinning was not within the offices or function of the spiritual endowments of the one who prayed--"I do not say that *he* (the spiritually gifted asker) shall pray for it."

With this analysis we close with the comments that the profuse rewriting and the rewording such as "I refer to those whose sin does not lead to death" or "a sin that leads to death" is not only incorrect translation, it tends toward the Catholic concept of venial and mortal sins--the false dogma of Roman Catholicism.

(126) *Jude 3: Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints.* There is not a syllable to be added nor a word to be deleted in this special and precious passage. But unwilling to leave it alone, and allow Jude to word his message of salvation, this careless committee changed *Beloved* to "Dear friends"; and *the common salvation* to "about the salvation we share"; and *delivered* to "entrusted"--albeit, not one word of this passage is subject to omission or alteration. The change "about the salvation we share" is too indefinite for *the common salvation*, and "entrusted" is not consonant with *delivered*--the word *delivered* has in it the apostolic authority to reveal and bind, whereas "entrusted" implies

only the trustworthiness of the recipients. It is a manifest mistranslation. Jude 3 is the marvelous message that *the faith* exists in an *organized body* of truth; that being *delivered* by the apostles, it is an *authoritative* body of truth; and *once delivered* means that it is a *complete* body of truth, allowing neither present nor future amendments.

(127) *Revelation 1:1-3*: In this vagrant version the book of Revelation begins wrong, continues wrong and ends wrong, the delineations and descriptions of its apocalypse is so rephrased, its symbolism so recast, and its imagery so warped, that seemingly these text-casters were the seers receiving the Patmos vision instead of John. At the start *he sent and signified by his angel unto his servant John*, is changed to "who testifies to everything he saw"--and the subjects and predicates of the first and second verses are so disconnected that the syntax of its textual form is so obscured as to obstruct its meaning. The simple sentences of John are revamped into clumsy rearrangement. John said that the angel was sent to *signify the things that must shortly come to pass*--but the word *signify* was changed to "testify" which has entirely another meaning. To *signify* means to set forth in signs--*how* God by the angel would show to John "those things that are written therein." The word "testify" does not translate *signify* and the changes of the first three verses destroy the Introduction to the revelation which God gave to John.

(128) *20:4 And I saw thrones, and they sat upon them, and judgment was given unto them*. This is changed to: "I saw thrones on which were seated those who had been given authority to judge." Any reader with ordinary intelligence and of casual interest to compare the passage cannot fail to see that the reading of the new version is not the text of Revelation 20:4. The scene reverts to *chapter 6:9-10* where the vision of persecution and martyrdom commenced: "I saw under the altar the souls of them that were slain for the word of God and the testimony they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Verse 11 declares that God would

avenge but that they should rest (wait) for the fulfillment of the things in the vision. The altar of chapter 6:9-10 was the scene of martyrdom, the thrones of 20: 4 the symbol of victory over the persecutors. In 6:10 John heard the souls of the slain calling for judgment against their persecutors. In 20:4 John saw these souls (same souls)--“the souls that were beheaded”--receiving that judgment against their persecutors for which they had cried in 6:9-10. In the vision, taking the souls from beneath the altar and elevating them to thrones symbolized victory for their cause--“and judgment was given unto them” refers to the judgment for which they had pleaded under the altar--John heard them calling for it in 6:10, he saw them receiving it in 20:4. They had waited as John decreed, in victory they were avenged.

John, the Seer, did not say they “had been given authority to judge”--that is consummate millennialism. It is perfidious perversion and it warrants the pronouncement of 22:18: “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

A commentary is one thing but changing the text is another, the former is permissible, the latter is reprehensible. The writers of the various assignments of the committee abandon the scriptural forms and nomenclature and arbitrarily substitute their own sentence arrangement and rearrangement, construction and reconstruction, together with multiplied addition, omission and interpolation, resulting in the destruction of the scriptural text, the purity of which requires the *word* translation--*the transplanted words*. If ever a cause existed to execute the judgment of the plagues and exclusion from the book of life of the 22:18-19 verses, this is surely a case where such would invariably apply. And for professors in the church of Christ, or colleges associated with it, to be connected with the production and promotion of such a work of perversion is too

shuddering to discuss. The clemency of mercy extends to men who sin, but the wrath of God descends without grace upon men who change *His Word*.

III PERORATION

The clarion call of the New Testament is for fidelity to the word of God coupled with forewarnings against its corruption by evil men--"lest Satan should get an advantage of us: for we are not ignorant of his devices" in his employment of men who are "walking in craftiness--handling the word of God deceitfully." What more effective device could Satan employ for his advantage than the deceptive dealing with the *Word*, for "many shall follow their pernicious ways, by reasons of which the truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandise of you." There is no more appropriate description of the competitive proliferation of versions in the merchandising of the scripture by every marketing method through every public facility.

The devil is not a delusion and his devices are not illusions, They are both existent. Since the Garden of Eden he had contradicted the word of God and that has been his tactic ever since, as it is now effected through his agencies that have "changed the truth of God into a lie." The devil accomodates his activities to conditions. In Pergamos, the center of commerce, Satan established a seat; "I know thy works, and where thou dwellest, even where Satan's seat is"--that was his sphere of influence through wealth and wickedness. But in Smyrna, the city of synagogues, a center of religion, Satan set up his synagogue: "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan"--his sphere of influence in operating through religion to oppose religion. In his religious pretenses Satan has his doctrines: "Now the Spirit speaketh expressly that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils"--and he has ministers for the promotion of his doctrines: "For Satan himself is transformed into an

angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness" --he originates and initiates and manipulates doctrines (plural) on the commercial basis of supply and demand. These ministers of Satan are ecclesiastics who devise false doctrines and thereby hinder the truth of the gospel: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." The word *hold* is *katecho*, which means to *hold down*, to *restrain*, to *hinder*, and it is descriptive of ministers of Satan who hold down and restrain the truth in the pretext of righteousness while actually rendering service to Satan by the propagation of false doctrines.

These things concerning Satan's tactics are not illusory --creations of imagination--they are authentic, and evoked the monitions of Paul to his protege: "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness." Aware of the sinister stratagem of Satan, and the need of armoured uniform to repulse his onslaughts, in the tone of military command to the Ephesians, the apostle said: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

After extensive examination of the errors and evils of this New International version, and of its predecessors in pseudo-translation, due deliberation leads me to the inevitable conclusion that they are all the diabolical devices of the devil to destroy the Bible as the inerrant word of God. The comparison of the New International Version with the New Testament yields evidence that it is a worthless ecumenical farce. First, as a translation, it ignores the Greek text, and is therefore not a version. Second, as a classic, it is totally lacking in literary quality and reads like a second rate fiction, an inferior, poorly written novel. Third, in doctrine it is a promiscuous mixture of Calvinism, Neo-Pentecostalism, and premillennialism. Fourth, true to its title, it is an ecumenical product of an international con-

glomeration of religionism--it is not "The New Testament of our Lord and Savior Jesus Christ."

Yet--heedless of the errors and the evils of this version-book, that have been exposed, a man in high position among us recently said in a letter to an inquirer that this entitled New International Version in his opinion may well become the one accepted version to replace the Bible which in the past has been universally accepted in all the English speaking world. After the perusal of its pages from Matthew to Revelation our only verbal coinage is: God forbid!

It is further being said in certain high places that the adoption of these multiple new versions is a matter of judgment which allows for disagreement. But the perversion of the word of God is not question of judgment--it involves the integrity, authenticity, and genuineness of the Inspired Scriptures. Again, *God forbid* that we should surrender to the marketers of Neo-Modernism who manufactured the earlier Revised Standard Version and the New English Bible, and to the vendors of radical religionism who have authored the later Today's English Version, the Living Bible Paraphrased, and the New International Version: and all their ilk--of the babel of pseudo-versions. Why professors in the colleges, preachers of the gospel, elders of the churches, and the members of churches of Christ, should abandon the Bible for these multifarious versions is the greatest enigma of this generation. As for the colleges, they have become centers of powerful influence within the brotherhood, and sources of domination, and they possess the potentiality of taking the Bible and the church away from us, as we have had them and have known them. And in this the greatest crisis that faces the churches of Christ in this generation--the acceptance of the pseudo-versions, by their adoption in the colleges the last academic bastion for the defense of the Bible has been breached.

Finally--what any one does privately is his own personal affair, but what is done in the pulpits and classes of a church of Christ is the responsibility of the elders, and what is done in classes of a Christian College is the responsibility of its administrators--and God will not hold us guiltless.

It was my pledge at the start of this review of the New International Version to prove that it has rot at the core and is tainted throughout, and to substantiate the assertion that it is an evil version-I pledged to do so, and I have done so. *"To God only wise be glory through Jesus Christ forever. -Amen."*

CONCLUDING COMMENTS

(1) Concerning "Only Begotten." It is now claimed that the one word *only* alone translates the two-syllable word *monogenes* (mono-genes). If so, first of all, the *one-hundred-forty-eight* did not know it, for the forty-seven of England's Authorized Version and the one-hundred-one of America's Revised Version translated it with two words: *only begotten*; and, in the second place, what word is necessary or would be required to translate *only begotten*, or could convey that full phrase, if or when it should be employed. If none, then the phrase is without meaning and non-existent, in which case *monogenes* would imply conception without begetting. The incontrovertible fact is: the word *monogenes--mono-genes--cannot be fully translated into the English without the two words: mono (only) and genes (begotten)*, and that simply spells: *only begotten*. Only the modern liberals of the later versions have omitted it. (Read chapter six under the title "The Only Begotten Son" in Review Of The New Versions).

In an effort to offset "the only begotten Son" it is being said that all Christians are *begotten* of God. But in the same sense we are all *sons* of God--so the same sophism used to dispose of "only begotten" would also eliminate "only Son." To dispose of one they eliminate both ! The word *monogenes* (only begotten) is used five times in reference to Jesus and once in reference to the miraculous intervention in the birth of Isaac--but never, not once, employed in reference to us in being spiritually begotten of God. It should be evident to any one qualified to teach or to preach that the reference to those who are spiritually be-

gotten of God is a metaphor--and the effort to compare it with John 3: 16 is a dodge unworthy of honest exegesis.

These professors insist that they are not modernists, but they are employing the modernist shibboleth and chattering the modernist line to the letter. The words of Professor O. T. Allis, the conservative scholar of Princeton, in his reference to the Revised Standard Version, are appropriate here: *The version was prepared by liberals; it is owned by liberals and they will see to it that no change will be made to make it acceptable.* It is sad to the point of tragic that we cannot depend upon our own professors to expose the modernism of these versions.

(2) It is now suggested that we should "acquiesce" to a certain Hebrew professor and discontinue the argumentation on the new versions substituting "young woman" for virgin in this prophetic passage, in deference to him as "a Hebrew scholar." Why not rather defer to "the one-hundred-forty-eight" world renowned Hebrew, Greek and English scholars of England and America who produced our English Bible--who unanimously translated the Hebrew *almah* into the English virgin. Consider who says *almah* means *virgin* and who says it does not. The translators of the Syriac Version (the oldest existing version) said it did; the translators of the Greek Old Testament (the version of Christ and his apostles) said it did; the translators of the Authorized Version (the King James) said it did; the translators of the American Revised, (Nelson's American Standard) said it did--leaving out the number of Syriac translators, 72 of the Greek Old Testament, 47 of the England's Authorized, 101 of America's Revised, plus 1 (the apostle of Jesus Christ, Matthew 1: 18-23)--a total of 221, the *one* an inspired apostle of Jesus Christ, who said it (*almah*) of Isaiah 7: 14 *did* mean *virgin*. Now who says it did not? That motley handful of neo-orthodox theologians of the "New Christianity Movement" who do not believe the Virgin Birth of Jesus nor the verbal inspiration of the Scriptures. The infidel Jew, Harry M. Orlinsky, of the Jewish Theological Insti-

tute of New York was put on the Old Testament Committee of the Revised Standard Version and assigned the role of writing the Introduction to the Old Testament, and this committee "acquiesced" and "deferred" to him in taking *the virgin* out of the prophecy of Isaiah 7:14--and now we are asked to *defer* to professors who receive a degree in Hebrew and rate a biased "scholarship" under the tutelage of the infidel Jew rabbis who deny the begotten of God-virgin birth deity of Jesus Christ, and reject the inspiration of the New Testament. Excuse me, please--I will stay with the inspired apostle Matthew who said that Isaiah said *virgin*, and that it was "spoken of the Lord by the prophet," without deference to any professor who contradicts it.

(3) To cap the climax of unrestrained effort to discredit "the King James Version" a professor avers that Acts 2: 47--"the Lord added to the church daily such as should be saved"--indicates the inclusion of only the elect and the exclusion of the non-elect and is therefore Calvinistic. But verse 47 is connected with verse 41 which states that the *baptized* were the *added*, and verse 47 states that the *added* were the *saved*. The Lord added all and only the baptized, but the Lord added all and only the saved--therefore, only the baptized were saved. The Acts 2 verses are in connection with Mark 16: 16--"he that believeth and is baptized shall be saved." In grammar *shall* is a verbal auxiliary the function of which is to express conditional futurity, and *should* is the past of *shall*, and is a verbal auxiliary the function of which is to express conditionality from the point of view stated. If "such as should be saved" in Acts 2:47 is Calvinistic so is "shall be saved" in Mark 16:16--and that is a new definition for Calvinism! Except that a professor has so averred, such a far-fetched thing would not deserve a notice much less an answer. But it poses a question: Is that the type of teaching the young preachers are receiving now in the college that has claimed the highest rating for soundness? It but demonstrates that the professors will go any length to discredit our Bible. Another question is posed: Shall the sponsors, the promoters, the

trustees, the administrators of a college, or contributors to one, *acquiesce* to the imposition of such illusory falsehood upon a trustful brotherhood? It is proper to repeat the apostle's alert, "Awake thou that sleepest"--for this is what is being taught to the young preachers and the student body by professors who are bent on debunking our Bible. Infidels may hold a jubilee over the ridicule within our ranks now, in almost their own parlance, of the Bible which we have defended against their attacks through all the generations that we have possessed it.

(4) There has been an overplay of the insertion of the word "Easter" in Acts 12: 4 by the King James translators in reference to Peter's imprisonment and Herod's determination "to bring him forth to the people after Easter." It is not disputed that the word *Easter* was put for *Passover* and that the Greek word is *Passover*. Concerning this substitution there are two observations in order: (1) Peter was not being released for either the observance of the passover or a festival known as Easter, for the apostles and the Jewish Christians observed neither, and if passover had been retained it would not have meant that Peter would observe it--why then conclude that the passage teaches Easter observance any more than it would teach passover observance? (2) The season called *Easter* was derived from the vernal equinox, and both the passover and Easter came the first full moon after the vernal equinox--the same season. The equinox is derived from the Latin *aequinoctium*, or *aequus*--equal; and *nox*--night: the precise time when the sun crosses the equator making day and night everywhere of equal length; the *vernal* (spring) equinox occurring near the end of March, and the *autumnal* equinox near the end of September. In his *Revisers Greek Text*, Whitney mentions that the translators discarded Easter in several other places where the word occurred in the documents, so the obvious purpose for its occurrence in Acts 12:4 was the reference to the vernal equinox season which was also the passover season; and though *Passover* is the word in the Greek text the use of *Easter* is not an untruth: *for it was Easter*--it was the vernal equinox sea-

son as was also the Passover. We do not defend the substitution of the word, but it is an ado over a technicality of no doctrinal significance, and not being able to answer the citations specifying the doctrinal corruption and perversion of the pseudo-versions, it is an effort to make a case for the semblance of something wrong with *the King James Version*. Hard pressed, indeed, are they in their attempts to find it.

It is remarkably noticeable that while exaggerating the instance of *Easter* in Acts 12:4 the critics are as silent as the tomb on the substitution by the New English Bible of *Whitsuntide* (Whit-Sunday) for Pentecost in I Corinthians 16:8. Verily, the legs of the lame are not equal!

(5) In this irreverent vein a professor has vociferated that the Revised Standard Version is likely to become generally accepted in the near future and that our adherence to the *King James Bible* will make fools of us before the world. Ignoring the impiety of his pronouncement, he has it in reverse--the facts are just the opposite. With a million dollars provided by the National Council of Churches to market it, and with a blare of publicity in advertising it, the Revised Standard Version had a *bon voyage* of 26 percent of all Bible sales, but from the first edition it began to decline--it dropped to 20, to 15, to 12, and the present statistics is less than 10 percent, and still declining. The tragic predicament is that young preachers in the Bible Departments of our colleges, who in the whole course of study learn only the Revised Standard Version, are on the limb of a declining version which is being sawed off between them and the tree. Even though the American Standard Version is not to be downgraded by comparison with the Revised Standard, it is nevertheless struggling for survival--but "the grand old version," the Authorized King James Bible, still holds the lead in Bible sales throughout the English-speaking world.

Fools? Of the classic character of the King James Bible the literary genius, Thomas Carlyle, wrote: "When our Shakespeare was packing up for Stratford there came out

another priceless thing--a correct translation of the Bible, of importance unspeakable." Before and since, the literary names of prose and poetry renown have acclaimed the Authorized King James translation as the paragon of all English literature--produced as it was in the period of its highest perfection in excellence of expression, elegance of style, and beauty of diction, and added to these superb attributes, the accuracy of transcription. The vulgar vernacular and common crudity of the novel new versions, instead of relegating "the grand old version," have rather enhanced its par-excellence in literary eminence.

Fools? That professorial emission is worse than stupid, it borders on sacrilege. Howbeit, if the apostles of Christ could bear the *stigmata* of "fools for Christ's sake," for us to be *branded* fools for the Bible's cause is no disgrace. "Within this ample volume lies, the mystery of mysteries; happiest they of human race, to whom God has given grace; to read, to fear, to hope, to pray: to lift the latch and force the way; and better had they ne'er been born, who read to doubt or read to scorn."

(6) Another recent sophisticated editorial emission from a professor appearing in print is that the church had its existence before "the King James Version" existed and does not therefore depend upon it. But the church was established before the Four Gospels and the Apostolic Epistles of the New Testament--all were written after the church already existed, therefore according to this professor's sophistry the church does not depend on the New Testament. Away goes our age-old argument of the all-sufficiency of the Bible--but this basic plea now is made merely *traditional*. Such talk beclouds and bewilders and is irresponsible palaver. The church existed before any Greek, Latin or English version of the Scriptures--but it is a matter of fact that the Authorized (King James) Version brought the church to this English-American continent and the church did not exist on this continent before it--and it does depend on what it is. It is blandly declared that "after all, the old King James Version is not inspired, it is only a translation"--but what it translates is inspired--and as for being "just

a translation," so was the Greek Old Testament. It was a translation of the Hebrew Old Testament, but it was the version of Christ and the Apostles, and when it was quoted in the New Testament, accompanying the quotation was the phrase "*the Holy Spirit saith.*" Some of our modern professors should have been there to remind Jesus and Paul that it was just a translation!

(7) The professors are now attempting to equate the Authorized and American Revised version with the Revised Standard and the New International versions, et al. In so doing the corruption of the new versions is naively ignored--the diffusion of egregious doctrinal error throughout the texts of the new versions. Such an appreciatory project disregards the indubitable matter of fact that there is no doctrinal point involved in the belabored criticisms of the Authorized (King James) Version--not one error in doctrine or practice--it is the correct translation of *Textus Receptus* authenticated by five hundred manuscripts and two thousand copies. The Authorized (King James) Version and the American revision of it (the American Standard Version) are not corrupt versions--but the Revised Standard, New International, New English Bible, et cetera, are corrupt translations: this has been proved, and there can be no basis for the attempted equation with the Bible which we have had and known, and which we still have and know.

But now they talk and write condescendingly of "the influence of the King James Version"--quite a patronizing compromise indeed: the grand old version reduced to *an influence!* Shades of the innumerable hosts of valiant defenders of the inerrant word of God!

In the case of the last college among us to succumb to the pseudo-versions, the compromise policy for the comparative use of these new translations has had apparent approval. Such a course on the face of it is a farce. It provides the opportunity for the professors to favor and teach the new versions in their classes--it actually means comparative courses in the new versions in which the professors have the advantage and the students are victimized in submis-

sion to being taught the new versions, and in known instances in which "the King James Version" is made the target for ridicule and rejection. It is a deceptive policy which leaves the general impression that the college is sound on the issue of the versions.

In this connection it is stated that no version is basic, that the Greek is the basic text and all the versions are compared with it, which amounts to teachers in the schools professing to know more than the one hundred forty-eight English and American translators who gave the English speaking world a correct translation of the Bible long before these modern collegiate pedantics knew a syllable of Greek or English, and all that they know of either is derived from them. As for the Greek text--*what Greek text?* The new committees are on record that their versions are the products of modern Greek texts and various other eclectic sources--that is, a symposium of sources, admittedly not original, but theological. Parents send students to our colleges to study the Bible, not to be confused and bewildered by wiseacre professors discoursing to them on the inferiority of our Bible in favor of the theological new translations, the effect of which is the weakening of confidence in the Bible, resulting in a shaken faith of young people in the Bible, of which there are known numerous examples among ex-students of our colleges. It is a sad comment, but it has come to pass, that parents who send their sons and daughters to our own colleges now had better know who will be their Bible teacher and whether he will teach the Bible or the new modern versions.

(8) A college president deplores the threat of division over the versions. How much does he deplore it? Enough to withdraw the cause? Innovations cause division, such as mechanical instrumental music and the missionary societies. The new versions are innovations and they will divide the churches. So it is the duty of the elders to prohibit their use in the classes and in the pulpit. What people do privately is their own affair, but what is taught in the classes of a Christian college is the responsibility of the administration,

and what is done in the classes and the pulpit of the church of Christ is the responsibility of the elders: *And God will not hold us guiltless.* In the treatise entitled *The Battle Of The Versions*, the author R. C. Foster dared to write that the one who accepts the Revised Standard Version injects into his spiritual system a poison virus. Shall the administration of the colleges allow such injection into the student body? Shall the elders of the church, who are shepherds of the flock, permit this injection of poison into the spiritual body of Christ? "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood," said Paul to Ephesian elders; and to the dispersed Jerusalem church Peter said: "The elders which are among you I exhort, who am also an elder feed the flock of God which is among you, taking the oversight thereof."

As for the colleges: Now that the last of the colleges allowing these pseudo-versions to be taught in the Bible Departments succumbed to their invasion, the last collegiate bastion for the defense of the Bible has been breached.

As for me: Let the pen drop from my right hand, my right arm fall limp to my side, my tongue cleave to the roof of my mouth, and the earth receive my mortal frame rather than relent in one instance or retreat by one step in the exposure of the spurious versions and in the defense of the Bible as the inerrant Word of God. Let the mantle of courage and of vigilance descend upon us as we echo the biblical warning: *Watchman, what of the night?*

BOOKS BY FOY E. WALLACE, JR.

GOD'S PROPHETIC WORD

A series of addresses delivered in the Music Hall in Houston, Texas exposing Modern Millennial Theories.

A REVIEW OF THE NEW VERSIONS

Consisting of an exposure of the multiple new translations including the New International Version.

BULWARKS OF THE FAITH

A series of addresses delivered in the Music Hall in Houston, Texas refuting the Dogmas of Roman Catholicism and the Doctrines of Protestant Denominationalism.

THE GOSPEL FOR TODAY

An extended edition of The Certified Gospel. All chapters enlarged, new chapters added, including a section dealing with Jehovah's Witnesses cult.

THE INSTRUMENTAL MUSIC QUESTION

Consisting of material by the author in public discussion refuting the arguments for the use of mechanical instruments of music in the worship.

THE BOOK OF REVELATION

A complete refutation of the continuous-history theory by a presentation of solid internal evidence that the Apocalypse was composed in the period before the destruction of Jerusalem.

NEAL-WALLACE DISCUSSION

An important history-making discussion on modern millennial theories, held at Winchester, Kentucky and Chattanooga, Tennessee.

THE CHRISTIAN AND THE GOVERNMENT

Reprints of editorials by the author with articles by Cled E. Wallace, W. E. Brightwell, R. L. Whiteside, C. R. Nichol, G. H. P. Showalter, Glenn E. Green, Fred Amick and a review of the Lipscomb Civil Government book with a reply to the Lewis book by O. C. Lambert.

THE STORY OF THE NORRIS-WALLACE DEBATE

A documentary record of the facts concerning the Norris-Wallace Debate held in Fort Worth. Known throughout the brotherhood as the "debate of the century."

THE SERMON ON THE MOUNT AND THE CIVIL STATE

Section I: A Commentary on the text of the Sermon, Section II: A Treatise on the Christian's relation to civil government.

NUMBER ONE GOSPEL SERMONS

A series of Gospel Sermons preached at the Nashville Road church in the NUMBER ONE community near Nashville, Tenn.

THE MISSION AND MEDIUM OF THE HOLY SPIRIT

A complete review of the Holy Spirit Question: operation, indwelling, baptism, and blasphemy.

FOY E. WALLACE, JR. PUBLICATIONS

5111 Rogers Avenue Central Plaza Suite 504

Fort Smith, AR 72903

RICHARD E. BLACK, PUBLISHER