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CONTROVERTED SUBJECTS

THE PLAIN TRUTH ABOUT
THE *REVISED STANDARD VERSION*

by FOY E. WALLACE, JR.

“In the Treatise Entitled *The Battle of the Versions*, the Noted Author and Scholar, R.C. Foster Wrote That the Individual Who Accepts the *RSV* Injects a Poison Virus.” —Foy E. Wallace, Jr.

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FOY E. WALLACE, JR. PUBLICATIONS
5111 ROGERS AVENUE SUITE 504 FORT SMITH AR 72903
RICHARD E. BLACK, PUBLISHER

PLAIN TRUTH
ABOUT . . .

THE
**REVISED STANDARD
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 Benson

Foy E. Wallace Jr.



Publications

H. Leo Boles and the R.S.V.

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 and former editor of the Gospel Advocate, 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.

— Publishers



FOY E. WALLACE, JR.

1896 - 1979

A REVIEW OF THE REVISED STANDARD VERSION

by

FOY E. WALLACE, JR.

(Author Of The Neal- Wallace Discussion; The Gospel For Today [The Certified Gospel]; The Bulwarks Of The Faith; God's Prophetic Word; The Book of Revelation; The Sermon On The Mount And The Civil State; The Christian And The Government; The Story of The Norris-Wallace Fort Worth Debate; Number One Gospel Sermons; The Mission and Medium Of The Holy Spirit; A Review Of The New Versions; The Present Truth; The Instrumental Music Question).

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AUTHOR'S PREFACE

This book is not what is known in technical terminology a work of textual criticism. Such research is in the field of a McGarvey, whose work entitled *Christian Evidences*, consisting of two parts--the Text and Canon, and Credibility and inspiration--should be kept extant for all time; and the works of the eminent scholar William Henry Green, on the Text and Canon of both the Old and New Testaments, in refutation of the methods of Higher Criticism, so-called, of the past century to destroy the integrity of the biblical text.

It is therefore not for a clique of scholars--that narrow circle of vaunters who make a vain display of "scholarship"---that the author has written, although he would hope that some of the professors among us could be benefited; it has been written for the preachers, the elders, the teachers--especially for the young generation of preachers whose faith in the Bible, under the pressures of the influence in our colleges is being shaken, and like "a wave of the sea, driven by the wind and tossed" is wavering and faltering and failing.

It has been composed and compiled and put together by long hours of physical application and mental exertion, written first in long hand on made-to-order pencil pads, and then typed into manuscript form for the printers--the writing and the typing forged in late and early hours with an every evening and morning prayer that at age past the "three score and ten" providence would grant extension of time with necessary capabilities to finish this task, and also to bring into reality other works begun, some near completion and others in the initial stages. In these endeavors the oft-repeated words of the inspired sage, the Preacher of Ecclesiastes, have had full meaning and impact: "And further, by these, my son, be admonished: of making many books there is no end: and much study is a weariness of the flesh"--but if the endeavor shall in its time perform the mission for which it has been prepared and upon which it is being sent, the author shall have been fully compensated.

In all of this Review Of The New Versions the accuracy and beauty and elegance of the Authorized (King James) Version are predominant, to which the greatest scholars of the past cen-

ture paid tribute, including even the revisers of the 1881-1885 English Revised Version and the 1901 American Revised Version —later entitled by its publishers, the American Standard Version —whose eulogies are fairly represented by the quotations in the last chapter of this book. In an effort to minimize these extolments some querulous carpers at our Bible have whined that the statements of these scholars were not intended to praise the King James Version! The only response to that blather is: how could their encomiums have been otherwise phrased if their purpose had been to praise it?! It would be too repetitious to reiterate the expressions of reverent admiration for “the grand old version”—the quotations in Chapter Twelve are impressive, read them.

The acceptance of the American Revised Version of 1901 (known as the American Standard Version) casts no reflection on and is no diminution of the Authorized King James Version. The improvements consist in the removal of archaisms and replacement of obsolete words. But in the few instances where variations in translation occur, the Authorized Version stands the test. An example is Acts 2:47 where “added to the church” is replaced with “added to them ” —thus eliminating the first mention of the church as a present existing thing, established on Pentecost. It is being asserted that the phrase *the church (te ekklesia)* is not in the Greek New Testament. That is a misleading statement. *What Greek New Testament?* It is in the *Textus Receptus* (the Received Text) from which the Authorized Version was translated. The term *ekklesia* is in both the Greek New Testament of the Expositor’s Greek New Testament, by W. Nicoll Robertson, and the Greek New Testament of Berry’s Interlinear —and it is in the Revisers’ Greek Text, by Whitney —all these before the American Standard Version existed. In the Revisers’ Greek Text, Whitney defends the presence of *te ekklesia* (the church) in Acts 2:47 and offers a plausible explanation for its exclusion from some later Greek texts, on the ground of an unnecessary effort to harmonize it with the phrase “added unto them” in verse 41—but *unto them* is in italics in both the Authorized King James and the American Standard versions, which means that it was not in the Greek text! So the point on

making *to them* in verse 47 conform to *unto them* in verse 41 is lost. But if *unto them* were not in italics in verse 41, it still would afford no reason to exclude from verse 47 the words *te ekklesia*—the church—a phrase that is found more than one hundred times in other New Testament passages. Hear Whitney in defense of *the church* in the Revisers' Greek Text, pages 84, 85, as follows:

“But some critic or copyist, afterward finding that in verse 41 there is no church spoken of, to which the additions were made, or in which the work was going on, and considering that the reading here ought in this respect to correspond with that, omitted ‘to the church,’ as superfluous or unmeaning. Hence the reading adopted by the Revisers. The true meaning, however, has been preserved in documents which, though mainly of later date than some of the others, contain what is evidently an older text, and the genuine text.”

The assertion that *te ekklesia* is not in the Greek New Testament has become entirely too prevalent among our own preachers—it is an uninformed and incorrect statement, either uninformed or prejudicial, which in either case is inexcusable, and it is harmful. In the comparisons and contrasts with the later texts, the accumulative evidence from the older manuscripts and documents is preponderant in favor of the Authorized Version, and where these variations occur it still stands the test—and on it I shall continue to take my stand.

The objections and criticism flung at the old version center on (1) archaisms, obsolete words and archaic phrases; (2) the word *Easter* in Acts 12:4; (3) on Matthew 28:19, the translation of the Greek preposition *eis* by the English preposition “in”—“in the name of the Father, and of the Son, and of the Holy Spirit”—these and other objections are shown to be specious and the criticisms inconsistent in Chapter Twelve. It is claimed that there are “hundreds of errors in the King James Bible”—what impressions will such palaver in the class rooms make on the students—it is infidel talk that has been answered in every generation since the Bible came to us. The honest scholars agree and admit that these alleged errors of wild multiple-decimal proportions are related only to syntax, consisting of variations in grammar, sentence structure, punctuations, ancient spellings, of

which Philip Schaff, president of the American Revision Committee, says: "Upon examination, however, the importance of the alterations falls far below their number. They do not unsettle a single article of the Christian faith or precept of Christian duty. They will hardly be observed by the majority' of readers. Very few affect the sense materially"--all of which means that there are no errors in teaching and doctrine.

A certain professor declared that after thirty years as a teacher of Greek he was competent to speak as one having authority, and that no one is qualified to talk or write unless he has "mastered" the question of translation. A science teacher of thirty years experience could as well claim that he is thus competent to speak with authority on the question of the evolution of man and that no one who has not "mastered" the science of life should speak or write on the subject! "On what meat has Caesar been feeding that he has grown so great?" Must one be a Doctor of Philosophy to understand the word of God? We need neither to be a Ph.D. nor a Greek professor to know that the new translations are wrong--one only needs to know the truth, as it is revealed in the Bible.

It is now being norated that the King James Version was not the Bible of the Restoration movement--that Campbell's Living Oracles produced the Restoration. First of all, the Living Oracles was not Alexander Campbell's translation--it was the translation of George Campbell, Philip Doddridge, and James MacKnight. Alexander Campbell published an edition of it with commendation. It had limited circulation; it did not replace the Bible; and there is no evidence that the pioneers of the Restoration adopted it--their sermon books and debates are evidence of their reliance on the Authorized Version--the King James Bible. An example from Alexander Campbell is in his book *Christian Baptism*, on pages 213-215 he listed twenty-five quotations on baptism, all from the King James Version, and in his defense of the Restoration principles in the great Campbell-Rice Debate, the citations for his arguments were from the King James Bible. Furthermore, read the sermon books and debates of Campbell's contemporary, Benjamin Franklin, and later men of the Restoration, James A. Harding and David Lipscomb and the host of defenders of the faith in the early days from Tennessee to Texas, the cradle of the church —and the Authorized King

James Version was their Bible. The statement that the King James Version was not the Bible of the Restoration is a stupid statement. It reveals a spirit of animosity toward the Bible as we have had it and known it that is inexplicable.

If the Authorized Version cannot now be called the Bible, as for centuries it has been entitled, no other version can be so denoted, which would mean that we do not have and have never had the Bible. Marginal references and scholarly notations are repeatedly made in generalities to the "best" and "some ancient" authorities for changes and rejections of the scripture text, but *what authorities* are never specified. The Revised Standard Version excludes passages missing from a few copies, but retains other passages omitted by the same "authorities," and it omits passages that are not missing in the same copies. Thus they include and exclude at their own will, and the repeated "note" and "notations" with the expression "best authorities" have come to mean nothing except the personal opinions of modernist translators. The King James Translators had hundreds of the earliest manuscripts, and all the resources of the ancient languages--of Hebrew, Greek and Latin--to draw upon; and they were the best scholars of the English world, the "golden age" of the English vocabulary; they knew all that was knowable about earlier and ancient versions--shall it give place to two favorite manuscripts discovered in monasteries and impounded in the Vatican of Rome, together with a collection of corrupted compositions and questionable documents of later discovery. I trow not.

It is asserted, somewhat with qualms, that the translators of the King James Bible were "church of England scholars" and were biased toward Calvinism. Well--the translators of the new versions are American Protestants of neo-orthodox modernism. The translators of the Authorized King James Version believed the Scriptures to be the verbally inspired word of God, and rendered the text in the word-by-word of inspiration. This fact is acknowledged--but the modern translators of the new versions disavow belief in *word inspiration*, and without compunction exercise the liberty to couch in their own words and phrases what they conceive to be the meaning, thus translating their own viewpoints into the Scriptures--albeit, their exceptions to the

verbal accuracy of our time-tested Bible is sufficient rebuttal to their arguments against it. The word-for-word translation of the Scriptures is possible--it is the idea-for-idea that is the impossible. Translation is serious business, and the souls of mankind depend upon it. On pages 50, 51, of his *Bible Revision*, concerning the importance of exact translation, Richard Chenevix Trench comments: "The missionary translator, if he is at all aware of the awful implement which he is wielding, of the tremendous crisis in a people's spiritual life which has arrived, when their language is first made the vehicle of revealed truths, will often tremble at the work he has in hand; tremble lest he should be permanently lowering or confusing the whole religious life of a people, by choosing a meaner and letting go a nobler word for the setting forth of some leading truth of redemption. Even those who are wholly ignorant of Chinese can yet perceive how vast the spiritual interests which are at stake in China, how much will be won, or how much will be lost, for the whole spiritual life of that people, it may be for ages to come, according as the right or the wrong word is selected by the translators of the Scriptures into Chinese for expressing the true and the living God. . . . and even where the issues are not so vast and awful as in this case, how much may turn on having or not having the appropriate word!"

As for the charges voiced by some of our modernistic inclined professors that the King James translators imparted a Calvinistic bias to the Authorized Version--it is the Authorized King James Version with which we have refuted Calvinism at every point and turn in the polemics of oral debate and written discussion. That charge is another senseless assertion. These assaults on the Authorized Version are actually attacks on the Bible itself under the pretense and disguise of rejecting "that old version"--the translators of the modern speech versions are trying to prove that the Bible is not in reality the inspired Word of God. Well indeed did Trench remark that the proposal for a revision of the Bible every fifty years was startling, that "in this way all sense of stability would pass away from the English Scripture" and that such a planned gradual and progressive procedure from generation to generation would finally eliminate the Bible as the infallible Word of God.

In his book *The Old Documents And The New Bible* J. Paterson Smyth writes that "Bible criticism is the science which deals with the discovering and correcting of errors in the text" (page 22)--but the theological modernists have far exceeded this function in that they have become new text-makers. The author further states (page 44) that "the less any manuscript is copied the less danger, of course, there is of errors in copying"--which is in accord with Sir Frederick Kenyon's statement that the older the manuscript the greater its reliability in being free from the errors of copyists. In *The Old Documents And The New Bible* Smyth continues: "The deep reverence of Jews for their sacred writings and the care with which they were copied were exercised in the transmissions . . . the preservation and transmission of the text was not left to chance or untrained men . . . the trained teachers from the schools of the prophets had done much in the guarding and the copying as well as teaching the Scriptures, and after them in the next period the Guild of the Scribes . . . a higher than human care was guarding that old Hebrew Bible" (pages 44, 46, 76). Again, on pages 147, 148, "The Septuagint (Greek Old Testament) was the first translation in existence, and the most famous that the world has ever seen, being the Bible of the Lord and his Apostles and Evangelists--of the thirty-seven quotations made by the Lord, thirty-three agree with the Septuagint version, and when the apostle Paul wrote 'what saith the Scriptures?' he quoted the Septuagint. What the Authorized Version is to the English speaking races, that was the Septuagint to the ancient world"--the Septuagint Bible, the Greek Old Testament--was forerunner to Christianity, the means by which the church flourished and the gospel spread over the known world.

In the words of Schaff "in the Word of God even the 'jots' and 'tittles' are important" but the Revised Standard Version translators followed the opposite policy in that its text is full of interpolations with added words and phrases unknown to any Scripture text, to such an extent as to divert the Scriptures from the original text and supplant the Bible as the inspired Word of God. But a sanguine feeling possesses us--that after the splash-pan intitial splurge the Revised Standard Version has steadily declined, with evidences that it is in the process of

having run its course and is on the wane. This optimism is expressed by George W. Dehoff in the following statistical deposition:

“Thomas Nelson and Sons was for long years one of America’s best known Bible publishers. When the new Revised Standard Version came on the market, its officials decided this was *the* Bible of the future. They almost completely stopped publishing their line of *King James* and *American Standard* (1901) Bibles. After a flash in the pan with the new version capturing nearly 26% of the American Bible market, sales slumped and the company almost went out of business. The remnants (and name) were purchased by the Royal Publishers of Nashville and the company is now trying to make a comeback by publishing *King James* and *American Standard* Bibles.

“World Publishing of Cleveland, Ohio, has been for many years one of the world’s largest Bible publishers and printers. During the 1960’s the company officials decided to concentrate on the Revised Standard Version allowing its *King James Line* to deteriorate. The company got into financial and managerial difficulties and was sold to the Times Mirror Company of Los Angeles. New management was brought in, the printing plants were sold and an effort is being made to save the company. The RSV just did not prove profitable for World and now has about 10% of the Bible market--and that is declining.

“The American Bible Society brought out the new *Good News for Modern Man* sometimes called *Today’s English Version*. They attempted to get the Gideons to use this version. The Gideons refused on the ground that the version casts reflections on the blood of Christ, the vicarious atonement and the plan of redemption. The American Bible Society was so insistent that the Gideons had some of America’s leading Bible scholars review the book and send the information to the American Bible Society. This material is not available for public circulation but copies could be produced if necessary. It is a devastating review of hundreds of errors in the *Good News For Modern Man*.

In reference to the above-mentioned statistical status of the Revised Standard Version, it plunged from 25% to 10% in Bible sales, and is reportedly declining —so what of the young preachers who are victims of having studied and learned in the

Bible Departments of the colleges only an inferior declining translation? We pity them.

To the foregoing, for information of all concerned as far as it can be available, Dehoff adds the following: "Thomas Nelson & Sons Inc., Bible No. 185 leaves out "no" in Psalms 14:1, making the passage read, "The fool hath said in his heart there is God." The edition of the Nelson Bible No. 183C has the same error. All Bibles printed from these plates must be considered suspect until withdrawn and due correction made."

The Gideons is not a church, it has no denominational doctrine or peculiar religious tenet to promote —it is an organization to place the Bible in hotels and hospitals: they know that the *Today's English Version* is not the Bible, and rejected it on the ground that it is not a translation of the Greek text but rather the theology of its translator. This conforms to the report passed on to me through my friend W. B. West, of Harding Graduate School, that a member of translator Bratcher's committee, of the American Bible Society, stated that theology comes before translation: first, settle on theology, then translate accordingly. Similarly, in the *San Antonio Light* Parade Section, March 7, 1971, pp 16-17, it is stated that a representative of Parade "sat in on a translating session at the Bible Society headquarters" in New York, working on the translation of the Old Testament, and reported that one member objecting to a proposed translation by another member said, "it doesn't grab me" —and they compromised on a translation that *grabbed* this translator! The Parade reporter explained that Bratcher, the translator of *Today's English Version*, had been a Baptist missionary and a U.S. Navy chaplain and quoted him as saying that they started by translating *Jonah* and *Ruth* "just to warm up." The Parade representative then quoted Bratcher as saying that there is a *rage to translate the Bible* due to dissatisfaction with traditions in religion, and that "we are entering a new era not only in politics but in religion." This statement puts the Bible in the category of human tradition on a level with politics and subjects the Scriptures to the human changes of the modern translations --it reveals the viewpoint not only of translator Bratcher but of all the modern speech translations. In the Abilene Christian College Lectureship Publication *VISION*, an editorial promoting

this pseudo-version boasted that “the ACC Bookstore sold 300 copies the first day.” Think of the irreparable injury to the students of that institution! It is truly time to flash the signal-call of the prophet: “Watchman, what of the night?”

(The devastating exposure of Today’s English Version by the scholars engaged by Gideons to defend their rejection of that translation to replace the Bible is in Chapter Ten of this book)

In reference to the Revised Standard Version some professors who promote it have suavely assured us that regardless of their theology “the good conscience” of the translators would not allow them to mistranslate the text--but such a claim is vaporized when applied to the unbelieving Jew, Harry M. Orlinsky, who was assigned a place on the Old Testament committee and chosen to write the Introduction to the Old Testament--a Jew scholar, an avowed enemy of Christ and Christianity, who denies the Deity of Jesus, and seeks to destroy every Old Testament prophecy pointing to Christ and the Virgin Birth, who was without doubt the source of eliminating *The Virgin* from Isaiah 7: 14--and with compromising acquiescence the translators make the admission that it “may” or “may not” be translated virgin--a fatal concession, for since it *could* mean *virgin* and the inspired apostle Matthew said that it *did* mean *virgin*, the questionable *may or may not* is removed. Furthermore, if the contention is true that the one prophesied was a virgin at the time of her selection to fulfill the prediction, but was not a virgin at the time of conception, then the statements of the prophet and the apostle were untrue, for if the subject of the prophecy was not a virgin at the time of conception and pregnancy *a virgin did not conceive*--but the prophet said *a virgin* shall, and the apostle said *a virgin* did.

The general and common response of the yielding professors is that they themselves *believe in the virgin birth*--but while affirming belief in the virgin birth, they join the modernists in denying the application of the prophetic passages that foretold it and which the apostle Matthew employed to prove it--the prophecies form the ground of the evidence and proof. It is a rather curious thing that Ph.D. professors must so continuously retreat from their positions and make explanations of what they meant by something they said. It is obvious here that the profes-

sors have put too much confidence in the conscience of an infidel Jew and the modernists who selected him to be a fellow-translator on their revision committee.

The highly esteemed and reputable scholar of the Christian Church, R. C. Foster, of the Cincinnati Bible Seminary trounced the translators with the question: *Why was Orinsky the unbelieving Jew, put on the translating committee anyhow?* The defense of conservative scholarship against the modernism of the Revised Standard Version translators by Professor Foster, in Chapter Five and the Appendix, brings to us a vibrant breeze — but it also carries a just and deserved reflection on the shallow scholarship of some men among ourselves who apparently are seeking rank and recognition within the circles of the theological modernists from which they received their Divinity Degrees. It is cause for pause to ask a serious question: What is the matter with our own professors--in what direction are they going?

The claim that good conscience could not allow them to alter and slant their translation is too naive to be considered seriously. Furthermore, the inconsistency of this assumed grace of confidence in the conscience of translators becomes obvious in their own prejudicial charges that the “King James Church of England” translators were controlled by Calvinistic bias! In this they violate their own dictum of allowing the attribute of good conscience to the modern translators but disallowing the same attribution to the highest scholars of England--it depends on what translators conscience they choose to trust and recommend, the fellow-translators with an unbelieving Jew who rejects Jesus Christ and the New Testament, or the scholars of the Authorized Version whose faith in the Deity of Jesus, the inspiration of the Scriptures and deep reverence for pure Word of God has been recognized and undisputed through the centuries? It is with this Bible, which the professors now reject in favor of the Revised Standard Version, that Calvinism and all forms of religious error have been refuted. The competent and unbiased scholars have borne the written testimony, and knowledgeable people within this area, have come to know it, that the asserted “errors and mistakes” of the Authorized King James Version have been shown to be technical, involving no point of doctrine, teaching and practice.

(It is due to these attacks on the integrity of the Authorized King James Version that “the voice of scholars” in reprints of tributes from the greatest names in literature and scholarship have been included in Chapter Twelve)

The evident aim of the Revised Standard Version is to break the relation between the Old and the New Testaments in accord with the theology of its translators that there is no predictive element in the Old Testament which finds a fulfillment in the New Testament, and that the use of the quotations from the Old Testament by the New Testament writers were only their personal adaptations. There are many examples of this skeptic theology, but one instance of it will serve the purpose here: *Psalms 45:6 and Hebrews 1:8*. In the Bible *Psalms 45:6* reads: “Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.” The apostle of the Hebrew epistle quoted this prophetic Psalm as not only having reference to Christ but also as having been fulfilled in the ascension of Christ and his accession to his throne in heaven. So *Hebrews 1:8* reads: “But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.” The Revised Standard Version translates *Hebrews 1:8* in conformity with both the Authorized and the American Standard versions, but it changes *Psalms 45:6* to read: “Your divine throne endures for ever and ever”—in such a rendering the prophetic application to Christ is snuffed out, for the divine throne could refer to any Davidic king without implication or reference to the throne of Christ. The rendering of *Psalms 45:6* completely changes the statement of the inspired Psalmist, rewrites the prophetic psalm in words that cannot be recognized in the apostolic quotation of it, and breaks the connection between the Psalmist’s statement and the Apostle’s quotation—true to form it is the translators’ way of throwing the Old and New Testaments out of gear one with the other.

(Further examples of the multiplied mistranslations of the Revised Standard Version are presented side by side in Chapter Eight)

The New English Bible is so loosely paraphrastic that it cannot correctly be classified as even a modern speech translation, so it is published under the format of a New Bible—and that

is just what it is, for it is not *the Bible*. With an apparent purpose to commend it a professor wrote: "The New English Bible represents what British scholarship thinks the Bible means"--perhaps that is an inadvertent admission that it is not *the Bible*, only what the British theologians *think the Bible means*--its character is thus revealed to be a compound composition of British thought.

The inclusion of the Apocrypha on a level with the Old Testament writings apparently has the effect to weaken the character of the Old Testament canonical books and to so include them is vitiating in the result to the inspiration of the Old Testament. The term *apocrypha* means doubtful, of spurious authorship, without authenticity, and can be regarded no more than quasi-scriptural--having no more than some seeming resemblance. They do not exist in the Hebrew but were composed mostly in the Alexandrian Greek, and they were for a time printed in some Protestant bibles, as in the Catholic bible, but after extended controversy they were excluded. The silence of the New Testament is significant--there are no quotations by Christ and his apostles from the Apocrypha--there are approximately three hundred quotations in the New Testament from the Old Testament, but none from the Apocrypha. A thing seldom mentioned is that there was a New Testament Apocrypha consisting of various gospels and epistles never printed in the Bible, and the Apocrypha attached to the Old Testament is none the more deserving of such a place. The Apocrypha is without divine authority, cannot be used to teach any doctrine and practice, and it does not belong in the Bible.

(Let the reader turn to Chapter Nine for the extended exposure of the evils and errors of the New English Bible.)

There are multiple-translations increasingly multiplied year by year. There have been more than fifty produced within twenty-five years, half that number in half that many years, and half of the half in half the twenty-five years, the result of which is that with the religious public there is no uniform Bible. Time was when the Bible was mentioned everyone knew what was meant; now, nobody knows for they ask in complete confusion--*which one?* This Babel of translations has served to expose the lengths to which translators and their publishers have gone in

the disgraceful competition of their unrestrained dislike for exact translation and the uncontrolled yen for changing the Bible, which has resulted in bewilderment rather than enlightenment.

(The fallacies of a representative group of the modern speech translations are laid open to the view of the reader in Chapter Eleven.)

It is a common saying that one can learn what to do to be saved and be faithful in any or all of the new translations--not if the readers of them accept the renderings on *faith alone*, *faith only* and *only believe*, and not if faithfulness to the Word of God is necessary to our own faithfulness--the integrity and inspiration and authority of the Bible are all involved, and the divine fiat is: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed . . . If any man preach any other gospel unto you than that ye have received, let him be accursed"--the makers of the new bibles have done just that.

It is charged that a *crusade* against the new versions is being conducted, and that is exactly so, but it is made necessary by the *fight* that is being waged against the Bible. A crusade is defined as a remedial enterprise undertaken with zeal in striving to further a cause--and that is the spirit of this undertaking.

A professor writes in a widely circulated religious medium that it is a matter of preference, let one choose the translation he likes--which is about like saying that there are good people in all the churches, so join the church of your choice! And with a gesture of finality we are told "like it or not, our grandchildren will have none of the existing versions"--that is quite a statement, and if the defense of the Bible depends on professors who talk that way it might be true, but we have until now had the Bible much longer than the age that any of my grandchildren will attain.

Another pen-happy professor virtually shouts: "Thank God for the Revised Standard Version, the New English Bible and Today's English Version"--but God had nothing to do with the perversions of His Word which these "versions" incorporate. All of these erratic utterances come from professors in the Bible departments of our colleges and they are portentous pronouncements of nothing good for the present and future generations of

the college youth, young people in general and young preachers in particular, who come under the tutorship of instructors who have that concept of the Bible. It smacks of and is akin to the liberalism of the "Disciples Movement." Alexander Campbell established and operated the Bethany College in which he trained many great preachers of the Restoration--but after his death Bethany fell first to the Christian Church and was later captured by the liberals of the Disciples Movement, and today Bethany stands rejected by the conservative body of the Christian Church, alas! for Alexander Campbell's college, with the foreboding question: are we about to develop some Bethanys among the colleges in our midst today? And what of the churches standing in the shadow of their influence--for already we hear the slogan: *As go the colleges, so go the churches.*

There is a seeming fear of the colleges which restrains open criticism of an existing state of things known to be wrong. As for me, it is my determination to remain uninhibited, uncontrolled and unintimidated, as many years as providence allows me, to make the churches all over the nation aware of the conditions that imperil us in the midst of the dangers that threaten to envelop us. It is my firm conviction that the greatest immediate danger confronting the churches of Christ is the general acceptance of the pseudo-versions of the Bible.

The liberal theological philosophy of the new text-makers is that the New Testament is only a human record of or experiential testimony to the word of God, and this concept they have put in print in the various introductions included in the packet of pamphlets explaining the details and policies of their translations. The Bible is not a mere record of testimony to the word of God, nor does it merely *contain* the word of God--*the Bible is the Word of God*, but the new school of translators are making use of all the sinister means and subtle methods in the attempt to prove that the Bible actually is not the Word of God. In their denial of the Deity of Jesus, the Virgin Birth and the verbal inspiration of the Scriptures, the modern translators can be classified in no other terms than *theistic infidels*, and they are disqualified to translate the Word of God into any language. Philip Schaff, president of the American Revision Committee, says: "Only a poet can reproduce Homer or Virgil, only a philosopher

can translate Plato or Aristotle, only an orator can do justice to Demosthenes or Cicero. The best versions of the Bible are from men who most heartily believe in the Bible and were inspired by its genius;" and he added, "from this 'well of English pure and undefiled' poets, orators and historians have drunk inspiration" through centuries--the translators were not inspired but *what they were translating was inspired*.

The whole propaganda movement of the new versions, with the slogans of relevancy, is predicated on a break with the past--but the Bible is not a book of the past, it is "the word of God which liveth and abideth for ever!" It is the book for all generations of men. When the covered wagons crawled across the western plains, in every wagon there was a book--the one book, the Bible. The foundations of civilization, of society and of government rest upon the Bible--why tamper with such a book, let us protect its inviolable integrity and preserve its pristine purity.

The new versions, including the Revised Standard Version, are published under copyrights that prohibit direct quotations, but there can be no law against reviewing a published manifesto of religious teaching or making comments on its contents. The Bible cannot be copyrighted, and the nature of a copyright put as a virtual padlock on the Revised Standard Version is tantamount to a tacit admission that it is not the Bible--it is just a copyrighted book! Quite properly copyrights exist for the protection of property rights and ownership and from misappropriation, but it is a new thing under the sun for a committee of men to bar quotations from *the Bible* without the written permission to whomsoever they would grant it or to withhold it from whomsoever they choose not to allow it. Yet the claim made for the new version is that it is a true translation of the Word of God--they assumed an arrogant prerogative of attempting to control by legal barriers the free exercise of *quoting the Word of God*--a new revised standard version, indeed! It should serve to incline pious people all the more to a faithful adherence to our old Bible which we have *memorized* and which we *can quote*.

FOY E. WALLACE, JR.

MARCH 8, 1973

THE REVISED STANDARD VERSION

In an impassioned plea to retain the ban on the teaching of the hypothesis of evolution contrary to the Genesis declaration of the direct creation of man, a member of the legislature of a southern state appealed to his fellow legislators in the following words: "These are Christian statutes on our books, and the Christians are still in control of our state. The enemies of Christianity are chipping away at the Christian religion bit by bit. That is the way they plan to win." This legislator is so right-that is the strategy of the unbelievers to win the battle against Christianity through the pseudo-science of evolution by way of our public school system-but it is no less true that the neo-orthodox revisionists are "chipping away" at the Bible through the pseudo-versions chunk-by-chunk, and that is the way they plan to win the battle against *the Book* which is the source of Christianity.

I.

The name of the Revised Standard Version is an incorrect designation and it is inconsistent with its policies of translation.

First, the title New Testament is printed on the back of the cover, as usual, and below the title is also printed Revised Standard Version-but their "version" eliminates "testament" in all the passages that contain that term, and it puts "a will" in place of "a testament."

But a will is only one feature of the gospel, and a testament is not in itself a will--a will is a testament, but not every testament is a will. This action of the translators in taking "testament" out of the text destroys the title New Testament, and to be consistent

they would be forced to change the title of the New Testament to the New Will-but the terms are not co-extensive, because the word testament is a broader and more inclusive term which connotes more than merely a will. Thus in the yen for change the new translators have done violence to the New Testament--they are bent on changing the wording of the text verse-by-verse without regard to distinctions in meaning and teaching, and their methods in so doing are ruthless.

Second, the translators of the Revised Standard Version are inconsistent in their own claims concerning it.

This so-called revised standard version purports to be a revision of the King James and American Standard Versions, but translators Bowie and Cadbury refer to it as a new translation. Its representative promoters, who have been its ardent precursors and heralds, with one voice proclaim a *modern translation*. But Chairman Weigle represents it to be a version and a revision of the previous versions, but elsewhere inconsistently or indifferently refers to it as a *new translation*. All who are informed within the range of the subject know that there is a wide span of difference between a *revised version* and a *new translation*, and this Revised Standard Version could not by any "standard" be both. Curiously, there exists a divergence of opinion even among the members of the committee in their own references to what the Revised Standard Version actually is or is entitled to be named--a revised version or a new translation.

There are many editions that have been entitled new translations in modern speech--their names are legion, but they are not versions, and are not so entitled. The first in the field of "modern speech translations," and which yet holds the priority as the most favored of them all, is the 1902-1943 Weymouth Modern Speech New Testament. Now, the Revised Standard Version is nothing more than a Johnny-come-lately among these many paraphrased new translations, but it makes the false claim of being a version, and seeks adoption as the Bible itself.

The truth of the version issue is that the Revised Standard Version is not a revision of the time-honored and time-revered King James Version nor of the American Standard Version--the very title *Revised Standard Version* is erroneous. Furthermore, the title

page assigns to it the descriptive title “authorized,” yet these new revisers have registered objection to applying the title “authorized” to the King James Version, while they attach the sub-title “authorized version” to their own new translation, thus violating their own dictum by doing what they condemn the translators of the King James Version for having done. “For wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things.”

The pertinency of the question is: *Who authorized it?* In reference to the King James Version it merely recorded that it had been authorized to be read in the churches of England where it was produced. But in reference to the Revised Standard Version it means that it is the official version of that ultra-modern, neo-orthodox organization incorporated as the National Council of Churches, being authorized only by their council, which amounts to no authority at all. It is an unreal and undeserved distinction in the effort to obtain a prestige by false pretenses. Moreover, the use of the descriptive term *Standard* is also deceptive. The title embodies the claim of being a revision of the American Standard Version, but that designation was only the copyright title of its publishers, Thomas Nelson & Sons of New York, and it possessed no further warrant than a trade-name, for actually there has never been and in fact cannot be such a thing as a *standard* American version, for America has no state church and therefore no official state function to *authorize* and *standardize* such a version. At the most, the title can denote no more than a description of the text produced and adopted by the committee of translators. Not even the American Standard Version of 1901 ever was or ever could become the standard version of Americans. Nor shall the misnamed Revised Standard Version ever become a standard version --it is a mistaken title, a misconceived misnomer. And the official claim to be a *revised* version is also a false pretense, for it is a rephrased and reworded and rewritten periphrasis throughout. It is not a revision of anything, much less a *revised version* of the versions it claims to revise. The very title *Revised Standard Version* is not only unfit, but untrue, and all that can be truthfully said for it is that it is the National Council of Churches version--it is the official NCC Bible, and under “the pure food and drug act” should be, as a warning, so labeled!

The English language has undergone little change since the Revised Version of 1881, so slight that the difference is scarcely perceptible; and there has been no change of any significance since the American Standard Version of 1901. Nevertheless, the Revised Standard Version makes the audacious pretension of a revision of all these English versions, the result of such a feigned motivation is the multitudinous altogether unnecessary changes that were made to accommodate a reconstructed 1946 style of their own--which means that instead of producing a revised version of any other version, these neo-orthodox modernists have written a *Revised Bible*.

Considering the admissions and criticisms of the translators, and the text which their modernism has yielded, it is evident in all of the premises that the Revised Standard Version committee, composed of the National Council of Churches neo-orthodox hand-picked theologians, has presumed an authority to write a new Bible.

The multiplicity of "new translations" are products of the presumption of single individuals or groups, or organizations, or societies, or publishers, who on their own initiative, with no authority other than themselves--hence, the rash of translations and a veritable babel of versions. Since the appearance of the American Standard Version of 1901, there have been not less than fifty such translations as a conservative estimate, no two of them alike, therefore forcing upon each translator the laborious task of rendering his own translation in his own peculiar style and phraseology, differing from all the others, and a variation from the Bible text itself. The majority of this rash of translations has had a brief tenure, and none of them have had a general acceptance, and all together they have failed to make a dent on "the grand old Book."

The later these revisions and translations and versions the less worthiness they possess, due in part to the increasing influence of the theological modernism of the school of Higher Critics upon these late productions and the resultant impact of the *New Christianity Crusade* (the Neo-Orthodox Movement) on the self-appointed or group-selected or hand-picked translators. Of all these revisions, the American Standard Version produced from 1885 to 1901, is the only one that obtained or merited respectable accep-

tance, and it was predicted that the trustworthiness of this version would speedily gain such general acceptance that would eventually relegate the King James Version-but the opposite result occurred, it is the American Standard Version that has declined, and the sales of the King James Version are greater now than the combined total sales of all other versions. The old version of the Bible holds the field as the most widely used, far greater in printing and circulation, the common version of all the people who love and cherish the Bible and so deeply desire to preserve its sacred language. The excellence of its phraseology and elegance of style and beauty of diction have never been challenged or denied and can never be surpassed-no version has ever been comparable to it, and its accuracy of word-by-word translation has been approved by the greatest scholars in all the centuries of its existence, and praised by the literary minds the world over, as shall be shown in a succeeding section of this book.

In the end of the sixteenth century Wycliff prayed, "O God, put it in the heart of the King of England to give us a correct translation of the Bible into our English tongue." King James responded. He was himself a brilliant scholar but he had no part *in* the translation that bears his name. Rather, he ordered the selection of fifty-four of England's highest ranking scholars and put them under the strictest rules of translation with penalties of capital punishment for deliberate or intentional mistranslation.' If the Revised Standard Version and New English Bible translators were under such penalty there would have been a mass execution of translators in this day!

Of the fifty-four selected members of the King James committee, forty-seven survived to complete their task, the seven other members having died or resigned during the process of translation. Yet uninformed or else ill-tempered people lash out against "that old King James Version" as though King James wrote it! I would not smear these pages with the indignity of quoting the sacrilegious remarks that some modern professors and their brainwashed students have emitted in their carping at the old Bible with which the battles against error have been fought and which

* A statement verified by H. Leo Boles, President of David Lipscomb College, in the author's presence.

brought the church to our continent--the canting against it is plain tripe.

Why is the old King James Version the invulnerable Bible? First, because its word-for-word diction has deepened its roots in the hearts of Bible readers for centuries. There could be no practical cause to commit verses of scripture to memory word-for-word with multiplied various revisions but no common version. The many variations make the memorizing of the precious passages impossible. The parents and teachers cannot uniformly teach children to memorize the Bible verses, and the preachers cannot effectively quote the scriptures in their sermons. The language of the various versions (?) is not of the solemn significance or sacred respect to merit the memorizing. The word of God is hallowed: "My heart standeth in awe of thy word," said the psalmist David, and again, "For thou hast magnified thy word above all thy name." The rewritten phraseology of the new versions reduce the language of the Bible to such a common human level as to lose the quality that would cause a reverent reader to cherish committing it to memory.

The new revisionists are a demolition crew. In the destruction of this unity of scripture they have shattered that fusion of influence which the inspired words yield within the heart, expressed by the psalmist --"Thy word have I hid in mine heart" --and the loss of this unification of effect in the minds of confused searchers of the scriptures can only result in a division of sentiments equal to the dissension among the Corinthians, who said: "I am of Paul, and I of Apollos, and I of Cephas." So the devotees of the various versions, including preachers in the pulpits, are saying: I am of Goodspeed, and I am of Moffatt, and I am of Phillips, and I am of Williams--or the Today's English Version, or the New English Bible, or the Revised Standard Version. Time was when the Bible was mentioned every one knew what it meant --now nobody knows, but everybody will say, *which version?* The Bible thus loses that common bond of *the one Book* which has held us all together. The churches of Christ have been a Bible people always, and the Bible has made us the people that we are, but the "new bibles" are making a different people of us because they are different books. "For the mystery of iniquity doth already work."

The particular time in which our lives are cast is a generation of novelty seekers, and this spirit has created a mania for revisions of the Bible which has produced a multiplicity of so-called translations that plague rather than aid those who still believe that "all scripture is given by inspiration of God." But the "new Bibles" ignore inspiration —they are commercial books and are as competitive as commercial products. The evidence of this fact is provided in the promotional advertising to swell the sales of each over the other. The emblazoned placard of the Revised Standard Version was printed in the pretentious catch-phrase — THE MOST IMPORTANT PUBLICATION OF 1946 —the device of the publishers to stampede the sales, for the boastful claim was not the verdict of any body of literary critics in recommendation of best sellers. To classify a book claiming to be the Bible in such a category of common commercial competition is an ignoble act of irreverent men and altogether inconsistent with the sanctity of the inspired scriptures.

In order to warrant their respective versions the differences in translation must necessarily exist, and these disparities must be featured as emphasized variations from all other translations, hence it is not true translation that motivates these falsely so-called versions, but rather variety and novelty are the essential features of all the new translations —"anything to be different" would be a more significant slogan than "the most important publication" and far more truthful. Therein lies a basic evil of these multiple versions —but being novelties they will perish with the using, ending with interment in the necropolis of passing fashions, deserving only the fate of fads.

Comparing the renderings of six of these new translations on one certain passage, the examples of which will be cited herein later, no two renditions are the same —six different renderings in six so-called versions —translation, indeed! These translators were not translating the scriptures, they were writing their books.

The deliberate variations of these multiple translations in divergent renderings of the same passages indicate a planned policy of competition to gain by their peculiarities a unique distinction for their versions. This subtlety in the various renderings is characteristic of the late translations, revisions and versions.

And this is why the eminent scholars, Doctor John Scott, of Northwestern University Seminary, and Doctor R. C. Foster, of the Cincinnati Bible Seminary of the Christian Church, joined in branding the Revised Standard Version translators with deliberate dishonesty, supporting their charges with a long list of citations.

With scarcely less scathing criticisms in his treatise on the Revised Standard Version, Professor Oswald T. Allis, a ranking Presbyterian scholar, condemned this false version with such terms as "regrettable" and "misleading" and "confusing" and "arbitrary" —and capping these and similar phrases with the over-all indictment that "the version was prepared by liberals, it is owned by liberals, and they will see to it" that any hope of ever making it "acceptable to evangelical Christians" will not be realized. But while these eminent denominational scholars of wide repute were without respect of person or position exposing the dogmatic fallacies of the Revised Standard Version, some of our own professors were recommending it and parroting the phraseology of the modernist revisers in the class rooms of our colleges. This fact should jolt the brotherhood out of their complacency into the actual reality that modernism has its foot in the door of the churches through the Bible departments of the colleges that adopt the Revised Standard Version or allow it to be adopted. It again interposes the question, what is wrong with the administration of a college among us, supported and patronized by our people, that will allow it? The stock answer is, "academic freedom," but in the teaching of the Bible, the word of God, there is no such thing as an "academic" or any other "freedom" which could mean the liberty of a professor to teach the theologies he has imbibed from the seminaries of modernism. Such a policy opens the floodgates to the overwhelming tide of the New Christianity theology that is sweeping over Christendom and which will eventually, through professors in the colleges, engulf the churches of Christ —this is sad but true.

The factual situation simply stated is that the Revised Standard Version has had influential and financial and political power of the International Council of Religious Education to support it and to promote it, together with its American affiliate, The National Council Of Churches, and this asset is an armor which

invests the Revised Standard Version with an advantage over all other versions and thereby imputes to it the greater danger.

It is a known thing to real scholars throughout the English world that the majority of the members of the Revised Standard Version Committee are from Yale and Harvard, Chicago University and the Union Theological Seminary of New York, all of which are the veritable hotbeds of the neo-orthodox modernism of the New Christianity movement, and therefore neither the committee nor the version produced by it is representative of what is regarded as the Biblical scholarship of America and England; for they are all of the schools of the Destructive Critics, and they are modernists of the latest and deepest dye. The two members of the committee exercising the dominant influence were Goodspeed and Moffatt, the both of whom had published individual translations of the New Testament of their own, concurrent and extant, and they were therefore so governed by the theologies of their own previous translations as to have been prejudicially disqualified. The so-called "revisions" and arbitrary "translations" were controlled by the attitude of the nine modernists of the New Testament Committee and thirteen modernists of the Old Testament Committee (Chairman Weigle a member of both committees) toward the authority of the Bible, which in the final analysis of their theological concepts, as observed in their Introductions, has no authority at all.

II.

The overworked phrase of the Revised Standard Version translators is their false claim for "accuracy of translation," a phrase repeated as an echo from Weigle and Craig, Bowie and Burrows, Goodspeed and Moffatt, and each translator who contributed to the pamphlets composing the Jacket of the numerous treatises by the members of the committee, to justify the arbitrary changes in the translations of the Revised Standard Version. But their peculiar language definition of accuracy becomes a tacit admission of a premeditated and *deliberate inaccuracy*, for in their own words they have substituted for translation "what we understand the author to mean" ——verily, the Lord's judgment on men's words applies to the utterances of these men: "By thy words shalt thou be condemned."

In the Jacket the claim is made that the Revised Standard Version is “more accurate in translation than any previous version.” Considering the fact that one hundred and forty-eight of the ripest scholars of England and America —therefore of the whole English world —produced the “previous versions,” such a claim is no less than arrant egoism on the part of the nine modernists who produced the New Testament of the Revised Standard Version —and among the other thirteen members of the Old Testament Committee was Orlinsky, the bitterly hostile unbelieving Jew who was responsible for taking Jesus Christ out of the prophecies.

Accuracy of translation is word-by-word transplantation, and for these neo-orthodox modernists to substitute what they understand the author to mean is not translation —it is interpretation. In the theological beliefs, in which they are so entrenched, they can and they do mistake the meaning. Inspiration must penetrate words, the true translation consists in transplanting the words, not what theologians believe to be the meaning. They themselves differ on the meaning —in the field of these versions there is a wide disparity, an incompatible divergence of their theological changes in the text; and even in the different renderings of the Revised Standard Version itself there are irreconcilable inconsistencies, multiplied examples of which are exposed by O. T. Allis in his treatises on the Revised Standard Version of the Old and the New Testaments.

Accuracy consists in what the inspired authors of the New Testament said, not in what a committee of nine ultra-modernist revisionists, hand-picked by the ultra-modernist organization, believes that it means. They may “authorize” the writing of creeds but they can lay no claim for an authority to rewrite the Bible. Their new bible is just that, and their use of the term *authorized* carries no authority higher than its source —that organization of modernists, known as The National Council Of Churches, a council of theologians who do not believe the Bible, who reject its authenticity and its inspiration, yet manifest the temerity to entitle what they believe the authors to mean as an Authorized Version of the Bible. They have put themselves on record in writing as having rejected the authorship of its books

and that they do not know the real authors of either the Old Testament or of the New Testament. They are, indeed, a fancy set of theologians to interpret to us *what they believe the authors mean* while confessing that they do not even know who the authors are or were!

The objection of these revisers to “the previous versions” is what they call “an exact word-for-word” translation. This statement inadvertently contains the highest compliment that could be paid to the previous versions —what more could be desired than an exact translation of the Word of God? Anything less than an exact reproduction is that much less than a translation. So let it be known to all, trumpeted and proclaimed, that the translators of the Revised Standard Version by their own words disavowed the intention to make an exact translation of the Bible —it is therefore an admission of the translators that the Revised Standard Version is not an accurate translation of the Bible. “By thy words thou shalt be condemned.”

This committee of nine modernists have performed the function of writing a commentary on the New Testament —they are commentators and interpreters rather than translators. That this is a factual statement finds exemplification in the periphrasis so evident on every page and in almost every verse —that is, the paraphrasing of the passages throughout the Revised Standard Version reconstructed text. It is not a revised text at all —it is a rewritten text. The members of this committee were neither revisers nor translators —they were new text-makers. This method in their own phraseology is “free translation,” which actually means *no translation* and is a virtual admission of it.

Such periphrasis consists of interpretative emendations and exegetical additions which are not a part of the original text; it is a recasting of passages which sever sentences and parts of sentences from the original text. (For examples: Romans 2:28, 4:12, 16; 5:2; 10:4; I Corinthians 3:4, which with many others will be submitted with proper analysis later in this section). A question germane to this inquiry is, what does the Revised Standard Version Committee mean by *accuracy*? In his work on Revision Richard Chenevix Trench writes: “Accuracy is the first requirement in a version. What the reader wants to know is

what the author actually said, not what a translator thinks he meant or ought to have said." The claim of these new translators is that the Revised Standard Version is "a more accurate translation than any previous version," but they denounce the previous versions for being "mechanically exact, literal, word-for-word translations, which follow the order of the Greek words," and they write into the Introduction their objection to such accuracy —this is a conspicuous contradiction of their claim —for while claiming to be more accurate than previous versions, they brand as a major defect the literal exactness of the other versions.

The criticisms of the old versions is a concession to their superiority and the statements concerning them intended for criticism redound to their praise. No translator or reviser or committee of revisers can assume a rightful claim for freedom of modern speech to ignore the inspired words of the Greek originals and remove them from the text. For the sake of accuracy and integrity and honesty the function of a translator is not to rewrite the original, and any procedures based on claims of improvement and interpretation, of alterations and emendations, must be rejected as mistranslation and condemned with all the severity of the words previously quoted from the scholars Scott and Foster —deliberate dishonesty. The thing which is first and foremost in a version is accuracy in that degree of mechanical and literal exactness which the Revised Standard Version translators disavowed and confessedly had no intention of producing in their own diverted version.

III.

It is in order to put the Revised Standard Version to the test of gains and losses by their own criterion for judging its merits. From any viewpoint or standpoint the advantages claimed for it could exist only in modernized idioms, or updated words and phrases. The additions and omissions, alterations and interpolations, extend far beyond this assumed innocence in translation policy, but if the gains and the losses in this pseudo-version are gauged by the yardstick of its own translators the losses will far outnumber the gains.

(1) By the disappearance of words from the text through and through, page after page, verse by verse, scores upon scores of deletions, without any indication that the original words had been omitted. Such forms of lacunae (blank spaces and gaps) in translation are dishonorable and unpardonable. Millions of words, thousands of verses, hundreds of phrases, have been completely removed from the texts and contexts, or have had doubt cast upon them —and there are millions of people who mourn their loss. Countless more verses have been needlessly changed, in compliance with a planned policy, so that quotations long memorized are relegated to the regions of the antiquated, to make them sound quaint in modern literary culture, and thus to wean the young generation away from the veneration that belongs to the book of inspiration.

(2) By the policy pertaining to Deity which retains the solemn pronouns *thee* and *thou* in reference to God, but which denies the Deity of Jesus by applying to him the common pronoun *you* in the contradistinction with God. The translators have thus admitted that the common pronoun *you* if employed in addressing God would have the effect of humanizing God, then it follows, because it must follow, that to apply the common pronoun to Jesus, as in Matthew 16:16, humanized Jesus. By the same token addressing God by the common pronoun *you* in prayer is degrading to prayer and is repellent to the emotions of participating petitioners to God the Father in the praying audience. A leader of public prayer, regardless of his own modernized attitude, disregards the depth of reverence for God in the emotions of participating worshippers, when he persists in using the solemnity of prayer in a display of novelty and innovation in worship. This is no less true of the translators —by making a distinction between the Deity of God the Father and of the Son Jesus Christ, they have shocked and chilled the millions who yet believe that God was in Christ and Jesus was himself God manifest in the flesh, for Jesus said, “believe in God, believe also in me.”

(3) By the removal of God from Jesus (Romans 9:5; I Timothy 3:16) and the changing of *the Son of God* to *a son of God* in several passages, thus casting doubts on the distinctions between a son of deities and the Son of God; and some translators

have rendered the phrase *a son of the gods* —on the whole the new translators reject the Virgin Birth and Deity of Jesus Christ, and this unbelief shows through their translations in many places and passages.

(4) By the splitting of the word *monogenes* —only begotten—leaving the word *only* alone in the texts, taking away the word *begotten* from all references to Christ, as the means of destroying the doctrine of the Virgin Birth in all New Testament passages.

(5) By obliterating the Virgin Birth of Jesus from Isaiah 7:14, in the misuse of the two words *young woman* for the one word *virgin*, applying the text of Isaiah to an event contemporary with the prophet himself, in order to disconnect it with the quotation of Matthew 1:22-23, and thus to sever the prophecy and its fulfillment in the Virgin Birth of Jesus.

(6) By the retranslation of Matthew 1:25, in reference to the relations between Joseph and Mary, that he “knew her not till she had brought forth her firstborn son,” taking the word first-born out of the text and rewriting it to imply that Joseph was the father of Jesus.

(7) By substituting the phrase *remedy for defilement* in place of the word *propitiation*, and making *redemption* a mere *release* (the New English Bible), but inconsistently translating these words one way and then another.

(8) By changing the wording of 2 Timothy 3:16, “all scripture is given by inspiration of God,” rewriting it to make it read, *every inspired scripture has its use* (the New English Bible), thus eliminating the phrase *inspiration of God*, and implying that some of the scriptures may not be inspired at all.

(9) By the removal of the preposition *eis* (in order to) from the phrase *for righteousness* (in order to righteousness) to implement the doctrine of justification by faith only throughout the fourth chapter of Romans; and the omission of the adjective *that* in verse 12, disconnecting it from faith, thus destroying the specific reference to *that faith*, which is the main point of the passage, as definitive of the Abrahamic faith; and the omission

of the entire phrase *for righteousness* (meaning in order to righteousness) in chapter 10:4, rewriting the verse to accommodate the theological views of the translators.

(10) By the omission of the two words *now* and *hence* in John 18:36, which are the words upon which are hinged the meaning of the passage in reference to the kingdom —its origin being from heaven, not *from hence* (here); and its no-postponement in the word *now*, its immediate establishment: now is my *kingdom not from hence* —but the passage is emasculated and its meaning mutilated by the rewritten translation.

(11) By substituting the word *abolish* in Matthew 5:17 for the word *destroy*, which is in the text, making Jesus say that he did not abolish the law (in contradiction of Ephesians 2:14; 2 Corinthians 3:7, 11, 13, 14; and Hebrews 10:9-10). If Christ had *destroyed* the law he could not have *fulfilled* it; but having fulfilled it, he did *abolish* it, and the change in the translation turns Matthew 5:17 into a false statement.

(12) By translating the doctrinal word *righteousness* (which is a specific word that means *justification*) by the moral terms *does what is right* and *does right* (Acts 10:34; I John 2:29, 3:7, 10), using the phrases *one who does right* and *one who does not do right* for a translation of *righteousness* —and such is done in the name of a revised standard version!

(13) By not printing in italics supplied words that are not in the original manuscripts, but necessary to sentence structure, by the omission of which the new versions conceal these supplied words to make it appear that they are the original words, or integral parts of the text, thus making it impossible for the reader to know if a certain word is supplied or to distinguish between the original word and the supplied word. In the book of Romans alone the new translation is too loose and liberal for the use of italics, the whole text of the new versions would need to be set in italics!

(14) By spoiling the precious passages and eliminating the memory verses so long cherished; by the use of slang words and expressions which are degrading to the inspired word of God; by instances of an inferior dialect which destroys the majestic

rhetoric of the Bible, examples of all such to be cited later in this section.

(15) By reversing the reading of 2 Timothy 1: 12, making it state the opposite of what Paul said. In the Bible the passage reads: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The new version reads: "I am sure that he is able to guard unto that day what he has entrusted to me" —the latter reading reverses Paul's statement completely and teaches a form of the creedal doctrine of the final preservation of all the saints or the impossibility of falling away, by placing the responsibility on God of keeping something he commits to US rather than our own responsibility in that which we commit to him. Such tampering with the text is contemptible.

(16) By the shifting of nouns and pronouns without any indication of making such changes or of the reason for so doing, changing the personal pronouns, reversing the singular and plural and their relative order, which results in wrong interpretations of the passages; and by reversal of singular and plural nouns, and the active and passive voice of verbs, which frequently have a direct bearing on a point of doctrine.

(17) By assuming the prerogative of arbitrary decision when words are unnecessary, even though the deleted words are in the original text; and claiming a like prior privilege to eliminate the prophetic formulas and scriptural usages in such words and phrases as *behold* and *thus saith the Lord* and *it came to pass*, all of which were significant in meaning and none of which are even now obsolete and archaic in special forms and usage. It shows a yen for rewriting, that the translators were bent on making changes for the sake of changing.

(18) By the breaking up of sentences, eliminating many conjunctions and connectives with which many verses begin, disjoining them in a fashion that affects the meaning by changing the sequence of the words that hold the import of the whole context, and in this dividing and changing of the syntax the text and context become confused and misconstrued. An example of such priority in dealing with the text is the entire eighth chapter

of Romans in which the word for from the Greek conjunction *gar* is shifted back and forth, here and there, hither and yon, at the will or the whim of these re-writers of the New Testament.

(19) By the use of quotation marks, foreign to scripture form, as a method of interpretation, leaving John 3:16-21 outside the marks, thereby excluding from the words of Jesus these closing and climactic verses of his discourse to Nicodemus, thus adding ambiguity and confusion to mistranslation.

(20) By changing the diction which generations of parents and children have memorized, under the cloak of avoiding archaism and pleonasm, yet the same and similar euphonious words and phrases are yet current in both classic and patriotic literature, such as the Constitution of the United States, the Declaration of Independence and the Gettysburg Address.

(21) By an irregular policy of idiomatic translation the language of the scriptures has been inconsistently shifted about between the extremities of the colloquial and the archaic, adhering uniformly to neither rule of translation.

The term idiom is descriptive of a language peculiar to a people, a dialect common to a community or a class. During the twentieth century there have been numerous idiomatic translations, the first and most conservative was Weymouth's Modern Speech New Testament, followed at intervals of a few years apart by a half-hundred others, such as Moffatt, Goodspeed, Ballentine, Berkeley, Williams, Phillips, and others too many to mention. Now, the Revised Standard Version rushes into the field with trumpet-sound and parade as though these translators had performed something never before accomplished, heard or seen or known. Like an advertisement posted on a signboard the precursors of the Revised Standard Version heralded the New Revision as the embodiment of Idiomatic Translation, and it became their slogan as if it were something new under the sun. But the title page of the Weymouth Modern Speech New Testament of 1902 reads: "An Idiomatic Translation Into Every Day English From The Resultant Greek Testament." But that translation was never intended to replace the Bible itself, but rather designed for a supplementary aid to the study of the Bible, as a commentary in the form of modern English. The actual un-

varnished fact is that the Revised Standard Version belongs to the classification of the aforesaid translations —it is superior to none of them and inferior to some of them. The tragedy is that the Revised Standard Version announced the intention to displace the Bible itself and replace it with their inferior Idiomatic Translation under the misnomer of a *revised standard version*, with the ultimate in falsity by professing to be “more accurate than any previous version” —but a more inaccurate statement could not have been penned or printed —and another tragedy is that some of our professors are helping this pseudo-version to accomplish this evil work by promoting its acceptance.

The negation of their claim to priority as an Idiomatic Translation is self-evident in the fact that all of the modern speech publications profess to be idiomatic, yet no two of them agree, they are contradictory, leaving the common people to wonder what an idiom is and what idiomatic means, for in their own disagreements they themselves seem not to know how to translate an idiom!

In the case of the Revised Standard Version, the translators shift from one idiomatic expression to another, according to whim or preference, with an inconsistent and contradictory juggling of texts which convicts them of being a committee of unreliable and untrustworthy arbitrary revisionists.

The examples of this juggling of idioms in an effort to give modern expression to the epistles of Paul, from a poll of their idiomatic translations of his writings, leaves a decided and clear-cut impression that Paul expressed himself better than these modern translators do in their attempt to improve on his language in their idiomatic changes.

With all of the errors and evils added, the greater sin lies in the manipulations of the text to change its vital doctrine. The claim of the translators that their revisions have not affected any “fundamental doctrine” is a lie —a falsehood equal to that of the false prophet of Bethel who lied to the young prophet of Judah. The text of I Kings 13:18 says: *But he lied unto him* —and that is what these new translators are theologically doing now —*their theology is lying to us.*

There are in fact many instances where the changes affect the truth and are doctrinally wrong. Any substitution of language

that displaces the original words and replaces them with the translators' interpretations is doctrinal, for it involves the vital doctrine of inspiration. The words of Translator Richard Chenevix Trench, of the American Revision Committee, are again worthy of repetition: "Inspiration is not limited to the Hebrew and Greek words first communicated to men . . . it lives in whatever words are a faithful representation of these words . . . the translation must be a perfectly reproduced adequate counterpart of the original and the copy. When words fall short of this adequacy . . . when divergence exists between the copy and the original, the copy is less inspired, and to the extent of the divergence it is not inspired at all." That was the faith of the early translators —and what a difference between them and the late revisers!

The policy of the new translators is the process of making the Bible into a collection of human documents, and their editorial revisions of verses and words are in accommodation of their own theological concepts rather than a true translation of the exact words of the original documents. This process is consistent with the committed view of the new version translators whose words are in the record that the inspiration (if any) of the authors of the Bible was limited to thought or sense only and that if it existed at all it did not consist in words —therefore, they exercise the liberty to put into their own words what *they believe the authors meant to say*, or should have said —subject to interpretation and change at the will of a committee of modern translators.

IV.

The preceding purview of the range of the Revised Standard Version revisions exposes to full view a shocking thing —that these revisionists are not translators but assumed and self-appointed Editors of the New Testament. It is impossible in the extent of this exposition to tabulate the multiple-hundred perversions that literally pervade the pages of the Revised Standard Version New Testament, but more than a hundred *chapter and verse* citations are submitted to sustain the averments above and below enumerated.

(1) The contradiction which the revisers caused to exist between the prophet Isaiah and the apostle Matthew in the prophetic statement of Isaiah 7:14 and the apostolic quotation of Matthew 1:18-22, in reference to the Virgin Birth of Jesus Christ.

The inspired apostle Matthew quoted Isaiah as saying *virgin*, but the revisionists erased *virgin* from Isaiah 7:14 and inserted *young woman*, thus creating a conflict between the prophet and the apostle. The apostle quoted the prophet as saying *virgin*, but the revisers *retranslated* (?) Isaiah and changed the word *virgin* to the two words *young woman*. Now who is right —the inspired apostle of Jesus Christ or the modernist editors of the Revised Standard Version?

In a lengthy essay a professor labors to prove that Isaiah 7:14 is not a prophecy pointing to Christ, that it has no reference to the virgin birth of Jesus, and in so doing he attempts to defend the perverted Revised Standard Version, and takes the modernist line.

The inspired apostle Matthew, in Matthew 1:18-23, quotes this prophecy and states that it was “spoken of the Lord by the prophet” foretelling the virgin birth of Jesus, and reciting the details of the birth of Jesus, the inspired apostle declared that “all this was done that it might be fulfilled which was spoken of the Lord by the prophet” —*that it might be fulfilled* is a phrase stating the condition of fulfillment, and the virgin birth of Jesus was therefore necessary to the fulfillment of this prophecy.

It is claimed that the virgin birth of Jesus was only a *typical* event, that is, a like or similar thing had occurred in Isaiah’s time, and that the birth of Jesus was not the fulfillment of Isaiah’s prophecy, but merely a thing of like character —which means in its consequence that the virgin birth of Jesus was not the first or only thing of its kind, something like it had already occurred. This view destroys the Bible doctrine of the “only begotten Son” and it is the rankest modernism. It is further asserted that the apostle Matthew used Isaiah 7: 14 only as an illustration, and that it only furnished or provided him an argument for the virgin birth of Jesus —but if the virgin is not in Isaiah 7:14 —no virgin birth is there, and neither argument nor illustration could be deduced or drawn from it.

The background of Isaiah 7:14 prophecy of the virgin birth of Jesus is in the history of Ephraim (Israel) and Judah. In

verses 5 to 9 Isaiah prophesied that Ephraim (Israel —the ten tribes) would cease in sixty-five years —which was a mathematical prophecy, and in this exact number of years the ten tribes (Ephraim, or Israel) ended But Isaiah prophesied that Judah would continue, for it was through Judah that Judah's heir, the Christ, should come into the world —and the sign of this would be the *virgin-born* Son of verse 14. This prophecy of the Christ continued and has culmination in chapter 9:6-7: "Unto us a child is born, a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty Cod, The Everlasting Father, The Prince of Peace." If Isaiah 7:14 is not a prophecy of the virgin birth of Jesus, neither is chapter 9:6-7, and there is no prophecy at all of the virgin birth of Jesus --and that is modernism at its worst.

The sign of Isaiah 7:14 would be that a virgin would bear a Son, and in chapter 9:6-7 the prophet states that this *child* would be *born* (that is, a human birth), but it would be a *Son given* (that is, a miraculous conception), and only the virgin birth of Jesus could fulfill it. When the Revised Standard Version took the word *virgin* out and substituted *young woman* they destroyed the *sign*, for there is no sign of anything when a mere young woman bears a son, that is the function of a young woman, and an old woman could not bear a son —but when a *virgin* should conceive and bear a son, it was indeed a sign of miraculous conception. The translators not only destroyed this prophecy but made themselves ridiculous in the use of a young woman as a sign, instead of a virgin.

The prophet further foretold the sex of the child--a son — a thing which neither mother nor physician can know before birth.

The article under reference attempts to make a point on the language of the prophet that this child should eat "butter and honey" and that before the child should "know" evil or "choose" good the kings of this prediction would have ceased. It is surprising to me that a man of reputed scholarship in the Bible Department of "a Christian college" should miss the figurative and prophetic character of these statements. The saying that this child should eat butter and honey only signified that though

a virgin-born son, he would be a *human* child, physically as any other child. And the statement that before this child should come to know evil and choose good means that it was a *prophetic child*, and in the prophetic description it means that before the maturity of the prophecy, before its fulfillment, the existing kings would cease, but Judah would continue until this prophecy should be fulfilled in the virgin birth of Judah's heir. It is the habit of these modernists to ignore the figurative and prophetic language of the prophets, for it is their theology that there is no predictive element in the Old Testament, and therefore no prophecy pointing to Christ. But what is the matter with our professors — what has gone wrong with them? The answer is the Yale and Harvard, Chicago and New York Divinity Schools and Theological Seminaries.

We are told that the Hebrew word *Almah* (virgin) in Isaiah 7:14 could be translated *young woman*. But that word is used only seven times in the Old Testament, and in this place only did these translators substitute the term *young woman* — why did they not do so in the *other* six places? The reason is obvious — in the other passages the virgin birth of Jesus was not involved. The word *Almah* in our Bible was never translated young woman. The old version (King James) with forty-seven of England's greatest scholars translated Isaiah 7:14 in the word *virgin*; the American Standard Version, of the late nineteenth century, between 1885 and 1901, produced by 101 of America's greatest scholars, translated Isaiah 7:14 in the word *virgin* — that is, one hundred forty-eight of the greatest scholars of the English world who produced our old versions, said *Almah* in Isaiah 7:14 is *virgin*. But that is not all — The Greek Old Testament (called the Septuagint, for seventy) was produced 250 years B.C. by seventy-two Hebrew scholars who translated the Hebrew Old Testament into the Greek, because it was the language of the world — and they translated Isaiah 7:14 in the word *virgin*. Now, that adds up to *two hundred twenty* of the world's greatest scholars who knew the word and translated it right. Then added to this — the New Testament apostle Matthew, an inspired apostle of Jesus Christ, states that Isaiah said virgin, as in Matthew 1: 18-23 he quoted Isaiah 7:14, and said that it was "spoken of the

Lord by the prophet, saying, a *virgin* shall conceive.” So that adds up to *two hundred twenty-one*, capped and climaxed by the statement of an inspired apostle, therefore with the seal of inspiration, that Isaiah said *virgin*. Now who denies it? A motley set of neo-orthodox theologians whose avowed purpose is to destroy the virgin birth of Jesus and whose long range strategy is the destruction of all predictive elements of prophecy and the integrity of the entire text of the Bible. And this is what some of our professors are parroting in the Bible Departments of our colleges.

The final word is this: The statement of the apostle Matthew in Matthew 1:18-23 is the statement of inspiration, and it settles the question. To say that the apostle Matthew used the Isaiah passage only as an illustration, but not as a fulfillment of prophecy, will by the same token throw out and cancel every quotation in the New Testament from the Old Testament prophecies and is a complete surrender of the issue on predictive prophecy, or the fulfillment of Old Testament prophecy in the New Testament.

The conclusion is: The Divinity Schools of Yale and Harvard, Chicago University and Union Theological Seminary of New York et. al., from which our professors have obtained their Philosophy and Divinity degrees are being represented in our colleges and their theologies have infiltrated into the Bible Departments.

The professor's letter belittles the “ado” over the Isaiah 7:14 prophecy of the virgin birth of Jesus -but it is to the contrary a prophetic passage of vital importance, drawing the issue between the inspiration of both the prophet Isaiah and the apostle Matthew. The effort to minimize it reveals the compromising attitude of the professors and alerts us to the latent and subtle dangers of modernism. The bland claim by the professors to “believe in the virgin birth,” while denying the passages that teach it, availeth little, and is reduced to an empty, meaningless claim.

(For the full discussion of Isaiah 7:14 and Matthew 1:18-22, turn to chapters three, four and five)

(2) The change in Matthew 1:25 from “her firstborn son,” in reference to Mary as the virgin mother of Jesus, to “a son,”

indicating by implication that Mary may not have been a virgin.

When Joseph obeyed the angel and “took unto him Mary his wife,” the inspired apostle Matthew declared that ‘he knew her not till she had brought forth her firstborn son.’ On this passage the comments of Whitney in the *Revisers’ Greek Text* are sufficient to show the mistakes in the omissions of the later versions: “The statement that Mary had brought forth her firstborn son was in the text long before the doctrine of her perpetual virginity was originated. If Matthew had written only the words given in the Revisers’ Text, we cannot see what possible motive there could be for changing it to the longer reading of the Received Text. On the contrary, if Matthew wrote the words commonly ascribed to him, it is easy to see that a believer in the perpetual virginity of Mary might have been tempted to strike out the word *firstborn* The presence of *firstborn* would very naturally lead a person who believed in the doctrine, but who was less scrupulous than Jerome, to remove the objectionable phrase; for, explain the word as you will, the evangelist could not, as a historian, have used it if he had regarded Jesus as the only son born to Mary By thus speaking, the evangelist shows most clearly that, as a historian familiar with the facts in the case, he not only would naturally have written ‘her firstborn son’; but could hardly have written otherwise. In fact, the very presence of *huios* (son), unaccompanied by the article and accepted as a part of the text, is proof conclusive that the longer reading is genuine. After having recorded, in verse 21, the words of the angel to Joseph, ‘she shall bring forth a son’; and again, after quoting, in verse 23, the prophecy concerning Mary, that she should bring forth a son’; Matthew could hardly have gone on in his narrative, and written immediately after, ‘he knew her not till she had brought forth a son.’ The article would of necessity have appeared, (if *hautau* ‘her’ did not), in connection with *huios* (son), denoting a reference to the son already mentioned as promised and predicted Again, the presence of ‘firstborn’ is necessary in order to bring out the evangelist’s idea that Joseph knew not Mary till after the birth of Jesus. The word ‘till’ does not show this; it

merely indicates that he had no intercourse with her up to that time. But the insertion of 'firstborn' clearly implies what is indirectly declared in Matthew 12:46, 13:55-56, Mark 6:3, and elsewhere, that Mary had other children of whom Joseph was the father. It is just what might be expected to have been written by this evangelist. And that it was, the documentary testimony before us leaves no room for doubting." (Whitney, *Revisers' Greek Text*, Pages 58-60)

The scholarly author of the *Revisers' Greek Text* continues to show that the omission of *firstborn* in Matthew 1:25 is attested only by the Sinaitic and Vatican manuscripts of the fourth century, and one other uncial of the sixth century, two copies of the Old Latin Version, and the Curetonian Syriac; but on the other hand the presence of *firstborn* in the Bible text of Matthew 1:25 is sustained by fifteen ancient manuscripts, nearly all the cursives, the Peshito Syriac, the Old Latin, the Vulgate, Ethiopic, Armenian and Egyptian versions, in addition to which the overwhelming conclusive patristic testimony "of not less than nineteen or twenty of the Fathers, from the second century downward, testifying in support of the common reading" —and Whitney adds, "We know not what more evidence one could reasonably ask for, whether from manuscripts or from other sources, than we have in proof of the genuineness of this reading." But the advocates of the revised text that expunges *her firstborn son* from Matthew 1:25 surmise that the two fourth century codices, one sixth century codex, two cursives and a few copies, outweigh all the evidence of several hundred sources that sustain its presence in the Bible text.

The distinction is clearly made, in Matthew 1:25, between Jesus as Mary's *firstborn* but not Joseph's son, and other children afterward born of Mary of whom Joseph was the father — and the translators of the late versions have destroyed this important doctrinal distinction.

(3) The false rendering of Matthew 5:17: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

The substitution of the word *abolish* in place of the word *destroy* makes Jesus say that he had not come to abolish the

law —but *he did abolish the law*, as plainly affirmed by the apostle Paul in Ephesians 2:14 and 2 Corinthians 3:7, 11, 13, 16. If the Lord had destroyed the law, he could not have fulfilled it, but having fulfilled the law he abolished it, he abrogated the fulfilled law. The word destroy in Matthew 5:17 is *kataluo*, but the word abolish is *katargeo* —they are not the same words, and they have different meanings. The word for destroy from *kataluo* is used in fourteen passages in the New Testament, including Matthew 5:17 (as in Matthew 24:2; 26:61; 27:40; Mark 13:2; 14:58; 15:29; Luke 21:6, Acts 5:38, 39; 6:14; Romans 14:20; Galatians 2:18), meaning to *come to nought*, to overthrow, as “if it be of men, it will come to nought, but if it be of God ye cannot overthrow it,” in Acts 5:38-39; and “for meat destroy not the work of God,” as in Romans 14:20; and “for if I build again the things which I destroyed, I make myself a transgressor,” as in Galatians 2:18. The word destroy in Matthew 5:17 has the same meaning —if Jesus had destroyed the law it could not have been fulfilled, and that is the clear meaning of the Lord’s statement. But the word *abolish* from *katargeo* is used in three passages in the New Testament: 2 Corinthians 3:13 “to the end of that which is abolished” in reference to the decalogue; and Ephesians 2:15 “having abolished . . . the law of commandments contained in ordinances” in reference to the law of Moses; and 2 Timothy 1:10 “who hath abolished death” in reference to the abolition of the dominion of death by Jesus Christ through the gospel. This word *abolish* means to make *void*, to make thoroughly *inactive*, to vanish, to *pass away*. To make Matthew 5:17 read that Jesus did not come to abolish the law is doctrinally wrong — the New Testament clearly teaches that *he did abolish the law*.

(4) The casting out of Matthew 6:13, the *doxology* of what has been revered for centuries as *The Lord’s Prayer*, by breaking off the concluding words, abruptly discards and throws out the reasons for every petition contained in the model prayer which Jesus taught his disciples to say: “For thine is the kingdom, and the power, and the glory, for ever. Amen.”

The elimination of these sublime words splits verse 13 in half, ending the prayer abruptly without a conclusion. The *doxology* is joined to the final petition of the prayer: “And lead us not into

temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever, Amen." The connective *for* is conjoined to the prayer as the ground for the petition, and the breaking up of this concluding verse renders the entire section of verses 9 to 13 an incomplete translation, closing the prayer without an ending.

In the *Reviser's Greek Text*, Whitney says: "We prefer quoting the language of Dr. Scrivener to giving any comments of our own beyond a few introductory remarks." After two pages of comments on the manuscript copies that omit and others that include it, Dr. Scrivener concludes his findings by saying: "Yet those who are persuaded from the well ascertained affinities subsisting between them, that A, C, P, or at least two out of the three, would have preserved a reading sanctioned by the Peshito, by codices f, k, by Chrysostom, and nearly all of the later documents, may be excused for regarding the indictment brought against the last clause of the prayer as hitherto *unproven*." (Page. 71) Prior to these comments which Whitney quotes from Scrivener's Introduction, Scrivener comments further as follows: "Versions have much influence on such a question. It is therefore important to notice that it is found in all the four Syriac, the Thebaic, the Ethiopic, Armenian, Gothic, Slavonic, Georgian, Erpenius' Arabic, the Persic of the Polyglot from Pocoke's manuscript, the margin of some Memphitic codices the Old Latin k" —and Scrivener adds that in the claim of probability that the doxology was interpolated from the Liturgies, there is as much likelihood that it was cast out of Matthew 6:13 to parallel it with Luke 11:4 —which no scribe, of course, had authority to do, for there are numerous parallel passages in the four Gospels where the wording is not identical. It is at this point that Scrivener further states that "the Syriac and Thebaic Versions bring up the existence of the doxology to the second century" and concludes that those who accept the doxology as genuine have cause for regarding the case the critics have made against the conclusion of the Lord's Prayer as *unproven*.

Following these comments of Scrivener, Whitney adds: "A more appropriate or Christlike conclusion of this prayer seems hardly possible. It embraces in brief the reasons or grounds on which the preceding petitions are based. *For thine is the kingdom*

on behalf of which and in reference to which these requests are made; *thine is the power* to answer and make efficient these requests; *and thine the glory* in their being answered. The very fact in itself is, to us, strong internal evidence of its genuineness; while it is by no means improbable that some early transcriber, failing to see its appropriateness, or possibly even regarding it a cumbersome addition, and not finding it appended to Luke 11:4, omitted it from the text. He may possibly, too, have placed it in the margin, as a reading in his view more or less if not altogether questionable. This would readily explain its absence from some, if not its partial preservation in other manuscripts."

The fact remains, and has been in each instance sustained, that "the king's translators" had before them the many ancient manuscripts and original copies, and were possessed of the knowledge of all necessary sources, sufficient for plenary translation. The claims of the modern text-makers that later discoveries have discredited the Bible and require the making of the new books, under the label of new versions, to relegate and replace it, have been weighed in the balances and found wanting.

(5) The alteration of Matthew 10:19 and Mark 13:11 defining the doctrine of the verbal inspiration of the apostles of Christ --the deliberate omission of "neither do ye premeditate" from the words of Jesus in Mark 13:11.

(6) The irreverent and derogative reference to Jesus in Matthew 12:6, 41, 42 and Luke 11:32 as "something."

The statement of Jesus, "in this place is one greater than the temple," referred to himself; and "behold, a greater than Jonah is here," and "a greater than Solomon is here," meant *the Christ* had come. But these sacrilegious revisers and editors of our New Testament render these verses "something greater than Jonah" - "something greater than Solomon," thus referring to the Son of God as *something!*

(7) The rewriting of Matthew 13:39-43, substituting twice "the close of the age" in place of "the end of this world" puts the millennial interpretation on the parable of the tares in the field.

(8) The rejection of the Deity of Jesus in applying the common pronoun *you* in Simon Peter's confession of Matthew 16:16 (and other passages) in reference to Christ.

In view of the stated policy of the translators to use *Thee* and *Thou* in all references to Deity —their omission of *Thee* and *Thou*, and the use of the common pronoun *you*, in reference to Jesus, is therefore an open renunciation of the Deity of the Jesus, a disclaimer that he is divine in the sense of *the only begotten Son of God*.

(9) The mistranslation of Matthew 19:28, substituting "in the new world" in place of "the regeneration" has millennial overtones and is a slanted interpretation.

The phrase "the regeneration" refers to the present gospel dispensation in which Christ is now on "the throne of his glory," and the apostles are occupying the thrones of authority, judging the whole of spiritual Israel, the church, in the exercise of apostolic authority through their inspired teaching. Regardless of theological views these revisionists possess no prerogative to change the words of these passages in order to implement their interpretations, and the changes are unwarranted.

(10) The omission of "baptized" and "baptism" from Matthew 20:22-23 is a conspicuous example of editorial audacity.

Jesus said: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with" in verse 22; and "ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with" in verse 23. The Revised Standard Version committee of editors omit completely the phrases including the references to *baptized* and *baptism*. Jesus, of course, referred to his baptism of suffering in his death on the cross, as the context clearly implies. The new revisionists omit these significant parts of these verses without even a marginal note.

(11) The insertion of "as a ransom" instead of "a ransom" in Matthew 20:28.

Jesus said that he came "to give his life a ransom for many" —his life was *a ransom*, not *as a ransom*, not compared with or to a ransom —the life of Christ was itself a ransom, as in I Timothy 2:6, "who gave himself a ransom for all," in which passage

the revisers again reduce the significant and precious declaration to a mere comparison by the use of the term as —another example of tampering with these texts.

(12) The omission of Matthew 21:44, in the parable of the wicked husbandmen, destroys the Lord's teaching on the termination of national Israel: "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

This was the conclusion of the parable of the wicked husbandmen. In the parable God was the *lord* (owner) of the vineyard; the Jews were the *husbandmen* of it; national Israel was God's *vineyard*; the prophets were the *servants* sent to exhort the nation of Israel to yield the fruits of obedience to God, its lord, or owner; the *son* of the parable was Christ, whom God sent after the Jews had rejected his servants, the prophets; when they crucified the Christ, they fell upon the stone and were broken, and when God raised him from the dead the stone fell upon them and crushed them: *And whosoever shall fall upon this stone shall be broken: but on whomsoever it shall fall it will grind him to powder.* This was the Lord's final verdict on the end of the nation of Israel, and its omission precludes the conclusion and thus obviates the parable.

(13) The rephrasing of "the abomination of desolation, spoken of by Daniel the prophet" in Matthew 24:15 adds misquotation to mistranslation of the prophecy of Daniel concerning the abominations in the holy place of the temple during the destruction of Jerusalem.

In the rewriting of it the revisers have changed the words of Jesus in his reference to the prophecy of Daniel. This passage is in the Lord's discourse of Matthew 24 on the siege and destruction of Jerusalem, reported by Matthew, Mark and Luke, as the words spoken by Jesus himself. These revisers have the audacity to assume that they can write it better than Jesus said it, and in so doing they are guilty of both mistranslation and misquotation.

(14) The deletion of the word new in Matthew 26:28 (also Mark 14:24) destroys the emphasis on the blood of Christ as the

seal of the new testament. “For this is my blood of the new testament, which is shed for many for the remission of sins.”

The substitution of the phrase “poured out” for the word “shed” weakens the vicarious offering of the blood of the cross. A pouring or a spilling may be without the purpose to expiate, or atone. But the blood of Jesus Christ was *shed* on the cross of Calvary —therein is the doctrine of expiation, or atonement for sin. There are numerous other instances where the changes made by the revisers minimize, and in some passages eliminate, the doctrine of the atoning blood of Jesus Christ.

(15) The change in the wording of Matthew 27:24 eliminates the word *just* in Pilate’s reference to Jesus: “I am innocent of the blood of this just person.”

The revisers delete the phrase “this just person” and put in its place “this man’s blood.” There is a difference very full of meaning: the phrase *this just person* was descriptive of Christ himself, but *this man’s blood* could have been said of anybody. The changes in this Revised Standard Version are subtle and its revisers are ruthless.

(16) The change of the phrase “the Son of God” of Matthew 27:54 (also Mark 15:39), in reference to Jesus on the cross, to a *son of God* is true to form with these revisers in the policy of casting subtle reflections on the Deity of Jesus. Significant also is the dropping of the capital S in *Son of God* to the lower case *s* changed to a *son* of God and it is indicative of the attitude of the revisers toward *the only begotten Son* throughout their vindictive version.

(17) Changing the final words of the Great Commission, in Matthew 28:20, from “even unto the end of the world” to the phrase “to the close of the age.”

The phrase “even unto the end of the world” means that the Great Commission is the final document of salvation. That is why it is the *great commission*: It is great because its *scope* is not limited, “go ye therefore, and teach all nations”; it is great because its *authority* is not Mosaic, “all power is given unto me in heaven and in earth”; it is great because its baptism is not Judaic, “baptizing them in the name of the Father, and of the Son, and of the Holy Spirit”; it is great because its commandments are not Sinaitic, “teaching them to observe all things what-

soever I have commanded you"; it is great because its duration is not intermediate, but "*even* unto the end of the world" —as long as the world stands the *Great Commission* remains the constitution of the church, the final document of salvation for all mankind.

It is a tenet of the millennial school that there will be an age or dispensation of time to follow the present world or age, and that the Great Commission will not be the law of that millennial age, that it is provisional for this age and will be terminated at "the close of the age," which will not be the *end of the world* but only the close of *the age*. The Revised Standard Version gives aid to the millennial heresy, not only in the mistranslation of the Great Commission, but in numerous passages scattered throughout their New Testament Version. But the revisers are inconsistent in their own translation —for in I Corinthians 1:20 and I Corinthians 2:6 the term world is translated age; but in II Corinthians 4:4 the same original word is translated *world*. Again, in I Timothy 6:17, II Timothy 4:10 and Titus 2:12 the same word is translated *world*. But in Galatians 1:4 the same word is again translated *age*: "Who gave himself for our sins, that he might deliver us from this present evil world" —and the term world is here translated *age* —so according to the revisers Jesus Christ died not for the world, but for the age!

But in reference to the "end of the world" of Matthew's Great Commission, the revisers again show their inconsistency, for in Hebrews 1:2 the Revised Standard Version reads "through whom also he created the world" —and this is the same word, the same *world*, as Matthew 28:20. Again in Hebrews 11:3 the Revised Standard Version reads: "By faith we understand that the world was created by the word of God" —which is again the same *word* for the same world as Matthew 28:20 —"unto the end of the world." So it is patent that these revisers have accommodated their translations to their yen for change and interpretation.

For some unknown cause, without reason, the revisers dropped the words "things" and "whatsoever" from the Lord's command, "teaching them to observe all things whatsoever I have commanded you" —the Lord said *all things whatsoever* but the revisers bethought to word the Commission better than the Lord who gave it! This *Great Commission* is verbally inclusive of all

power and *all nations* and *all things* for *all time* (always) —the word *all* is interwoven into its fabric, and its deletions are detestable.

(18) With the beginning of the gospel according to Mark, the ministry of John is introduced in Mark 1:4 with these words: “John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.”

In the place of “did baptize” the revisers substituted the word *appeared*, making the text read that John “appeared in the wilderness.” Then to the name John the revisers added “the baptizer” —yet only the name John is in the text. But in Matthew 3:1, where Matthew introduces the ministry of John, the revisers retain “John the Baptist,” according to Matthew’s introduction of him. Then in Mark 6:14, where the text reads John the Baptist, the revisers again change it to “John the baptizer”; but in verse 24, where the text reads John the Baptist, the revisers change it to “John the baptizer,” then in verse 25 the revisers switch back to John the Baptist. Then in Luke 7:20 John the Baptist, as it reads in the text, is retained; but in chapter 7:28, where the text reads John the Baptist, the revisers insert only the name of John, omitting Baptist. In Mark 1:4, where the text has only John, the revisers inserted “the baptizer,” but in Luke 7:28, where the text has John the Baptist, the revisers omit Baptist and insert only John —thus within the context of a few verses in Mark and Luke the revisers switched back and forth. What wobbly translation! These revisers seem unable to decide whether to make it apply to a part of John’s name or to what he was doing. But the texts of Matthew, Mark and Luke contain no such inconsistent switching —throughout the texts it is either John, or John the Baptist.

It is significant that the article *the* is always put before *Baptist* —John *the* Baptist. He baptized people —*Baptist* was not a part of John’s name, his name was *John*. The new revisers are wrong in attempting to make a difference in translation between “John the Baptist” and “John the baptizer” in their inconsistent renderings, for in so doing they make *Baptist* a cognomen as of a surname or an agnomen in addition to a given name, thus distinguishing it from *baptizer* as a descriptive noun —it is not only grammatically wrong, it is doctrinally false. The fact is that

John the *baptist* and John the *baptizer* are identical and the new revisers have attempted to translate the two terms into a distinction where there is no difference. Actually and factually, John the *baptist* connotes no more than John the *dentist*, or John the *doctor*, or John the *preacher*, or John the *cobbler*, or John the *blacksmith*, or John the *whitesmith*, or John the-any-other-thing that John does —and the use of the term had no other connotation in the texts that mention it. The new version revisers have blundered in making a distinction without a difference.

(19) The announcement of Jesus concerning the kingdom, in Mark 1:14-15, which he had come into the world to establish reads as follows: “Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled, the kingdom of God is at hand.”

In the new version *the kingdom* is omitted —instead of “the gospel of the kingdom of God” the new version omission reads, “the gospel of God.” But the gospel of the Lord’s announcement was *the kingdom gospel* and the phrase “the gospel of God” with *the kingdom* omitted robs this first *gospel* proclamation of Christ of its peculiarity.

(29) In the first commission of Jesus to the twelve, in Mark 6: 11 Jesus said, ‘Whosoever shall not receive you, nor hear you, when ye depart, shake off the dust under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.’”

Without so much as a marginal notation the new version omits “it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city” — notwithstanding the fact, according to authority, this part of the passage is in several hundred manuscripts and several thousand copies, and is missing from only six uncials. There are numerous places in the Revised Standard Version where whole verses and parts of verses are dropped out of the text without mention, and the readers of the new version do not know that such passages were ever there — they are maladroitly dropped into oblivion.

(21) In Mark 7:9 Jesus said: “Full well ye reject the commandment of God.” The new version editors replace the Lord’s

words with their own words: 'You have a fine way of rejecting the commandment of God.'

Now, anyone who can see through a ladder knows that the new version words are not the words of Jesus but the inferior phraseology of the editors of it—who claim the prerogative to edit the text and in doing so they exhibit the audacity of assuming to rewrite it better than Jesus said it. There are many examples of such meddling and tampering with the words of Christ and of his apostles.

Other examples of the inferior phraseology of these revision editors are such as Mark 12:24, 27, where the editors put their own words, "why you are wrong," in place of the Lord's words, "Do ye not therefore err," and the revisers words, "you are quite wrong," in place of the words of Christ, "ye do therefore greatly err." If anyone is so indiscernible as to query in mind what difference it makes—it is just the difference between the words spoken by Christ as contained in the copies of the original manuscripts and the paraphrases of the modern translators of the new versions. The Revised Standard version is full of the inferiority of a mediocre and interpolative paraphrasing imposed in the name of translation latitude.

(22) Within the context of Mark 9:43-48 five verses fall under the knife of editorial excision.

Verses 43-44: "If thy right hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." In this verse "go into hell" is changed to "go to hell," and "the fire that never shall be quenched" is changed to "the unquenchable fire." There is no reason to change *into hell* and *into the fire that never shall be quenched*—the changes weaken the force and emphasis of the Lord's statements. Then, after tampering with verse 43, the following verse is omitted: "Where their worm dieth not and the fire is not quenched"—this whole verse is cut out, there is no verse 44 in their revised version, it skips from verse 43 to verse 45.

Verses 45-46: "And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast

into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched.” In these verses the editors make the following changes and omissions: the words “cast into hell” are changed to “thrown into hell” —why this change? The use of the word *cast* merely indicates an end result of a course of action, such as in Romans 11:1-2, “bath God cast away his people? . . . *God* hath not cast away his people,” but thrown expresses the temper of abrupt and sudden action. The revision does not improve the Lord’s words — why change them? But after the tampering with verse 45, and rewording it, the last phrase of it is omitted: “into the fire that never shall be quenched” —this entire statement of verse 45 is cut out. And the following verse 46, which reads, “where their worm dieth not, and the fire is not quenched” is dropped from the text —it is cut out, there is no verse 46 in their revised version.

Verses 47-48: “And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched.” In verse 47 the word “fire” is cut out, and instead of “cast into hell fire,” as it is in the text, the revisers changed it to “thrown into hell,” cutting out the “hell fire.” So in this context of six verses the original phrases are modified by changes and two entire verses out of the six —verses 44 and 46 —are cut out on no other basis than the editorial preference and opinions of the revisers, for there has been no denial that the omitted verses, phrases and clauses are all in the manuscripts. The inclusion in the Bible of these cut-out portions admittedly has the authority of the original manuscript copies and ancient versions. The assigned reason for their exclusion is that the statements of the preceding verses are similar to, and of verses 44 and 46 identical with, the concluding verse 48, and therefore it was considered unnecessary to include the verses and parts of verses expunged from the passages above it. What a flimsy excuse for the emasculation of the preceding verses! It is sacrilegious —a stealing of things that belong to the sacred text, and robbing these passages of the words that are admittedly the words of Jesus, according to the manuscripts — it is therefore equal to desecration.

In the premises of their exclusion of these verses —that the

statements contained in them are identical with the concluding verse 48 -the words "eternal life" should be omitted from John 3: 15 because the adjoining verse 16 repeats it. "That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Revised Standard Version puts "eternal life" in both of these verses, one after the other, but according to their own dictum they should have omitted verse 15 because its statement on eternal life is identical with verse 16. Verily, "the legs of the lame are not equal," and "O consistency, thou art a jewel"!

The casual reading of Mark 9:43-48 will show that the repetitions concerning hell, "where their worm dieth not, and the fire is not quenched" and "the fire that never shall be quenched" are intentionally repeated to accompany each of the references to the hand, the foot and the eye —the emphasis being put on the three physical instruments for sinning by repetition, which is the reason for the emphatic repetition of the end or result. The translators of the Bible knew this, and they knew that the manuscripts and copies contained it, and for that reason they retained it. But the fact that no marginal denial is made that these repetitions are in the original text is further proof that the revisers have not followed the manuscripts, but have rather gratified their own opinions and sense of propriety in the sweeping exercise of editorial scissors —of which slashing process there are multiplied examples.

The policy of the translators of the King James Version to print in *italics* the words and phrases not in the Greek text has its bearing on these verses, for none of the words in these verses being in *italics* is evidence that they were in the early manuscripts and copies. The concordances of Young and Bagster and Berry's Interlinear do not include words not in the Greek text, but all of the words and phrases in Mark 9:43-48 which are omitted in the late versions are included in these references. The words *quenched* and *unquenchable* occur five times in the text of six verses and are derived from *asbestos* twice and thrice from *sbennumi*; and the word *worm* occurs three times from *skolex* —and Young, Bagster and Berry agree in so including and listing these

words within the phrases employed in the Mark 9:43-48 verses, which the new revisers have omitted. It is evident that in deference to the twin codices of the fourth century —the Vatican and the Sinaitic —the modern revisers have ignored and disregarded the preponderance of manuscripts and authorities in the hand of the translators of the Bible text before these later copies were known, and they would have us abandon the Bible and take their new versions. It is our preference not to do so.

(23) In Mark 13:11 Jesus put a special emphasis on the verbal inspiration imparted to his apostles in the charge given to them that they should not “take thought beforehand” nor even to “premeditate” their words.

The revision editors, without even a marginal note, dropped the command “neither do ye premeditate” out of the passage. The words of Mark 13:11 are the Lord’s prohibition to his apostles not to *premeditate* their words: “But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit.” The Lord’s prohibition to the apostles contains *two* statements: “take no thought beforehand” and “neither do ye premeditate.” The revision editors change the first command to “do not be anxious” and cut out the entire second prohibition “neither do ye premeditate.” One who has applied due thought and premeditation to his words may be so assured in mind of his words as not to be anxious, but the command of Jesus *prohibited premeditation*. It is the indisputable and undeniable proof of the verbal inspiration of the apostles of Christ and to cast this prohibition out and throw it away emasculates the words of Jesus and deprives the passage of the complete emphasis it contains on *verbal inspiration* —the literal inspiration of the oral and written Word. It is this doctrine of the verbal inspiration of the scriptures that these modern revisers unanimously deny and have employed every undermining method to destroy throughout their version and revisions.

(24) In Mark’s account of the predictions of Jesus in Mark 13: 14 concerning the destruction of Jerusalem and the profana-

tion and demolition of the temple reference was made to “the abomination of desolation, spoken by Daniel the prophet.”

The words of Daniel are identical in the three passages of his prophecy on the destruction of Jerusalem —Daniel 9:27; 11:31; 12:11. But these revisers are so bent on changing the text that they rephrase the Lord’s own quotation of the prophecy by omitting the word *abomination*, which is in all three of the Daniel passages, and they cut out of Mark’s account of the words of Jesus his reference to the prophecy —“spoken by Daniel the prophet” —with editorial scissors they cut out “spoken by Daniel the prophet” and throw it away.

The omission of the word *abomination* further exemplifies their yen for unnecessary revision. It is the strong Bible term to express the wrath of God. It is used one hundred and sixty times plus in the Old Testament, and nine times in the New Testament. The definition of the word *abomination*, in our language and as used in the scriptures, applies to things worthy of abhorrence, that which is loathesome. The word sacrilege is not a synonym for the stronger word *abomination* or *abominable*. The word sacrilege occurs one time only in the New Testament, in Romans 2:22: “Thou that abhorrest idols, dost thou commit sacrilege?” —and in this place the revisers take the word *sacrilege* out and substitute, “do you rob temples?” So these revisers take out that word in the Romans 2:22, the one place where it occurs, and put it in Mark 13:14 where it does not occur. It is another example, out of several hundred, of their inconsistency. Better were they named *switcheroosers* than revisers!

The “abomination of desolation” in Mark 13:14 as in Matthew 24: 15, refers to the symbols of heathenism which were raised in the temple, “where they ought not to be,” during the destruction of Jerusalem. The pious and devoted orthodox Jews revered the temple as holy. When the Romans conquered the beloved city and entered the holy temple, they demolished the sacred symbols and emblems of the Jews and raised instead the standards of Romanism and symbols of paganism. This was the *abomination* “spoken of by Daniel the prophet” in his prophecy on the destruction of Jerusalem, and it admits of no misquotation to satisfy the obsession for rewriting the Word of God.

(25) Another instance of an omission that drops out an entire verse is in Mark's account of the crucifixion in Mark 15:27-28: "And with him they crucified two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, and he was numbered with the transgressors."

The revision editors omitted verse 28, "And the Scripture was fulfilled, which saith, And he was numbered with the transgressors" —they skipped from verse 27 to verse 29, omitted verse 28 entirely, dropping it out of the text. It is admitted that the ancient manuscripts and earlier versions and older copies contained this verse, which is a word-for-word quotation of Isaiah 53:12 and affirms the fulfillment of it. The translators of the Bible, the generally known and accepted King James Bible, knew the many manuscripts, the vast number of copies and the numerous authorities —they possessed all the evidence necessary to translation; they were closer to these manuscripts and copies and had far greater respect for them than the modernists of the new versions, and verse 28 belongs between verses 27 and 29 where they put it, in fulfillment of the sublime fifty-third chapter of Isaiah, the grand prophecy on the crucifixion of Christ. It is an ignoble work for modern revisionists to deprive the Bible of these indispensable passages —it is the castration of vital organs of the inspired scriptures.

(26) In their process of maiming the Bible text, the last paragraph of the book of Mark —Mark 16:9-20 —which contains Mark's account of the Great Commission, has been removed from the text and reduced to a footnote, which is the prelude to the eventual elimination of the footnote in future editions and its final obliteration.

The words of Jesus, according to Mark, are familiar to all who know the gospel terms for salvation: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." From the fifteenth century, during the entire history of the English Bible, these words of Jesus have been an integral part of Mark's record of the Great Commission delivered by Christ to his disciples before his ascension to heaven —and this gospel commission of Christ to his disciples

is in all of the manuscripts from which our English Bible was first translated. But in order to destroy this gospel commission, these self-anointed editors of the New Testament text —the so-called *translators* of the Revised Standard Version—have ejected from the text the last paragraph of Mark’s gospel, chapter 16, verses 9-20, thereby causing the chapter to end with verse 8, and therefore leaving Mark’s account incomplete and suspended mid-air, for it is admitted, and yielded by the concession, that the gospel of Mark did not end at verse 8 with the abrupt and incomplete statement “for they were afraid.” But rather than capitulate to the authority of the Commission of Mark 16:15-16, a spurious pseudo-anonymous fragment from unknown scribes has been substituted to replace it, although no authentic and authoritative version of the many centuries ventured to omit it, and thus to leave the gospel of Mark an uncompleted work, and to conclude the book of Mark without an ending.

The pretext for the rejection of Mark 16:9-20 is that this ending of Mark is missing from the two fourth century manuscripts —Vaticanus and Sinaitic —and these artful editors inserted the misleading footnote that “some texts and versions add” the passage of Mark 16:9-20, while the truth is in the fact known to the critics themselves that the passage is in all of the more than five hundred manuscripts, *except the two*, and it is in all of the more than two thousand manuscript copies, *without exception*, missing from none. Yet these maneuvering modern editors insert the deceptive note that “some texts and versions add” this passage! Some texts, indeed! This delusive footnote, fitted to deceive, is the same example of deliberate dishonesty charged against these same translators by Doctor John Scott, of Northwestern University, in his reference to the mistranslation of the passage of Luke 1:3, next to be considered in the order of this examination of multiplied perverted passages.

In his 400-page treatise entitled *The Last Twelve Verses Of Mark (1871)* one of England’s greatest scholars of the nineteenth century, whose credentials of scholarship and qualifications of criticism were acknowledged by the scholars of both England and America —John W. Burgon, Fellow of Oriel College, Oxford—who spent many years in personal examination of the manuscripts, and who therefore writes with firsthand information

and testimony, bears solemn witness that the fourth century Vatican and Sinaitic manuscripts were not independent manuscripts but were scribal transcriptions from older manuscripts, and exhibit many omissions and numerous mutilations by the scribes and copyists, and Burgon adds: "What other alternative will be left us but to reject their testimony in respect to Mark 16:9-20 with something like indignation; and to acquiesce in the belief of universal Christendom for eighteen hundred years (from 1871) that these twelve verses are just as much entitled to our unhesitating acceptance as any other twelve verses in the Gospel which can be named." In the pages to follow a summary of the firsthand evidential testimony of the scholar John W. Burgon in defense of the Mark 16 passage will be submitted, with the causes and circumstances of its omission, or why it is missing from the two reputed manuscripts.

Introducing the argument of his treatise with an impressive and confident pledge, England's scholar Burgon says: "It shall be my endeavor in the ensuing pages to show ... That manuscript evidence is so overwhelming in their favour that no room is left for doubt or suspicion: --That there is not so much as *one* of the Fathers, early or late, who gives it as his opinion that these verses are spurious: —and, That the argument derived from internal considerations proves on inquiry to be baseless and unsubstantial as a dream." And we add, that any competent reader of his treatise cannot but consent that scholar Burgon fulfilled his preliminary pledge.

But waiting for the opportune insertion of the Burgon summary, the mention of some important observations and salient facts is in order:

1. The Mark passage is in all of the manuscripts, with the exception of the two documents claiming to be fourth century manuscripts; and the passage is in all of the copies of the other manuscripts, with no exception.
2. The forty-seven translators of the King James Bible had knowledge of all the existing manuscripts and essential sources, and they included the passage in its place at the end of Mark.
3. The one-hundred-one American translators, with all of the

later evidence in hand, having access to all of the so-called "later sources" available to them, were unwilling to reject the passage but retained it without question or hesitation, without misgiving or doubt.

On pages 189-90 of his "Companion To The Greek Testament And English Version," published in 1883, Philip Schaff, president of the 101 American committee, wrote that he regarded "the conclusion as historically authentic and true" on the evidence that "the section is found in most of the uncial and all of the cursive manuscripts, in most of the ancient versions, in all existing Greek and Syriac lectionaries as far as examined; and Irenaeus, who is a much older witness than any of our existing manuscripts, quotes verse 19 as a part of the Gospel of Mark. A strong intrinsic argument for the genuineness is also derived from the extreme improbability, we may say impossibility, that the evangelist should have *intentionally closed* his Gospel with 'for they were afraid.' " A fellow member of the early revision committee, Alexander Roberts, in his treatise entitled "Companion To The Revised Version Of The English New Testament," published in 1881, wrote on page 83, in reference to this last twelve verses section of Mark, that "it is inserted, without the slightest misgiving, as an appendix to that gospel in the Revised Version."

Appropriately here may be added to the testimony of England's scholars the conclusions of our own J. W. McGarvey, who was rated by the editor of the *London Times* as among the greatest scholars of the world in the field of Evidences and the defense of the Bible against the Higher Criticism of the nineteenth century. At the end of his own *Commentary On Matthew And Mark*, after a lengthy defense of the last twelve verses of Mark, McGarvey writes his conclusion in these words: "Our final conclusion is, that the passage in question is authentic in all its details, and that there is no reason to doubt that it was written by the same hand which indited the preceding parts of this narrative. The objections which have been raised against it are better calculated to shake our confidence in Biblical Criticism than in the genuineness of this inestimable portion of the Word of God."

4. The quotations from this last section of Mark in the writings of the earlier and later “church fathers,” beginning as early as the second century, amasses preponderant evidence for the authenticity and genuineness of these last verses of Mark.

There is an imposing list of these names with an array of quotations, beginning with Irenaeus and Tatian of the second century, next to the apostolic period, both of whom quote from the last paragraph of Mark and attribute their quotations to Mark. A lengthy list of these “fathers” and their quotations will be submitted later.

5. A fact full of import is that there are many other gaps and breaks in the texts of the two manuscripts, in which the last twelve verses of Mark are not found, on which so much emphasis is put—in both the Vatican and Sinaitic the omission of words, phrases, verses, half verses, and sometimes several verses.

For instance, the end of John —John 21:25 —is missing from these same manuscripts, but the ending of the Gospel of John has not been ripped out, and no one ever reads or hears about this missing passage. It is pertinent to inquire, *why* reject the end of Mark but retain the end of John when it is missing from the same manuscripts in which the end of Mark is missing? Perhaps, true to form, the answer will ignore the question with their usual —it is *not scholarly!* Howbeit, it is a *relevant* question. On page 116 of Schaff’s *Companion To The Greek Testament And The English Version*, he states that in these same manuscripts there are gaps and breaks in the texts of Hebrews and other epistles, but these portions have not been cast out. Again the question: Why remove the last twelve verses of Mark on the sole authority of two doubtful manuscripts but retain other portions of both the Gospels and the Epistles that are missing from the same incomplete manuscripts? That is a good question, and it has a very pertinent point.

6. There are sundry answers to the question of why these verses and portions of scripture are missing from these two publicized manuscripts apart from several hundred others.

It can be accounted for on known instances of scribal incompetence, the errors of copyists, of incomplete transcriptions, of motivated mutilations, and of a lost leaf of fragile fragment —

after all, the fragile leaves of the Sinaitic manuscript were discovered by Tischendorf in a wastebasket of a monastery at Mt. Sinai. On this point Edward F. Hill, of Yale and Harvard, remarked in his *Introduction* to Dean Burgon's Last Twelve verses of Mark that it is more reasonable to believe that the true New Testament scriptures have been preserved in the great majority of the hundreds of the New Testament manuscripts than to presume that the genuine text is scarcely existent except in manuscript *Vaticanus*, which is now under lock and key in the library of the pope of Rome, and the Sinaitic of still later discovery.

7. The many missing parts and portions of the Vatican and Sinaitic manuscripts bear a two-fold testimony: first, that these manuscripts were either mutilated or were not complete or fragments were lost from their fragile leaves; second, that the translators of the Revised Standard Version and others of the late new versions are inconsistent in that they do not apply the same rule to the missing verses in other parts of the manuscripts as they have applied to the concluding last twelve verses of Mark and are, therefore, guilty of a prejudicial and arbitrary policy of translation. Some noteworthy samples of important passages mutilated, lost or otherwise and in other ways missing from these two glorified fourth century manuscripts--the Vatican and the Sinaitic--are partially listed below.

When it is claimed that *Codex Sinaiticus* is complete, that it includes the whole of the New Testament, it refers to having all of the New Testament books, for it is a known fact that there are gaps in its text; and among the many omissions of *Codex Vaticanus*, the epistle of Hebrews breaks at chapter 9:14, omitting not only the remaining verses 15 through 28 of that chapter, but all of the following chapters —10 through 13-- that is, the Hebrew epistle ends at chapter 9:14 in the Vatican manuscript. In his *Companion To The Greek New Testament And The English Version*, pages 103-5, Philip Schaff states that *Codex Sinaiticus* has "the whole of the New Testament," but on page 104 it is referred to as "the most complete" of any of the codices, and on page 425 it is noted that the Sinaitic joins the Vatican in the controversial omission of John 7:53 through John 8:11, by the exclusion of twelve important verses from the text of John. In the body of these comments is the further admission by Schaff

of conflicts between the Sinaitic and the Vatican involving corrections and emendations by unknown hands of various scribes.

In his *Ancestry Of The English Bible*, Ira M. Price, of the University of Chicago, states on pages 146, 147 that the Sinaitic codex was "the nearest complete" but was corrected and modified by several later writers. In his book, *Our Bible And The Ancient Manuscripts*, author Frederic C. Kenyon, rated as the highest authority on manuscripts, states on page 127 that "in the omission of the last twelve verses of Mark the Sinaitic and the Vatican stand alone against all other extant manuscripts," and he adds on page 128 that "in respect to the agreement of the Sinaitic and the Vatican one curious fact should, however, be noticed, namely, that several pages of the Sinaitic codex were actually written by the scribe who wrote the Vatican codex." This evidence corroborates the charges of scholar John W. Burgon, of England, that the Sinaitic is a mixed manuscript, and in his treatise in defense of the last twelve verses of Mark, on pages 147-69 he cites the proof that the two codices, the Sinaitic and the Vatican, are both full of omissions and interpolations. In reference to the conflicts existing in these two codices, on page 156 Burgon writes: "It is easier to find two consecutive verses in which the two manuscripts differ, the one from the other, than two consecutive verses in which they entirely agree" —and he adds: "Should I be thought unreasonable if I confess that these *perpetual* inconsistencies between *codices Vaticanus* and *Sinaiticus* —grave inconsistencies, and occasionally even gross one--altogether destroy my confidence in either?"

These are the two manuscripts--the Vatican and the Sinaitic --which in the words of Kenyon 'stand alone against all other extant manuscripts' in the exclusion of Mark 16:9-20. It is to exhibit the sheer inconsistency of retaining other passages that are omitted in one or the other, or both, of these two codices while excluding the last twelve verses of Mark, that a limited number of citations are here listed:

Mark 1:1: "The beginning of the gospel of Jesus Christ, the Son of God" —here in the first verse of Mark, in which he introduces "the gospel of Jesus Christ," the divine designation *the Son of God* is missing from the Vatican manuscript; so it has the unenvied distinction of omitting both the beginning and

the ending of "the gospel of Jesus Christ, the Son of God," according to Mark. But the editors of the new versions disregarded the absence of *the Son of God* in verse 1, and inserted it, but prejudicially follow the same manuscript in the omission of the last verses of Mark--but there is an unmistakable relation of the beginning of Mark, "the gospel of Jesus Christ, the Son of God," and the ending of Mark, "go ye into all the world, and preach the gospel to every creature"--why retain the first but reject the last when both are missing from the same two manuscripts.

John 21:25: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." This ending of John is missing from that codice, the Sinaitic, that failed to include the ending of Mark. Why do the new version editors include the missing John ending but exclude the missing Mark ending? In a familiar phrase, "that's a good question?"

John 9:38: "And he said, Lord, I believe, and he worshipped him." This confession of the blind man is missing from the twin codices from which the last verses of Mark are missing—but they disregard the omission of the blind man's confession and insert it because the other manuscripts contain it, yet they reject the last verses of Mark because of their omission from these two codices although the other manuscripts contain them also.

Luke 6:1: Both the Vatican and Sinaitic omit this verse on the plucking of corn on the Sabbath by Jesus and his disciples.

Luke 22:43:44: "And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." This passage which describes the agony of Jesus in Gethsemane is missing from the Vatican manuscript that leaves out the last verses of Mark, but the Revised Standard Version committee of editors keep this Gethsemane passage because it is in the other manuscripts, but they cast out Mark 16:9-20, although it is in all of the other manuscripts also and, therefore, stands on exactly the same ground.

Luke 23:34: "Then said Jesus, Father, forgive them; for they know not what they do. And they parted his garments and cast

lots." This prayer of Jesus on the cross is missing from the Vaticanus that holds the peculiar favor of the new version revisionists, yet they retain the Lord's prayer on the cross for his executioners in the Luke passage but reject his commission for salvation of all the world in the Mark passage, albeit the passages are alike missing from the one manuscript but alike present in several hundred others. Consistency, where art thou?

John 19:33-34: "But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." Added to various omissions of the new version translators' twin pet codices, here is an example of mutilation: In the two manuscripts the piercing of the Saviour's side in John 19:34 *after he was dead* is transferred to Matthew 27 and placed between verses 49 and 50, thus having the piercing of his side to occur *before* he was dead. This is a corruption of the inspired text which the learned Scrivener branded as "unquestionably false," which is an understatement--it is in reality a depravation of the sacred account of the death of the Son of God on the cross. Again the new version revisers ignored this blunder of their favorite codices and placed the piercing of the Lord's side at John 19:34, as in all of the other manuscripts, but the pertinent point is this: If the Vatican and Sinaitic manuscripts are shown to have these numerous omissions and mistakes, why make these two codices the standard of judgment on the passage of Mark 16:9-20 against all of the five hundred manuscripts and two thousand copies, besides the ancient versions, patristic quotations and ecclesiastical writings combined, which contain the Mark 16 passage. Has not someone said, "Verily, it doth blind the eyes of the wise"?

Ephesians 1:1: "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." In the omission of this first verse of Paul's epistle to the Ephesians the Vatican and Sinaitic manuscripts stand alone ---all the other manuscripts contain it ---by its omission the two codices have left a blank space at the beginning of the Ephesian letter, just as they left a blank space at the end of Mark's gospel ---the salutation of Paul to the Ephesians

is blank and the address of the people to whom he is sending his letter is blank —a blank introduction and a blank address. Again the Biblical Critics of the new versions include Ephesians 1:1 in their translation, in disregard of its omission in the Vatican and Sinaitic codices which they exalt and extol, and they very energetically invent explanations for its omission from both of these codices, but they accept no explanation at all for the absence of Mark 16:9-20 in the same two manuscripts. Surely, this is enough to shake all confidence in the honesty of translators who pursue such an editorial course.

Hebrews 9:14: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." In his *Companion To The Greek Testament And The English Version*, Philip Schaff confirms that in the Vatican Codex the epistle of Hebrews breaks off at chapter 9:14 —but do the modern revisers reject the remainder of the Hebrew epistle because it is missing from their prized Vatican manuscript? By no manner or means, for the remainder of the epistle is verified by its presence in the other manuscripts; but they reject the remainder of Mark because in the same Vatican and Sinaitic manuscripts the Gospel of Mark breaks off at chapter 16:8, omitting the last twelve verses, which are also in all the other manuscripts. Why the preference and the reverence for these two codices over the five hundred manuscripts and the two thousand copies? Why attach such primacy to a pair of fourth century manuscripts, the oldest of which was discovered within the precincts of Pope Nicholas V, having been incompletely and imperfectly collated and delivered to the pope who ordered it put under lock and key in the Vatican Library. Stored in the seclusion of the Vatican it was kept from public knowledge by the papal authorities until the middle of the nineteenth century and the fragile fragments of the other codice, the Sinaitic, were later retrieved by the eminent German scholar Tischendorf from a waste-paper basket in the monastery at Mount Sinai and put together in portions at intervals covering a period of years--and certain sources would have all of us to believe that we really did not possess the Bible before these twin codices were discovered. But

as many as five hundred manuscripts and two thousand copies had given us the Bible before *Vaticanus* and *Sinaiticus* were known, and we will pit the many against the two for the integrity of an authentic and genuine text and the faithful translation of the Word of God.

The passages submitted above are a few samplings out of many examples that reveal the arbitrary procedures of the Revised Standard Version translators and to expose their dishonest dealing with the last twelve verses of Mark, which contain the words of the Great Commission of Christ —“go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned” -which McGarvey's comments described as “this inestimable portion of the word of God.”

It is completely incredible and utterly inconceivable that all the manuscripts from which our Bible was translated before the nineteenth century should at once become unreliable; that two previously unknown parchments, disfigured with corrections, emendations and interpolations by the hand of unknown scribes, should be the sanctums in which to repose the Oracles of God and the instruments by which to disclose the secret of the Scriptures which the Spirit of God originally inspired; that a couple of discarded codices, one of which was delivered to Pope Nicholas V, and put under lock and key in the Vatican Library at Rome, and the other discovered in the convent of Mount Sinai, with broken and mutilated leaves and missing sections, should be the standard by which to form a set pattern to remodel the Bible by the translating committee of a misnomer entitled *The Revised Standard Version*; and furthermore, that the hundreds of tested and tried manuscripts of many centuries, thumbed and worn by transcribers and translators, must now bow out, give place, and retreat from the field, to allow the *new bible* to take over all Christendom, with all of its accommodation to the modernism of the new theology. It deserves to be rejected, and it will come to nought, for as all adherents of the Bible believe, the Word of God shall not fail, for “the grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever” and “forever, O Lord, thy word is settled in heaven.”

8. The testimony of Dean John W. Burgon, Oxford's conservative scholar of the nineteenth century, to both the authenticity and genuineness of the last twelve verses of Mark, was accepted by all scholars of like conservatism as final.

In reference to Dean Burgon's work, entitled *The Last Twelve Verses Of Mark*, Philip Schaff acknowledged in his book, *Companion To The Greek Testament And The English Version* (1883), that "Burgon is the author of the most elaborate vindication of the genuineness of the last twelve verses of the Gospel according to Mark" (page 293) ; and he further asserted that a strong intrinsic argument for the genuineness is also derived from the extreme improbability (we may say impossibility) that the evangelist should have intentionally closed his Gospel with 'for they were afraid'; verse 8" (page 199).

In the comments on the last verses of Mark in Scrivener's *Introduction To The New Testament*, the renowned and respected Textual Critic, F. H. Scrivener, was emphatic in his endorsement of Dean Burgon's defense of these verses in these words : "In chapter I we engaged to defend the authenticity of this long and important passage, and that without the slightest misgiving (p.7). Dean Burgon's brilliant monograph, *The Last Twelve Verses Of The Gospel Of Mark* (1871) has thrown a stream of light upon the controversy, nor does the joyous tone of his book misbecome one who is conscious of having triumphantly maintained a cause which is very precious to him. We may fairly say that his conclusions have in no essential point been shaken by the elaborate and very able counter-plea of Dr. Hort . . . Out of all the great manuscripts, the two oldest (Vaticanus and Sinaiticus) stand alone in omitting verse 9:20. Codex Vaticanus, however, betrays consciousness on the scribe's part that something is left out, inasmuch as after verse 8, a whole column is left perfectly blank —*the only blank one in the whole volume.*" (The italics quoted).

Another distinguished Textual Critic, contemporary with Dean Burgon, was Christopher Wordsworth, author of the recognized scholarly dual volume commentary on the New Testament, who recommended "without hesitation" Burgon's defense of the Mark 16 passage. On page 154 of his *New Testament Commentary* (1872 edition) Wordsworth said: "To those who lay stress on

this argument let me commend a careful perusal of Chapter IX (pages 136-190) of J. W. Burgon's masterly vindication of the genuineness of these twelve verses (Oxford 1871)."

Another contemporary of Dean Burgon, an eminent scholar of England, was Canon F. C. Cooke, Editor of the original *Speaker's Bible Commentary*, the production of which was approved with funds appropriated by the English parliament for its publication. After emphasizing that the attestation of Irenaeus in the second century to the credibility of the Mark passage "ought to suffice to raise the question far above the range of controversy," this scholar of highest rank added this recommendation: "For these and other points I would simply refer to the unanswered and unanswerable arguments of Dean Burgon in his palmary work, and to the decisive judgment of Dr. Scrivener, who without any hesitation maintains the authenticity of the whole passage." (Page 308, *Speaker's Bible Commentary* by F. C. Cooke).

The foregoing quotations are but a few excerpts from the many unstinted endorsements the contemporary scholars of England were willing to commit to print for all time to come of the "unanswered and unanswerable arguments" of John W. Burgon the scholar of Oxford, Alumni of Oriel, Dean of Chichester, in the exhaustive work which Schaff and Scrivener classified as a *vindication of the genuineness* of the last twelve verses of Mark.

9. The author of the uncommon and extraordinary volume *The Last Twelve Verses Of Mark*, Dean Burgon, qualifies as an authority on the manuscripts in that through his sheer indefatigable effort in world travel and research he had the distinction of personally examining with scrutiny the mass of manuscripts, versions, lectionaries, scholia, patristic citations, and writings of the early fathers, bearing on the credibility of the Mark passage —with the exception of one important scholion in Moscow to which he could not obtain access; but he engaged a trusted friend to search for it, who through much effort and determination found it and forwarded a copy of the rare and much-desired scholion to Burgon in time for him to include it as a *Postscript in the Appendix* to his book —it was a document of incomparable importance in the final confirmation of all his averments relative to the Mark 16 passage.

10. In addition to this enormous accumulation of evidence proving that the ending of Mark is authentic and trustworthy, Dean Burgon printed a facsimile of the space left for the twelve verses in Codex Vaticanus —the older of the two codices upon which the critics rely for the omission of the twelve-verse ending of Mark —it is the proof mentioned by Scrivener “that something is left out, inasmuch as after verse 8 a whole column is left blank —*the only blank one in the whole volume*” —and the twelve verses fit the space. It is proof that the scribes knew that the book of Mark did not end at verse 8. This fact demolishes the treatment to which the ending of Mark has been submitted by hostile critics.

The Burgon testimony is firsthand and invulnerable, and it is the Waterloo of the modernists on the battleground of Mark 16.

11. The new version modernists claim that “the style and phraseology” of Mark 16:9-20 are not characteristic of Mark —not the same as the “diction and construction” throughout the book of Mark —and it is therefore the dicta of the critics that Mark did not write the last twelve verses.

But the manner of expression in all of the features of Mark 16:9-20, compared with Mark 1:9-20 —the same number of verses —are so much the same in “terms of expression” that the same rule must be applied to both, and to reject the twelve verses of the last chapter will require the rejection of the twelve verses of the first chapter —which means that the critics have cut Mark off at both ends!

Concerning this “unsupported dicta” of the critics, Burgon says: “Examining the statements one by one, contesting the ground inch by inch . . . I altogether deny the validity of the inference which has been drawn from ‘style’ and ‘the phraseology’ and ‘the diction’ of the rejected section (page 219) — and in the comparison of the two sections of chapter one and chapter sixteen, he adds: “Between Mark 16:9-20 and Mark 1:9-20 I profess myself unable to discern any real difference in style,” and Dean Burgon proceeds to parallel the two sections, stating that the comparison may be alike exhibited in the Greek and in the English —and he turns the tables against the Critics.

12. It is the claim of the new version revisers that the purport of ancient Scholia yields unfavorable indications concerning the authenticity of Mark 16:9-20.

The term *scholion*, or *scholium*, a rare word seldom used, simply means a marginal annotation, or note, subjoined to a text by a scribe; and the plural form of the word is *scholia*, which denotes a series of such notations. It is claimed by the school of Higher Critics which discredits Mark 16:9-20 that in various codices certain notes, or *scholia*, are subjoined to the text, thus indicating the absence of the last twelve verses of Mark. After personal scrutiny of these codices, Dean Burgon delivers an emphatic denial of the accuracy of such assertions by the critics, stating that they have taken secondhand information blindfold, while he himself, having personally examined the entire range of the Scholia, avers that no such inferences exist, and that the deductions of the critics are "a tissue of mistakes" (page 200); and he devoted a chapter of twenty pages in refutation of the false claims of the hostile critics concerning the Scholia.

13. The school of Higher Criticism, better known as the Destructive Critics, write copiously of "The Catenae On Mark" — meaning a chain, or connected series, of dissertations which are classified by the Destructive Critics as external testimony against the genuineness of the last twelve verses of Mark.

After a personal examination of each *catena*, one by one, Dean Burgon censures the critics for displaying "worn-out objections and worthless arguments furbished up afresh, and paraded before an impatient generation and an unlearned age, whenever the writings of the Apostles or Evangelists are to be assailed, or the Faith of the Church of Christ is to be unsettled and undermined." (Page 215) Stating that these expositions on the Catenae 'exhaust the subject,' he adds: "If the reader will have the goodness to refer back to page 39, he will perceive that I have now disposed of every witness whom I originally undertook to examine. He will also in fairness admit that there has not been elicited one particle of evidence, from first to last, which renders it in the slightest degree probable that the Gospel of Mark, as it originally came from the bands of its inspired Author, was either an imperfect or an unfinished work."

It was these strictures on the critics concerning which Canon F. C. Cooke commented in his hook and commentary by his reference to "the unanswered and unanswerable arguments" of Dean Burgon —and which Wordsworth called "Burgon's masterly vindication of the genuineness of these twelve verses." Behooves it not that our own professors should take notice? Their adoption and recommendation of the new bibles is a clear indication of one of two things, if not the both of them: a lack of the knowledge and awareness of their character, and-or an evidence of the acceptance of the modernism of the new versions.

14. In order to offset the statement of fact that "Mark 16:9-20 is contained in every manuscript in the world except two" —the fourth century codices Vaticanus and Sinaiticus —it is claimed that there is a third manuscript that omits the Mark passage.

It is an eighth or ninth century Parisian uncial designated as Codex L. After he had personally scrutinized this manuscript in the Library of Paris, Dean Burgon rated it as a botched codice of an incompetent scribe who assayed to copy portions of Codex *Vaticanus*, and with evidences that this scribe had before him copies of several other manuscripts, but he was too unlearned to know what to include and what to exclude from the copies which he struggled to simulate, and Burgon found Codex L to be completely unreliable and without authority.

On page 203 of his book, *The Last Twelve Verses Of Mark*, Dean Burgon describes Codex L as "the work of an ignorant foreign copyist who probably wrote with several manuscripts before him; but who is found to have been wholly incompetent to determine which reading to adopt and which to reject." He then notices that this unknown scribe, in his omission of Mark 16:9-20, "interrupts himself at the end of verse 8" to insert the words: "*Something to this effect is met with,*" and there he substituted in the place of the Great Commission the following interpolation: "*All that was commanded them they immediately rehearsed to Peter and the rest. And after these things from East even unto West, did Jesus Himself send forth by their means the holy and incorruptible message of eternal salvation.*"

This suffix sounds more like the bungling of imposter Joseph Smith in the *Book Of Mormon* or his so-called *Inspired Transla-*

tion than of any resemblance to the language of any of the Gospel accounts; and it was this suffix that Scrivener branded "the wretched supplement derived from Codex L," to replace the twelve verses at the end of Mark. Scrivener then repeats that 'but of all the great manuscripts the two oldest (Vaticanus and Sinaitic) stand alone in omitting verses 9-20 altogether. *Codex Vaticanus*, however, betrays consciousness on the scribe's part that something is left out, inasmuch as after verse 8, a whole column is left blank —*the only blank one in the whole volume.*" (pages 497-8). And Dean Burgon on page 204 calls this suffix "a worthless supplement," and stated that "it was evidently the production of someone who desired to remedy the conspicuous incompleteness of his own copy of Mark's Gospel, but who had imbibed so little of the spirit of the Evangelical narrative that he could not in the least imitate the Evangelist's (Mark's) manner." He then added that "*not* Mark's Gospel, but Codex L is the sufferer," from such a spurious supplement.

It must be remembered that Dean Burgon personally examined with scrutiny this Codex L in the Library of Paris, and in a final word he writes: "I pass on, with the single remark that I am utterly at a loss to understand on what principle Codex L — a solitary manuscript of the eighth or ninth century which exhibits an exceedingly vicious text — is to be thought entitled to so much respectful attention on the present occasion, rebuked as it is for the fallacious evidence it bears concerning the last twelve verses of the second Gospel by all the seventeen remaining uncials (three of which are from three hundred to four hundred years more ancient than itself) and by every cursive of the Gospels in existence. Quite certain at least is it that not the faintest additional probability is established by Coder L that Mark's Gospel, when it left the hands of its inspired Author, was in a mutilated condition. The copyist shows that he was as well acquainted as his neighbors with our actual concluding verses: while he betrays his own incapacity by seeming to view with equal favor the worthless alternative which he deliberately transcribes as well, and to which he gives the foremost place. *Not* Mark's Gospel, but Codex L is the sufferer by this appeal." (Page 204).

These are the words of authority, and from firsthand testimony, from the scholar who had personally scrutinized with utmost diligence these codices. And both the *Revised Standard Version* and *The New English Bible* fall under the scathing condemnation of his words, for the latter substitutes this “worthless supplement” for the last twelve verses of Mark, and puts it in the text; while the former excludes the end of Mark from its text, reducing it to a footnote and inserts in the footnote on the same level with verses 9-20 that “wretched supplement derived from Codex L.” (Scrivener, page 207). In so doing the new text-makers who have manipulated the text to accommodate these new versions have deliberately ignored the evidence that disposes of the whole question in a single sentence: *The last twelve verses of Mark are contained in every Codex in existence except two* —the *Vatican* and the *Sinaitic* of the fourth century. With such a preponderant array of evidence a question pushes up: What verdict shall be passed on the professors in the Bible Departments of our colleges who are imposing these vicious versions on the students in their classes —what has gone wrong with the professors in our colleges? A victimized and betrayed brotherhood should demand a reckoning.

15. A final attestation to the authenticity and genuineness of the twelve verses with which the book of Mark ends, thereby bearing witness to the inspiration of Mark 16:9-20, is the testimony of the Lectionaries.

The word *lection* is defined: A reading, a variation in the text, or a selection especially of Scripture read in divine (religious) service; and the derivative term *lectionary* is defined: a book or list of lections for divine (religious) service. It means that portions of Scripture were selected as lessons for reading in the public service or assembly. That this practice existed among the Jews in their synagogues is clearly seen in the passage of Luke 4:16-20: “And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written . . . and he closed the book, and gave it again to the minis-

ter, and sat down." Another similar instance occurred with Paul in Acts 13:15, 27: "And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on" (verse 15); and, "Because they knew him not, nor the voices of the prophets which are read every sabbath day" (verse 27). That such a practice existed among the Jews in their synagogues therefore admits of no doubt or denial, and it is of historical record in the writings of the "church fathers" that this reading of certain fixed portions of the Scriptures before the congregation was an established practice of the post-apostolic churches.

It has been proved that these Lectionaries are older than any existing manuscripts of the Gospels that are extant. The examination of these ancient Lectionaries by Dean Burgon yields his firsthand testimony that the last twelve verses of Mark were in the earliest of these Lectionaries and were made conspicuous by being marked for special reading on what was designated "Ascension Day." And Dean Burgon adds to this testimony the remark that the place these verses occupied in the lections, as found in the Lectionaries, is decisive, for it is more than the testimony of one patristic writer, or of a single "church father" it represents a *united testimony* of the post-apostolic churches that Mark 16:9-20 is a part of Mark's Gospel, and that it is the section with which it ends.

It should be noted, and must be observed, that these public lections (lessons) were set aside with markings by the reader, where to begin and where to end the lection selected to read. At the end of certain readings in the Lectionaries is found the Greek words *TE TELOS* —meaning, *THE END*. And because these words are found at the end of verse 8, of chapter 16, the modern translators of the new versions have seized upon this *TE TELOS* and perverted it into meaning *the end of Mark*, when in fact it was a marking to indicate the end of that lection or selection for the reading. The proof of the truth of this statement is in the fact that other lections, or readings in the Lectionaries, begin with verse 9 and include the last twelve verses, which Burgon proves was the customary reading for *Ascension*

Day, because verse 9 introduces the reading with the Resurrection, and verses 19-20 concludes it with the Ascension.

A significant parallel is found in Mark 9:9 where *TELOS* occurs at verse 9, indicating the end of the lection reading in the account of the Transfiguration. The same indication in the markings of *TELOS* is found in Mark 15:41 in reference to the women who had followed Jesus and ministered unto him —and this particular reading ended there, the next verse 42 being the beginning of another account concerning Joseph of Arimathea requesting the body of Jesus for burial. It is plain that *TELOS* at Mark 9:9 and 15:41 in the Lectionaries only indicated the end of a reading, not the end of Mark. If *TELOS* at these verses did not mean that Mark ended at these verses, why do these critics of Mark 16:9-20 make *TELOS* at verse 8 mean the end of Mark at verse 8? According to their *ipse dixit* the book of Mark ended in at least three places before its end! Such a course is not complimentary to the consistency of these modern translators nor does it commend their honesty.

Another example is found in the first chapter of Revelation, where *TE TELOS* occurs in the Lectionaries at chapter 1:8: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." By the same argument of the translators for the ending of Mark at chapter 16:8, they must end Revelation at chapter 1:8 —ending it at the eighth verse after its beginning! Any one who can see through a ladder, even a Ph.D. college professor in a Bible Department, ought to be able to see that *TELOS* scattered through the Lectionaries only meant the end of a certain reading, and so marked by the reader for his convenience. We know, and are well aware, that *TE TELOS* at Mark 16:8 means THE END —but the *end of what?* It signified only the end of the lection, or the reading, not the end of the book of Mark, and this is attested by the fact that other lections listed in the Lectionaries *begin* with verse 9 and include the twelve verses.

On page 308 of Burgon's "masterly vindication of the genuineness of these last verses" (Wordsworth's Commentary), Dean Burgon applied his efforts to the examination of the codices in

their use of the *TELOS* markings, and this is what he wrote: "In order to ascertain this, I proceeded to inspect every copy of the Gospels in the Imperial Library of Paris; and devoted seventy hours exactly with unflagging delight to the task. The success of the experiment astonished me." On page 319, he writes: "During eighteen weeks after Easter the only parts of Mark's Gospel publicly read were (a) the last thirteen (Ch. 15:43 - - 16:8), and (b) "*the last twelve*" (ch. 16:9-20) verses. Can it be deemed a strange thing that it should have been found indispensable to mark, with altogether exceptional emphasis to make it unmistakably plain where the former Lection came to an end, and where the latter Lection began?" And on page 322, referring to the critics who do, and who would, omit the last twelve verses of Mark, claiming that Mark ends at verse 8, of them he says: "They have failed to perceive that *TELOS* in that place is only a liturgical sign the same with which (in its contracted form) they are sufficiently familiar; and that it serves no other purpose whatever, but to mark that there a famous Ecclesiastical Lection comes to an end."

But it should be observed that as "a liturgical sign" marked the end of the public reading on occasions in some of the services at Mark 16:8, it is also true that verses 9-20 —the last twelve verses —were set aside and marked for the same "liturgical" reading on occasions of festivals, especially on Ascension Day. This is a historical fact, attested by Dean Burgon in this summary: "Into this Lectionary then —so universal in its extent, so consistent in its witness, so apostolic in its antiquity —'the last twelve verses of the Gospel according to Mark from the very first are found to have won for themselves not only an entrance, a lodgment, an established place; but the place of highest honor —an audience on two of the church's chiefest festivals." Here is the voice of scholarship and authority —and, disregarding some of his "liturgical" language, Dean Burgon's firsthand testimony is of inestimable value. On the scholarship and historical levels it is decisive, and his arguments, avers Canon F. C. Cooke, as previously quoted, are *unanswered and unanswerable*, along with the Textual Critic F. H. Scrivener who *without any hesitation* maintains the authenticity of the whole passage.

The conclusion therefore of the disquisition on the lections is: that the Lectionaries furnish positive testimony that "The Last Twelve Verses Of Mark" were in the original copies and are not spurious but genuine.

A full summary of 'Dean John W. Burgon's "Last Twelve Verses Of Mark" is inserted in the Appendix to this book, along with R. C. Foster's "Battle Of The Versions," for these men write the language of scholarship in defense of these verses which J. W. McGarvey named "this inestimable portion of the word of God," and these treatises are invaluable as information for preachers young and older, in this day of doubt, who are without these sources and who have been and are being beguiled into an acceptance of, or an acquiescence to, the ipse dixit of the translators of the so-called modern versions.

The conclusion reiterated is: The preponderant overwhelming evidence disposes of the argument in a single short sentence: *The twelve verses at the end of Mark are found in every copy of the Gospels in existence with the exception of the two fourth century Vatican and Sinaitic codices* —and their absence has been accounted for on the grounds of omissions or mutilations, a lost leaf or a missing fragment, the inadvertence or the incompetence of scribes and copyists, and numerous other causes — but the unyielding fact that the ending of Mark, as the Bible contains it, is verified by all of the other hundreds of codices is solid proof that it is the word of God and belongs in the Bible.

In the *Revisers' Greek Text*, after Whitney devotes six pages in defense of the genuineness of Mark 16:9-20, he pens this conclusion: "Nothing short of absolute servile deference to the negative testimony of *Sinaitic* and *Vatican* can lead any candid inquirer after the truth to set aside the all but unanimous testimony of antiquity, and regard these twelve verses spurious." (Page 259, Vol. I)

In the omission of the last section of Mark, which includes the Great Commission of Christ to his chosen apostles, the translators of the Revised Standard Version have done what the ancient manuscripts and versions *did not do* and what the one hundred forty-eight translators of the King James and American Standard versions were *not willing to do*. The question persists: where

does that put the administrations of our colleges that have adopted the Revised Standard Version? —and what has gone wrong with our professors? The answer is only in the echo of the question.

(27) The rewriting of Luke 1:3 exemplifies the improbity of the translating committee of the Revised Standard Version.

The reason assigned by Luke for his own “declaration of those things which are most surely believed among us,” along with the others who had “delivered them unto us,” is stated in verse 3: “It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus.” It should be observed that the words of Luke, “it seemed good to me also,” qualifies him as an eye-witness along with the others who had “set forth in order” the declaration of the “all things” of Luke’s account. This positive *declaration* by Luke is that he had *perfect understanding* of all things from the very first. The action of the revisers in the rewriting of Luke 1:3 is dishonorable. In place of the *perfect understanding of all things*, the revisers put *followed all things closely*, and in place of Luke’s statement *from the very first* these rewriters put *for some time past*. The statement “having had perfect understanding of all things” is Luke’s claim of inspiration: but the substitution of “having followed all things closely” is no more than any uninspired historian might claim. And Luke’s statement “from the very first” is the declaration of firsthand information, while the substituted phrase “for some time past” destroys Luke’s credentials of firsthand testimony, which he affirmed both in the word *also* and in the phrase *from the very first*.

It is not necessary for one to be rated as a *scholar* in order to know and see the difference between perfect understanding and following something closely. Ordinary intelligence enables anyone to follow things closely, but perfect understanding requires inspiration; nor does it require *scholarship* to observe the difference between the phrases “from the very first” and “for some time past” —the difference is in the *inspiration* of Luke’s account and the *improbity* of the revisionists. It is this rendition of Luke 1:3 that brought forth the strong language of Doctor John

Scott, of the Northwestern University theological department, who charged in his *Classical Weekly* that the translators of the Revised Standard Version were guilty of *deliberate dishonesty* in this unwarranted change in the wording of this text.

(28) The diversion of Mary's statement to the angel in Luke 1:34, "I know not a man," implements by way of suggestion or implication the theology of the translators denying the virgin birth of Jesus.

In verse 31 the angel Gabriel said to Mary: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS." Knowing within her own self that there was no natural cause of conception, Mary said to the angel, in verse 34: "How shall this be, seeing I know not a man?" In accommodation to their theology in the denial of the virgin birth of Jesus Christ these translators have exhibited both, their disbelief of the doctrine of the virgin birth and their disregard for the text of God's word. The flagrant mistranslation of verse 34 reads: "How can this be, since I have no husband?" Why that question, when Mary or anyone else knows *how* such a thing can and does occur with young girls and women who have no husbands. What a difference in the truthful affirmation of Mary, "I know not a man," and the deliberate mistranslation of the revisers, "I have no husband"! Every mature person, old or young, knows the difference. There are benevolent institutions everywhere in our society established for the benefit of unfortunate maidens who have committed the tragic mistake of bearing a child out of wedlock —every one of them could say, "I have no husband," but not one of them could say, "I know not a man." The crime of this m&translation is a sin against Mary and a blasphemy of her virgin-born Son, the Lord Jesus Christ, for these translators every one believe that Joseph was the father of Jesus, that he was conceived out of wedlock, and they have changed the statement of Mary to the angel Gabriel to accommodate this infidel theology.

(29) A further example of the theological modernism and infidelity of these translators is glaring in their change of the name *Joseph* to the phrase *his father* in the reference to Mary

as the mother of Jesus but with the clear distinction that Joseph was not his father, in the passage of Luke 2:33.

The verse reads: "And Joseph and his mother marvelled at those things which were spoken of him." The perversion of this plain passage changes "Joseph and his mother" to "his father and his mother" thus placing Joseph on the same level as the father of Jesus with Mary as his mother. The phraseology of the statement "Joseph and his mother" is clearly distinctive and distinguishing —it distinguishes between, relationship of Joseph and of Mary in that Mary was *his mother* (the mother of Jesus) but in the text it was simply *Joseph* (not his father) —hence, as the passage reads: *Joseph and his mother*. Thus again the perverting revisionists have by implication translated into this passage their denial of the deity of Jesus Christ —this they do in every subtle way at every opportunity.

(30) The substitution of the word "posterity" and "descendants" for the Bible word "seed" in Luke 1:55, which substitution is the established policy of the revisers throughout the New Testament text in the many references to the seed of Abraham and of David.

At the close of the Song Of Mary —Luke 1:46-55 —Mary exultingly said: "As he spoke to our fathers, to Abraham and to his seed forever." The word *seed* is the significant Bible word, and the words *posterity* and *descendants* do not convey its meaning. Ishmael was a descendant of Abraham —but *not his seed*. In Galatians 3:16, the apostle Paul said: "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." It is a plain truth that all Bible students should know, even the casual reader, that the distinctive word *seed* has a specific meaning which the general terms *descendants*, *posterity* and *offspring* do not connote. In Galatians 3:26-29 the apostle declares that all who are baptized into Christ, Jew or Gentile, are "Abraham's seed, and heirs according to the promise." In Romans 1:3 the apostle writes "concerning his Son Jesus Christ our Lord, which was made of the seed of David," as the apostle Peter also declared to the Jews in Acts 2:30 in the sermon on Pentecost, proving that the seed of David in "the fruit of his loins" inheres

in Jesus Christ. Further exposure of the mutilations of these passages by the translators of the Revised Standard Version in casting out the *seed of Abraham* and the *seed of David* throughout the New Testament will be made as the strictures of this treatise arrive at the passages.

(31) The changes made by the revisers —Luke 11:20; 16: 16; 17:20; 19:12 —concerning the time for the establishment of the kingdom is a perversion of the kingdom teaching of Christ in the Pentecost pointers of his kingdom sayings.

In reply to the charge of certain Jews that his power to cast out devils proceeded from Beelzebub, Jesus said: "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." The revisers changed the present tense of the verb is come to the past tense *has come*. Jesus had announced that the kingdom was *at hand*, and where Luke states in 11:20 that the kingdom of God *is come upon you*, Matthew states in the parallel passage of 12:28 that the kingdom of God *is come unto you*. Consistent with the announcement that the kingdom was *at hand* the statements of Matthew and Luke simply meant that the kingdom was in the process or preparation of its establishment, not its existence at that time. But by changing the tenses of the verbs in both passages to *has come* the revisers make Jesus say that the kingdom had been established and was in existence —hence a pre-pentecost kingdom, which is doctrinally wrong. The reply of Jesus to the Jews —"no doubt the kingdom of God is come upon you" —means only that the miracle of casting out the devils was the final proof of his power over the demon world and removed all doubt that his kingdom was *at hand*, or in the process of preparation, as he had repeatedly *announced*. The change to the past tense *has come* is unwarranted and has within it the implications of false teaching concerning the kingdom question.

The Lord's statement in Luke 16:16 reads: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." The revisers put the word *then* for *since that time* and have everyone entering the kingdom violently before its establishment. The phrase *until John* does not mean until John came or appeared, but rather

until John's regime was ended —and John's baptism ended at the cross, it did not extend beyond the cross as seen in the statement of Peter in Acts 10:37 and in the case of the twelve of Acts 19:1-5. So the phrase *since that time* means since the time of John, that is, since the cross or after the cross. In the sermon to Cornelius in Acts 10, Peter mentioned *after John's baptism* — which simply meant after the cross of Christ. Then the statement of Luke 16:16, "since that time the kingdom of God is preached, and every man presseth into it," can only mean that after the cross when John's order had ended the kingdom was established and all men pressed into it under the preaching of the Great Commission: "Go ye therefore and teach all nations;" "go ye into all the world and preach the gospel to every creature;" —and that is the way the kingdom of God is preached, and it is how every man presses into it or enters it. It is the policy of the revisers throughout the New Testament text to change the tenses and modes of verbs, even the persons of pronouns, to accommodate their theological motives, and in so doing their revisions are spoliations of many verses of the scriptures.

The next of these three kingdom verses is Luke 19:12: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." The meaning of the parable is simple and easy to understand: Christ is the nobleman, going into the far country is his ascension to heaven, to receive a kingdom after his ascension to heaven, and to return for the reckoning with his servants who were commanded to *occupy the kingdom* (verse 13) until his return to judge them. The parable clearly teaches that the time of his kingdom reign is the period (dispensation) between his ascension to heaven and his return or second coming, at which time (when he returns) the judgment occurs. But the rewording of this parable by the revisers substitutes "kingly power" for the *kingdom* with the implications by the use of the adverb *then* with his *return* that the "kingly power" will not be exercised until the time of his return. The parable teaches the opposite. The application of the parable is that Christ received the kingdom upon his ascension and accession to the heavenly throne, and his citizens *occupy* the kingdom now —between his going away and his return —and verses 15-27 are descrip-

tive of the day of judgment at his return. The parable does not represent that Christ will receive the kingdom when he returns--he went away to receive it, and he did receive it; and he will return for the judgment of the citizens who occupy it now and of all "which would not that I should reign over them" (verses 14, 27). The substitution of *kingly power* for the kingdom of Christ all through the text of the Revised Standard Version is mistranslation, and implications of the future exercise of it is misinterpretation, and is false doctrine.

A further glaring example of such false translation is in Luke 23:42, where Luke records the words of the thief in his plea to Jesus: "Lord, remember me when thou comest into thy kingdom" --the revisers changed this verse to read, "Jesus, remember me when you come in your kingly power." It is evident that the thief had heard the announcement of the kingdom which was *at hand* and the statement concerning Christ coming *into* his kingdom was related to its establishment --but the twist given to this statement by the revisers in the phrase *when you come in your kingly power* is an entirely different statement and does not have the same meaning. Jesus did *come into his kingdom*, and the Bible does not teach that he is yet to come in kingly power. The changes the revisers have made in these passages are unwarranted, unreliable, untruthful and unscriptural.

(32) The omissions of verses and parts of verses in the last three chapters of Luke eliminate important passages which have in them the highest doctrinal overtones.

In the institution of the Lord's supper, as recorded in Luke 22:20, Jesus said, "This cup is the new testament in my blood, which is shed for you" --the Revised Standard Version skips from verse 19 to 21 and omits verse 20 entirely.

The one passage in the New Testament that mentions Calvary is Luke 23:33: "And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left." The new versions take the word *Calvary* out of this blessed passage; and while it is true that the American Standard Version replaces Calvary with *The Skull*, in his Bible Dictionary, Philip Schaff, the president of the American Committee, in description of

place called Calvary states that, though it was not a mount, it was an elevation rising outside the city where the Lord was crucified; and other authorities describe it as a knoll which could be viewed looking across the city from all directions.

In the *Speaker's Bible Commentary*, in the note on Calvary, at the end of the twenty-seventh chapter of Matthew (page 199) Canon F. C. Cooke defines Golgotha to be "a place of a skull, equivalent to Calvary, or Calvaria, from *calva*." He states that the site is questioned by *the generality of modern critics*, but adds that "the evidence in support of the traditional site is strong and appears conclusive." In further comments (page 191) Canon Cooke refers to the *mound*, and quotes with approval the description of the *mount* by Professor Willis: "The rock of Calvary still stands up fifteen feet above the pavement. It appears likely that in its original state this rock was a part of a little swell of ground that jutted out from the slope of Sepulchre Street, and probably always formed a somewhat abrupt brow on the west and south sides; for the southwest brow of the rock has just sufficient elevation to raise the wretched sufferers above the gazing crowd that would naturally arrange itself below and upon the sloping side opposite, which formed a kind of natural theatre with respect to the brow of Calvary." In his approval, Canon Cooke commented that *the full proof of the rediscovery of the true site* is due to Professor Willis, and to emphasize the finality of the evidence, he makes reference to a scholar who belonged to the group of modern critics "adverse to traditional views" but who found it necessary to concede to the conclusive evidence of Professor Willis in reference to Calvary: "The work in which Furrer records his acquiescence belongs to a school specially adverse to traditional views."

So, according to the conclusive evidence there was the *rock* of Calvary, and the brow of Calvary, which stood fifteen feet above the pavement, an abrupt brow with sufficient elevation to raise the victims of crucifixion above the gazing crowd—but the modern critics assert that no such mount existed, that there was no Calvary, and to accommodate their new theology the modern versions have removed Calvary from Luke 23:33: "And when they were come to the place, which is called Calvary,

there they crucified him, and the malefactors, one on the right hand, and the other on the left." That is where "they crucified my Lord" —and "the King's translators" of the Bible were possessed of hundreds of manuscripts and copies and all the necessary documentary evidences to furnish them with ample knowledge to transmit the words of Luke, the inspired writer: *And when they were come to the place which is called Calvary.*

There is a deep meaning in all of this to all of us —it is the long range strategy of the *New Christianity movement* to take away the *blood*. The recent Today's English Version, of the American Bible Society, propagandized as the *Good News For Modern Man* has taken the word *blood* out of sixteen passages that make direct reference to the blood of Christ —and there is the insidious propaganda to purge our songs of the blood and our hymns of Calvary, and thus to revise our songbooks as they revised the Bible. According to these revisions some of our greatest songs must go: "On Calvary," and "The Fountain Filled With Blood," and "Washed In The Blood" —all such songs are revised out. In a succeeding chapter of this book these blood verses will receive special attention, but reference to them here could not be by-passed. There is no time or place now for complacency —in the words of Jeremiah to Israel: "Is it nothing to you, all ye that pass by?"

It seems equivocal to claim that there was no *mount Calvary* when "the place which is called Calvary" was admittedly a rising elevation, an abrupt brow, a *rock* standing up fifteen feet above the pavement, which could be viewed by the populace across the city from any quarter or section. The translators of the Bible had ample reason to call this place Calvary. But let it be repeated in resounding overtones that if this precious word is to be eliminated from the Bible, it will automatically delete it from our hymns, and every Calvary song must at once be discarded and abandoned. Look into the songbooks and see the number of the most precious songs of the deepest sentiments of worship that must be cast out. In the words of Israel's Joshua, "as for me and my house" —speaking for myself —we will go along with the ancient authorities that put Calvary in Luke 23:33, and with "that old King James Version" which reads:

“and when they were come to the place which is called Calvary, there they crucified him.”

Turning to the last chapter of Luke, there are multiple omissions —among them is Luke 24:6: “He is not here, but is risen.” These were the words of the angels —“two men who stood by them in shining garments” —by the empty tomb, who asked the fearful women, “why seek ye the living among the dead?” (verse 5), and the angels added, “He is not here, but is risen” (verse 6) —this declaration of the angels is the punch line of the whole verse, the cardinal truth of the whole narrative, which the older and later versions include, but which the new translators of their own will omit.

The historically important and biographically significant Luke 24:12 is among the omissions: “Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.” In the *Revisers' Greek Text*, Whitney states that this verse is among the group of verses in the twenty-fourth chapter of Luke which are omitted by only a few authorities “notorious for their depraved readings,” while it is in “the rest of the uncials, all the cursives, and a number of the Fathers,” and he adds that “the evidence of their genuineness is too strong to admit of a doubt.” Pursuing their own will and way, in disregard of authenticated facts, the new revisers cast out the entire passage of Luke 24:12.

The omission of the word “today” in Luke 24:21, replacing it with “it is now,” may appear to be a minor deletion and an unimportant substitution —but Luke 24 is the *day* chapter which admits of no tampering, as its four connected *day verses* involve with special emphasis the resurrection day. With verse 1, *the first day of the week* is introduced; in verse 13, it is *that same day*; in verse 21, it is *today* and *the third day*; and in verse 46, it is the conclusion that it behooved Christ to rise from the dead *the third day*. Connecting these verses —the first day, the same day, today and the third day were all one day —that is, the first day of the week —and verse 46 declares that Christ arose from the dead the third day, therefore, the first day of the week is the resurrection day, some claims to the contrary notwithstanding.

In all of these verses the word *day* is the same word *semeron*, according to Young, Bagster, Berry, Whitney and the Received Text. Replacing the word *today* with a phrase which may be manipulated to mean something else less definite cannot with honesty be called translation. On this passage Whitney adds: "Today makes this the third day from which (reckoning backward) these things occurred . . . It (that is, *semeron*, 'today') is used in its common, well-known meaning of bringing, leading to, and hence bringing about, constituting, making" — thus the *today* of Luke 24 brings about, constitutes and makes the third day: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."

Taking the word *today* out of verse 21 breaks the connection of the day verses of the twenty-fourth chapter of Luke, and in this instance, as in a few other places, the American Standard Version fails to improve, but rather weakens, the text and context of the passages revised. The more we read the old version, which we all know as the Bible, in comparison with the new versions, the more we are impressed with its exactness and its accuracy, and the deeper our respect and reverence for it.

In the closing section of this last chapter of Luke there are too many omissions in the Revised Standard Version to be ignored or not to be mentioned. The beatitude "peace be unto you" is left out of verse 36; The statement of verse 40, "and when he had thus spoken, he showed them his hands and his feet" is omitted, and verse 40 is dropped out, disappears entirely, and the text skips from verse 39 to verse 41, as though there was never a verse 40; with reference to the ascension, in verse 51, the important culminating declaration "he was parted from them, and carried up into heaven" is cut to pieces by cutting out the exalting proclamation that he was "carried up into heaven"; and in verse 52 "and they worshipped him, and returned to Jerusalem with great joy," the revisers' scissors were again used to cut out the sublime expression of reverence "and they worshipped him" — these profound words aglow with the beauty of devotion and adoration beyond all utterance are ruthlessly ripped from the climactic conclusion of Luke's gospel narration and thrown away. It is hard, indeed, to understand the minds

and motives of theological men who will so tamper with the words of the Bible, and there are no allowances to be made for it.

(33) The deletion of *begotten* from John 1:14, 18 and 3:16 is only half translation of the compound two-word term *mono-genes* in these texts and limits the meaning of these verses that bear on the doctrine of the deity of Christ through the virgin birth of Jesus.

In these verses and other passages containing “the only begotten Son” and “his only begotten Son” the scissors of the Revised Standard Version editors cut out half the word *mono-genes* and leave it half translated, by reducing the phrase to “the only Son” or “his only Son.” This change is a mutilation of all these passages in two ways: first, the word *only* does not translate *mono-genes*, for *mono* means *only* and *genes* means *begotten* and the word *monogenes* cannot be fully translated into the English without two English words — *only* and *begotten* — hence *only begotten*; second, it is a mutilation because it is made to state an untruth — Jesus was not the only son of God, for all men are the offspring of God, of whose spirit God is father, and who are therefore sons of God and are so called in many references in the scriptures. But “the only begotten Son” in reference to Jesus in John 3:16, as in reference to Isaac in Hebrews 11:17 imparts the miraculous element of divine intervention. The Hebrew passage reads: “By faith Abraham, when he was tied, offered up Isaac: and he that had received the promises offered up his only begotten son.” The new revisers take “begotten” out of this passage and make it read “offered up his only son” — but Isaac was not Abraham’s only son, for Abraham had Ishmael and other sons — but in Hebrews 11:17 Isaac was Abraham’s *only begotten son* in its meaning of the divine intervention in the birth of Isaac, and Jesus in John 3:16 was God’s *only begotten Son* in its meaning of the miraculous element of the virgin birth.

In Whitney’s *Revisers’ Greek Text* (1892) this recognized and reputable scholar defended “only begotten” (page 12, Vol. 2) stating that it was “vouched for by Mss. Sinaiticus, Vaticanus and Ephraemi firsthand” and refers the reader to the defense of “only begotten” by Ezra Abbott and F. H. Scrivener, who were two of the greatest among the scholars. He referred further to

the marginal rendering of John 1:18 as *the only begotten Son*, which would compare with 1 Timothy 3:16 in a very significant reference to the Deity of Christ: "*God was manifest in the flesh.*" If there were any justification for the omission of "the only begotten Son" from the several passages in which these words occur with emphatic reference to the virgin birth and deity of Jesus, the one hundred forty-eight eminent translators of the King James and American Standard versions would have excluded it—but with one voice they so translated it. But it is a thing of common knowledge that the translators of the Revised Standard Version reject the doctrine of the virgin birth of Jesus, and they therefore had a theological motive for the omission of the phrase which beyond all cavil teaches it. Why our own professors go along with it remains an enigma to all of us who feel the shock of the modernism infiltrating the colleges and churches through these spurious versions.

In a previous section of this book, entitled "*The Only Begotten Son*," the full discussion of the original term *monogenes-only begotten* is included, and for further reference and application to the verses of John 1:14, 18; 3:16 the reader may turn back to that chapter.

(34) The changes and omissions in the rewriting of the Lord's discourse to Nicodemus alter the meaning of the verses and are vitiating to the truth.

In verse 5, the preposition *into* is omitted from the statement in reference to the new birth: "he cannot enter into the kingdom of God." It is the important Greek preposition *eis*—*into*—it is in the Greek text, and the English translation, and the new revisers are without prerogative to assume that it is unimportant and leave it out.

In verse 8, the Lord's statement "so is everyone that is born of the Spirit" is changed to "so it is with every one who is born of the Spirit." There is a difference in the meaning of the two statements. The words of Jesus had shifted from the birth itself, of verses 3 and 5, to *the one that is born* of verse 8. The birth of the flesh—"that which is born of the flesh is flesh"—referred to fleshly Israelism, which Nicodemus believed would give him entrance into the kingdom of the Messiah. The birth of the

Spirit —“that which is born of the Spirit is spirit” -- referred to the inner man, not the flesh, but the spirit of man, which is born of the Spirit of God. In verse 8 reference is made to the wind, the *invisible element* of the physical creation as an illustration of the *invisible man*—the inner man—that is the subject of the new birth. Jesus did not say *so it is with every one* — the words *it* and *with* are not there. The pronoun *it* is derived from a half dozen original words, and the preposition *with* from a dozen Greek prepositions, depending on the connotations — but neither *it* nor *with*, in any of the original terms, is in John 3:8. The interpolations change the meaning of the verse, for, *so it is with every one who is born of the Spirit* makes the new birth like the wind, something mystical and mystified —Jesus did not say *so it is with*, he said, *so is every one*—so is the *one*, the invisible, inner man, that is born of the Spirit. The phrase “so it is with” is the *theology* of the revisers, not the words of the scripture.

Verse 16 (John 3:16), the capstone of the Lord’s discourse, is not included in his words. The Revised Standard Version translators adopted the policy of enclosing the sayings of Jesus in quotation marks, which has never been scripture form —but the revisers ended the discourse of Jesus to Nicodemus with verse 15, leaving John 3:16 outside the quotation marks. So according to the revision Jesus did not say: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Verse 15 reads: “That whosoever believeth in him should not perish, but have eternal life,” and verse 16 begins with the connective “for,” so does verse 17, and the connectives “and,” “for,” and “but” in the following verses join them all together as a part of the Lord’s discourse, which ends with verse 21, as all careful readers have observed and know, and as the wording of verse 22 indicates. But in leaving verse 16 outside the quotation marks, ending the Lord’s discourse at verse 15, the new revisers have eliminated the *Golden Text* from sayings of Jesus.

A reminder is also in order here that the word *begotten* is culled out of “his only begotten Son,” as in 1:14, 18 —and there are numerous other examples of the treatment to which this

chapter of the Lord's discourse has been subjected by these editors of the sacred text.

(35) The exclusion of the twelve verses from the text of John 7:53 —8:1-11, the case of "the woman taken in adultery," although all the scholars of all previous versions retain it, exemplifies the independent and arbitrary excision policy of the revisers.

The point and issue pertaining to the authenticity and integrity of what the critics designate the *pericope* of the woman taken in adultery was settled centuries ago, but after having held its place in the Bible text for nineteen hundred years the modern critics now attempt to dislodge it. But Philip Schaff, president of the American Revision Committee, observed its presence in numerous manuscripts and conceded that "it is eminently Christ-like" and that "the Christian world will never lose it." (Companion To The Greek New Testament And The English Version, page 188) That observation naturally raises the question: Why not leave it unmolested where it is put and where it belongs — why create the confusion by tampering with it? It is worthy of note that the American Standard Version *does retain* it in John 8:1-11. Also, Alexander Roberts, fellow-member with Schaff on the American Committee, quotes Jerome in the fourth century as testifying that in his day it was 'in many manuscripts in both Greek and Latin,' and that Augustine, of the same period, affirms that "some weak in faith or enemies of the true faith" had expunged it from their copies of the New Testament; also, from Eusebius it is known that Papias, who lived in the early part of the second century was familiar with it —and finally, like Philip Schaff, Alexander Roberts concludes that "it breathes the spirit of Christ" and "if not of John, it is a true narrative which descended to us from the apostolic age." (Companion To The Revised Version And The English New Testament, page 63) So, again, why the meddling and the tampering of critics in an effort to expunge it. The *one hundred forty-eight* agreed that it should be retained in the text.

As in the case of the last twelve verses of Mark (16:9-20), which contains the resurrection announcement and the great commission, Dean John Burgon, the Trojan defender of the authorized text of the King James Version and champion of

conservative scholarship versus destructive higher criticism, rescues this sacred section in the teaching of Jesus from the scissor-happy editors of modern versions.

First, he establishes the fact that the twelve verses including the case of the woman taken in adultery occupied the same position which they now occupy in John's account from the earliest period to which evidence concerning the Four Gospels reaches —that is, through the ancient Latin version of John's Gospel, the disputed passage reaches back to the second century, and its authenticity is established by Jerome's Vulgate as a matter of fact; and he cites a dozen other "Fathers" by name and date who did not hesitate to retain it in their copies and to freely refer to it and comment on it. This Latin evidence is as conclusive as if it had been written in Greek, for their knowledge of it was derived through translation from the Greek.

Second, he establishes the fact that the Lectionaries (the public readings) of the churches in assembled capacity solemnly included the narrative as an integral part of John's Gospel in its "traditional place" —John 8:1-11. The question posed is, *how did it get there?* Dean Burgon then cites indisputable evidence of this early ecclesiastical use of these twelve verses as lections, or readings, in the assemblies of the early churches. The omission of these verses from numerous later manuscripts and copies is explained on the basis that many lections (readings) ended at John 7:52, and did not include the twelve verses of John 7:52--8:1-11, and were on that ground excluded. But such a circumstance does not exclude it from John's Gospel, for it is obvious that the narrative of the woman taken in adultery is a break in the Lord's discourse on "that great day of the feast," beginning at chapter 7:37 and resumed at chapter 8:12 —and to avoid this break these twelve verses were omitted from the public lections.

Third, the question of why there should be such a break in the Lord's discourse beginning with 7:37 and resumed in 8:12-- which the critics regard as proof that the narrative is an interpolation is answered by Dean Burgon. It finds its explanation in the context itself. Chapter 7:37 states that the last day of the feast of the tabernacles was in its end: "in the last day, that great

day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." The crowd was divided "so there was division among the people because of him" (verse 43), and he barely escaped violence by his enemies. The next day, "very early in the morning" (chapter 8:2), Jesus returned to the temple "and taught the people." But there was an interruption. While he was engaged in this teaching a rabble element, led by scribes and Pharisees, interrupted his discourse by the foul exhibition of the unfortunate woman taken in adultery. The interruption was of short duration, for her accusers took silent departure — and the Lord resumed his teaching (verse 12) which had been disrupted by the woman's accusers. For the revisers to forcibly wrench this moving incident from the account of the Lord's ministry of mercy and moral teaching exhibits the disastrous treatment other passages of the sacred scriptures have received at the bar of modern *Destructive Higher Criticism*; and it displays an offensive irreverence for "the holy scriptures," with the assumption that the books of the Bible, like any and all modern books, are subject to improvement and recension, addition, omission and retraction from one edition to another. To all who believe that God by the Holy Spirit is the Author, such a policy is reprehensible and repulsive.

For a full learned and scholarly treatise in defense of John 8:1-11, "The Woman Taken In Adultery," by Dean John W. Burgon, is recommended.

(36) The changes made in a cluster of the John passages represent the reckless translation running through the whole of the New Testament.

In 3:21 the *truth* is changed to "what is true" —but in 8:32, Jesus said, "ye shall know the truth, and the truth shall make you free." The phrase "what is true" is not a definition of *the truth*—the word *truth* or *the truth* is specific, but "what is true" may be generalized to apply to anything. The revisers removed *doeth truth* in 3:21, but retained *know the truth* in 8:32, although it is the same original word *aletheia* in both passages —thus to substitute a phrase for the one word *truth* in 3:21, but retain it in 8:32 in the one word *truth* is a sample of the inconsistent trans-

lation characteristic of this version throughout the New Testament.

In chapter 5:30, the words of Jesus, "I can of mine own self do nothing," are changed to "I can do nothing on my own authority" —the word *authority* is substituted for the word *self*, and the change denies the authority of Christ on earth and contradicts the statement of the apostle Matthew in chapter 7:29 that "he taught them as one having authority," (also Mark 1:22). The words *self* and *authority* are no: the same words and do not convey the same meaning —the word *self* in this verse is derived from *emautou* (mine own, of myself), but *authority* is the word *exousia*, as in Matthew 7: 29 —"he spake as one having authority." Jesus affirms in Matthew 9:6 and Luke 4:32 and 5:24 that he had *exousia* (power, authority) on earth; and in John 5:27, Jesus states that he had "authority to execute judgment also, because he is the Son of man" —but the revisers take out the word *self* (from *emautou*) which is in John 5:30 and put in *authority* (from *exousia*) which *is not in* John 5:30, making it thus to contradict these other passages —and they call that translation!

In 6:69 the confession of Peter, "Thou art that Christ, the Son of the living God," is changed to "you are the Holy One of God" —yet this language is the same phrase, in the same words, as in Matthew 16: 16, "Thou art the Christ, the Son of the living God" —and these phrases are identical in the original —according to Bagster, Young and Berry. In identical language the two confessions of Peter —Matthew 16:16 and John 6:69 —are parallel and to translate them differently is inexplicable.

In 8:39, the words of Jesus to the Jews concerning the children of Abraham, "if ye were Abraham's children, ye would do the works of Abraham" —the verse is changed to "you would do what Abraham did." Jesus did not admonish the Jews to do *what Abraham did* —which would have been both wrong and impossible for them to do. The "works" of Abraham in Romans 4:1-12 and James 2:21-23 are connected with the statement that Abraham *believed God*, and the obedience of faith was counted (reckoned, verse 9) —imputed —unto him for, *eis*, in order to righteousness. To the Jews Paul applied it to obedience to the

gospel —“walk in the steps of that faith of our father Abraham” —the faith that obeys God. Having Jesus to exhort the Jews to *do what Abraham did* not only mistranslates the passage, it spoils the language and ruins the teaching of John 8:39 and all other related verses.

In 14:1 the word *mansions* is a term of grandeur —“in my Father’s house are many mansions” —but its blessedness is marred by the substitution of the belittling word *rooms* —and the Yale’s University chairman of the translating committee ridiculed the idea of having *mansions* in a *house*. The chairman appeared to think that the Father’s house meant a residence with a street address! The term *house* designates a dynasty, domain or habitation. The Old Testament is replete with such uses of the word as the house of Jacob (Isaiah 2:5); the house of Israel (Jeremiah 31:31, 33; Hebrews 8:8-10; Isaiah 63:7); the house of Joseph (2 Samuel 19:20); the house of David (Isaiah 7:13 - 22:22, 23); the house of Saul (2 Samuel 3:8-10). In this last reference it is declared that God had sworn to David “to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah,” and the prophetic verses of Isaiah 22:22-23 foretell the One upon whose shoulder God would lay “the key of the house of David,” and that he should be “a glorious throne to his father’s house.” So it would seem that if the father’s house of this prophecy could have a *glorious throne* in it, the Father’s house of John 14:2 could have *majestic mansions* in it.

In the European dynasty realm there is the house of Brunswick, the house of Este, the house of Hanover, the house of Hohenzollern —which means the respective royal domains. The house of God is God’s entire habitation, the whole domain of God —who will say there are no mansions there? But if the Chairman of the translating committee insists that there can be no literal mansions, by the same token there is no literal house, so God has no house. But if we are to choose between a literal house and a literal mansion, then let them omit the house and leave us the mansions! The casual reader should know that the *Father’s house* is the whole domain of his glorious habitation, and the *many mansions* are descriptive of its majestic grandeur.

To substitute *rooms* is demoting and degrading to a precious verse —it breathes a spirit of irreverence in translators who would so unnecessarily tamper with a precious text.

(37) The substitution of the term Counselor in the place of *Comforter* in the Lord's commitments to his apostles in John 14, 15, 16, is erroneous in the translation and the teaching.

The word for *Comforter* in four passages is from *Parakletos*, used only four times — John 14:16, 26; 15:26; 16:7 — and is equated with inspiration. In 14:26 Jesus said: "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Then, in 15:26, Jesus said: "But when the Comforter is come . . . even the Spirit of truth," and in 16:13 he said, "Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth." It is readily and easily seen from these verses the Holy Spirit is the *Spirit of truth*, and the *Comforter* is thus equated with *revelation*, and that means inspiration, which was, as we shall show, the promise of Holy Spirit baptism to the apostles.

But the word *counselor* is used three times only in the New Testament, twice from *bouleutes* (Mark 15:43; 23:50) referring to the honorable office of *senator*, and once from *sumboulos* (Romans 11:34) in reference to man presuming to advise God, in the sense of advice. The word *counselor* does not come from *parakletos* anywhere in the text and cannot replace the proper noun *Comforter* which, according to the Young and Bagster Concordances and Berry's Interlinear, does come from *Parakletos* —the Paraclete, the Comforter. Obviously, the words are not the same, and the connotations are not the same, for the word counselor indicates an advisory function, but the *Comforter* was not advisory —it was *inspiration*, a special promise to the apostles alone, fulfilled in the baptism of the Holy Spirit.

The word *counselor* has the advisory import, but Jesus said of the Comforter —the *Paraclete* "which is the Holy Spirit" (14:26) and "even the Spirit of truth" (15:26). In all of the four verses the *Comforter*, the *Paraclete*, the *Holy Spirit*, the *Spirit of truth* or *revelation*, are equations —complete, plenary, verbal inspiration.

Luke's record (24:49) of the Lord's commission conveys the same promise of inspiration: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." The word *endued* (or the old word *embued*) is from *enduo* which, according to Young means *to be clothed with*, hence: "But tarry ye in the city, until ye be clothed with power from on high" —and it was the promise for which Jesus commanded the apostles to wait in Acts 1:4, "and being assembled with them he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father," fulfilled when on Pentecost they were "baptized with the Holy Spirit" (verses 5, 8). This *clothing with power* was the baptism with the Spirit, and this promise was the promise of the *Comforter--the Paraclete* (Parakletos), which meant the complete verbal inspiration in the apostles of Christ. The word counselor does not have the same origin, it is not the same word, it is a lesser term, and it limits the meaning of the Lord's promise of the *Comforter* to his apostles.

The twofold function of the Comforter was first, to bring to the remembrance of the apostles all things whatsoever that Christ had said to them (14:26); and second, to guide them into all truth concerning the things which he had not revealed to them (16:12-13 —the *reminding office* and the *revealing office* of the Comforter. The apostles were to be forever the teachers of the world, not for their own time, but for all time to come, and it was imperative that there should be no error and no mistake in the communication of his words or revelation of truth —therefore Jesus charged their memories with infallible recollection and their minds with infallible inspiration, and that was the *Comforter-Paraclete*. The word counselor does not express it, and it is another example of revisionists changing the text for the mere sake of making it different —and in so doing they are not translators but emendators.

(38) The omission of one in the phrase "one in us" —John 17:21 —takes away the unity, the oneness, of the apostles in the relation to God and Christ and is more than a slight disregard for the doctrine of this apostolic passage.

The passage of John 17:21 reads: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." The word also connects the oneness of the apostles in God and Christ with the oneness of God and Christ —*that they also may be one in us*—so, the *one* had as well be omitted in reference to God and Christ as to disregard it in reference to the apostles in their apostolic relation to God and Christ. The original reading according to Berry's Interlinear is: *that also they may be in us one -- en hemin heis*—or the literal original, *in us one may be*.

In the *Revisers' Greek Text*, Whitney states that the Authorized Text of the King James Version is overwhelmingly supported by the old manuscripts—even the Codex Sinaiticus, to which the revisers themselves attach so much importance and to which they assign so much priority when it accommodates their purpose—by all the cursives, the Old Latin, the Vulgate, the Peshito, the Jerusalem, Syriac Version, and by an array of the early Fathers—Clement, Origen, Eusebius, Athanasius, Basil, Cyril, and many others—which represent a preponderant mass of documentary support. The King James translators of our Bible had access to this phalanx of manuscript and patristic evidence; they knew what they were translating, and their fidelity to the originals cannot be set aside by later translators of theological bias and revision mania. It is true that the Revised Standard Version is not alone in this omission, but it is nevertheless difficult to understand why any translator or body of revisers would omit *one* from the apostolic phrase *one in us*, from John 17:21, in the light of its deep doctrinal meaning and significance.

(39) The mutilation of John 18:36 by the substitution of "kingship" for "kingdom," and the omission of "now" and "hence" bearing on the immediacy and source of the kingdom of Christ, under the paraphernalia of translators, is gross perversion.

The first perversion is evident in the substitutions of the word "kingship" for "kingdom." The words *king* and *kingdom* are the Bible words for the reign of Jesus Christ. There is no such word as *kingship* in the New Testament text. The translators of the

new version have coined a word of their own invention, but it is a dilution of the absolute word *kingdom* and it falls short of its meaning and significance. The coined word *kingship* does not convey the full import or connotation of "the kingdom of Christ and God" (Ephesians 5:4), and there should be no tampering with these special New Testament words. The word kingdom is *basilia*, and there is only one word for it in the New Testament --the word kingdom. The word king is *basilus*, and there is only one word for it in the New Testament —the word *king*. The word reign is *basiluo*, and there is only one word for it in the New Testament —the word *reign*. These three words are related New Testament terms applied to the reign of Christ the King in his kingdom —and the word "kingship" is not in any text, Greek or English; it is not a Bible word but an invented word, a Revised Standard Version word, demoting Jesus Christ to a mere government office-holder, and there can be no reason or warrant for such a change.

The second perversion in John 18:36 is the elimination of *now* and *hence* which express the immediacy, origin, nature and source of the reign of Christ the King in his kingdom. These key words are taken out, discarded and thrown away, putting nothing in their place, as though these words were never there. The word "now" is *nun* (for time) in the New Testament Greek text; and the word *hence* is *entuthen* (from here) in the New Testament Greek text —by what authority are these words cast out? They contain a definite doctrinal import, bearing on the postponement of the kingdom theory, which assumes that after Jesus announced the kingdom *at hand*, because of the rejection of the Jews it was postponed, and will not be accomplished until his return. This theory asserts that Jesus had determined to postpone the announced kingdom when he introduced the parables (Matthew 13), and when he declared his intention to establish the church (Matthew 16) —but in Pilate's hall, in the shadow of the cross, only a few hours from his crucifixion, Jesus said: "But now is my kingdom not from hence" --it was still *at hand* and *immediate*, and if the kingdom was postponed, its postponement occurred between Pilate's hall and the cross. The word *hence* meant from here, a kingdom not from here; it *is*

here but is not *from* here. These words refute the false theory of kingdom postponement. In the revised and rewritten forms, multiplied passages applied to the refutation of various denominational erroneous doctrines cannot be employed with the same force as previously applied, and these changes can hardly be considered apart from the theological motives of the modern translators. There is no possible improvement to be made in changing the statement of Jesus to Pilate from *now is my kingdom not from hence* to a rewritten form which omits the words that convey its verbal meaning and doctrinal import, and which ruins a majestic, royal passage.

(40) There are further diversions of the text in the repeated removal of words such as *delivered* (replaced by *handed over*) ; omitting the phrases “to this end” and “for this cause” in verse 37 (replacing these strong textual phrases with weakened less definite and less forceful abbreviated “for this”); and, in 19:5, changing the exclamation of Pilate, *Behold the man*, the judicial indication of the majestic innocence of Jesus, to the belittling phrase ‘here is the man’ —what a depreciation! Then, in 20:22-23, changing *whosoever sins ye remit* to “if” —all of which are examples of the terminology of the revisers in their own text-making, in wanton disregard for the *word integrity* of the Bible text. The omissions of words display the want of connection between sentences embodying thoughts and meanings closely united, which the rewriting destroys, and there are several hundred examples of such additions, omissions, alterations, substitutions and modifications throughout the Four Gospels, and particularly the Gospel of John, of which the instances herein listed are but a few. It breathes the spirit of arrogance that the Revised Standard Version translators regarded themselves more able to convey John’s meaning and to express it in a better way than the inspired apostle himself, in the utter lack of discernment of the superiority of the original words over their own. Indeed, the words of the apostle Paul are *apropos*: “Which things we speak, not in words which man’s wisdom teacheth, but which the Holy Spirit teacheth.” But the modern revisers treat the New Testament as though it were merely a book subject to editing and deleting and changing from one edition to another as they

would in the writing of an ordinary book. The result is, the more we read the text of the Revised Standard Version, the greater is our admiration and the deeper our reverence for the Bible they seek to relegate.

V.

We now pass to the many diversions and perversions of the Revised Standard Version in the Acts of the apostles of our Lord Jesus Christ.

(41) The Acts of the Apostles is introduced with the words of verses 1 to 3: "The former treatise have I made, 0 Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

The Revised Standard Version begins its useless tampering by substituting "the first book" for Luke's "former treatise," of verse 1; and by the omission of the important words —*the things pertaining to the kingdom of God*, of verse 3 —as if the phrase "the things pertaining to" were never there. Both the change of verse 1 and the omission of verse 3 are wrong, for the *former treatise* would not necessarily have been *the first book*, and to "speak of the kingdom" is one thing but to teach *the things pertaining to the kingdom of God* is something more — the phrase is an ah-comprehensive repetition and embodiment of the things of the great commission concerning which Jesus instructed the twelve during the forty days interval with them. The question pushes in: why are these revisionists so eager to substitute their own words for the words of Luke in verse 1, and to omit the heart of Luke's statement in verse 3? If we should waive the notation of basic essentials omitted, it remains that the changes clarify nothing, simplify nothing, enhance the quality of nothing, and therefore can serve only to satisfy the hankering of a committee of modernists to rewrite the text of the New Testament. Thus begins their corrupting changes in the gospel record of the Acts of the Apostles —the book of Acts.

(42) The omission of *ordained to be* of chapter 1:22, in reference to the choosing of Matthias by the Lord himself to fill the place made vacant by Judas, and the substitution of *enrolled* for *numbered* in verse 26, overlook the elements *foreordained* by prophecy and *ordained* by fulfillment in “this ministry and apostleship” of Matthias, and the significance of “numbered with the eleven apostles.”

The word *ordain* here is from *ginomai* and is used to denote and define a special direct act, as indicated in the following passages: John 1:3-10, “all things were *made (ginomai)* by him,” and “without him was not any thing *made* that was *made*,” and “the world was *made* by him”; John 1:14, “the Word was *made* flesh, and dwelt among us”; Romans 1:3, “concerning his Son Jesus Christ our Lord, which was *made (ginomai)* of the seed of David”; Galatians 4:4, “but when the fullness of time was come, God sent forth his Son, *made* of a woman, *made* under the law”; Ephesians 3:7, “whereof I (Paul) was *made (ginomai)* a minister”; Hebrews 6:20, of Christ, “even Jesus, *made (ginomai)* a high priest for ever after the order of Melchisedec,” and in Acts 1: 22, Matthias —whom the Lord “had chosen” (verse 24) — was *ordained to be (ginomai)* “numbered with the eleven apostles,” and thus *ordained to be* an apostle by the direct intervention of Christ who had himself originally chosen the twelve, verse 24: “And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou has chosen.”

It is true that the word *ginomai* has been translated *become* 42 times, and *be done* 62 times, and *be made* 69 times, and *come to pass* 82 times, and in the word *be* alone 249 times, and in several less significant terms another 71 times —of this we are well aware, and that is why the translators of the King James Bible knew what they were translating: that *ordain* expresses a special sense of *become*, an act above the one so ordained. One may *become* something of himself, but the word *made* (from *ginomai*) in the foregoing citations is the equivalent of create (as in John 1:3, 10, 14; Romans 1:3; Galatians 4:4; et. al.) And the King’s translators knew that the word *become* does not meet the requirements of *ginomai* in Acts 1:22 in connection with the

prophecy of verse 20, which foreordained that which in verse 22 was *ginomai*, which in fulfillment was *ordained to be*. The Authorized King James Version is true to the use of the word in this passage —the translators knew the necessary distinction this instance required —they knew what they were translating and they knew what they were doing.

(43) In a like laxity of regard for the text of 1:26 the word *enrolled* is substituted for *numbered with the eleven apostles*. An enrollment indicates a registration, or a census. But there is a specific meaning to the phrase *numbered with the eleven apostles* in its relation to a certain number, following the statement of verse 22 that “one be ordained to be a witness with us” —the twelve. In Mark 3:14 it is recorded that Jesus “ordained twelve, that they should be with him, and that he might send them forth to preach.” Verses 20 to 26, of this first chapter of Acts, relate the fulfillment of the prophecies of Psalms 69:25, 109:8 to “let another take” the place of Judas in the apostolate —and *numbered with the eleven* of verse 26 equals the twelve, and has that definite meaning in relation to the “this ministry and apostleship from which Judas by transgression fell” of verse 25. The word enroll does not express the inspired meaning of *numbered* in this passage. And here we may ask, why do the Revised Standard Version translators retain the word *numbered* in 1:17 but reject it in 1:26? The answer is an unexplained inconsistency which appears in multiplied places throughout an inconsistent version by which nothing is accomplished except to satisfy the compulsion for change and revision.

(44) The erasure from Acts 2:30 of the whole phrase in David’s reference to Christ “that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne” and the deletions and additions of words and phrases throughout the second chapter of Acts exemplifies the egocentric disregard of the revision committee for the wording of the original text of the inspired scriptures.

The second chapter of Acts, Revised Standard Version style, begins with their distortions of the text. The word fully is omitted in the opening statement “when the day of Pentecost was

fully come”; and cloven is deleted from “there appeared unto them cloven tongues” (parting tongues); and “sat upon each of them” is replaced with the revisers “distributing and resting” — with continuous subtractions and additions — taking out words in the text and adding words that are not in the text. In verse 6 *bewildered* is put for *confounded*, though the meaning is not the same and the latter term is correct; and in verse 10 *visitors* is put in the place of *strangers*. This last word stranger has a variety of significations in the scriptures, as follows: first, one who resided in a foreign country which is not the land of his nativity (Genesis 23:4); second, a permanent dweller who was nominally a citizen but without franchise to exercise the powers of office (Deuteronomy 17:15); third, one who was not of the commonwealth of the Jews (Isaiah 14:1, Ephesians 2:12); fourth, one who was not a member of the household or royal family (Numbers 16:40, Matthew 17:25); fifth, one who has been cast out or disregarded (Isaiah 62:8); sixth, the believers of the dispersion who were scattered in foreign lands throughout the whole world (I Peter 1:1, 2:11); and Jews banished from other countries who had returned to Palestine for asylum were also called strangers (Speaker’s Bible Commentary) —but the word for stranger occurs 21 times in the New Testament and is not one time translated visitor. The word visitor is not the biblical meaning or use of the term *stranger* and to interchange these terms is careless inaccuracy in translation. True translation requires word by word exactness, and honest translators will pursue it.

A further example of ineptitude in translation occurs in verse 17 where the apostle Peter refers to the prophecy of Joel, “it shall come to pass, saith God, I will pour out of my Spirit upon all flesh” —the revisers omit “of” and have Peter to say *pour out my Spirit*, and they repeat this inexactness in verse 18. There is a difference in saying *my Spirit* and *of my Spirit*. If it be said that the Old Testament passage reads *pour out my Spirit*, let it be further said that Peter quoted from the Greek Old Testament and the word *apo* —*of* —is in the New Testament Greek text, and by ignoring it and changing Peter’s quotation the revisers have presumed to correct an inspired apostle!

A climax of assumptive editorial prerogative is in 2:30 by the

omission of the entire clause, *that of the fruit of his loins according to the flesh* he would raise up Christ, in the apostle Peter's reference to David and Christ. The whole passage referring to David's prophecy concerning Christ reads: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." This *revised standard version* (?) deletes "raise up Christ to sit on his throne" and inserts "set one of his descendants on his throne," thus removing Christ from the words of Peter in this verse and expunging entirely the inspired words *that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne*. This is the manner in which the editorial scissors of a committee of modernists are applied to the Pentecost speech of an inspired apostle!

(45) The elimination of the atoning term *remission*, replacing it with the term forgiveness throughout the Revised Standard text —as in Acts 2:38 —removes from ten New Testament passages the one word that is full of atonement for sin and deprives the New Testament of a significantly inspired word.

The familiar phrase of Acts 2:38 —*eis aphesis hamartia* —*remission of sins* —occurs in the following passages:

Matthew 26:28: "For this is my blood of the new covenant, which is shed for many *for the remission of sins*."

Mark 1:4: "John did baptize in the wilderness, and preach the baptism of repentance *for the remission of sins*."

Luke 1:77: "To give knowledge of salvation unto his people *by the remission of their sins*."

Luke 3:3: "And he came into all the country about Jordan, preaching the baptism of repentance *for the remission of sins*."

Luke 24:47: "And that repentance and *remission of sins* should be preached in his name among all nations, beginning at Jerusalem."

Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ *for the remission of sins*."

Acts 10:43: "To him give all the prophets witness, that through

his name whosoever believeth in him shall receive *remission of sins*.

In addition to the foregoing passages which contain the phrase *for the remission of sins* the word *remission* occurs in Romans 3:25, Hebrews 9:22 and 10: 18, and the word *remit* and *remitted* occur in John 20:23.

The words *forgive*, *forgave*, *forgiven* and *forgiveness* are altogether recurrent several dozen times in the New Testament, but that fact only lends emphasis to the fewer occurrences of *remission*. There is a reason for this: first, both the Greek and the English have *remission*; second, man may forgive, as we forgive one another, but only God can grant remission of sin —the word *remission* is full of *atonement* for sin —“without the shedding of blood there is no remission” —and by no manner of means should it be expunged from the verses in which it occurs. Here is a pertinent question: why expunge it, why replace it, what is wrong with it —what is accomplished by such exercise of the theological editorial blue pencil? If it is claimed that uniformity in the text is the reason, since the word *forgiveness* occurs in the New Testament only six times and *remission* occurs twelve times, why not let the lesser yield to the greater in number and replace *forgiveness* with *remission*? The answer to that question is that neither term should be expunged because the New Testament contains both of them. And the purpose of the revisers is not uniformity, for there is no such policy maintained in the Revised Standard Version, which switches back and forth with an irregular bandying of words in so many other passages. The reason for the multiplied changes and variations lies first in the arrogant independence of a modern translating committee which assumes editorial license and prerogative that no set of theologians can rightfully possess, and second in the theological prejudices against the verbal inspiration of the Scriptures, spawned in the incubus and developed in the incubator of the *New Theology* which aspires to rule all Christendom today.

The word *remission*, in all of its meaning, is as old as the Bible, as holy as the blood of Jesus, and as full of atonement as his death on the cross, and it can never be revised out of the new testament of Jesus Christ.

(46) The excision of *the church* from Acts 2:47 is vitiating to the first mention of the church as a present existing thing in the argument for the establishment of the church on Pentecost.

The passage reads: "And the Lord added to the church daily such as should be saved." The argument for the Pentecost church is: it was the first time that Christ was proclaimed the Son of God and the Saviour of the world; it was the first time the Holy Spirit performed the function of conversion through the preaching of the gospel; it was the first time that the law of pardon was announced unto all men for all time —*and it was the first mention of the church as an existing thing, an established institution.* But the revisions substitute such phrases and terms as *their number*, or *their group*, or added to *them*, for the original phrase *the church*.

The word church is translated from the Greek noun *ekklesia*, and it occurs 115 times in the New Testament —112 times in the word *church*, varying 3 times only in reference to an assembly. In Acts 2:47 the Greek article *the (te)* is attached to church —*te ekklesia* —the church; and 60 times out of the 112 where church is mentioned the article accompanies the word —*the church*. But *their* is a pronoun in the possessive case for *they*, and the word *number* is not *ekklesia* —hence, *their number* of the Revised Standard Version is a calculated mistranslation, there is no such phraseology in the Greek text.

In the *Revisers' Greek Text*, Whitney criticises the original Revised Version for the substitution of *them* for the church, and it is obvious that the pronoun *them* cannot be a translation of the noun *ekklesia* or the phrase *te ekklesia* —*the church*. With all of its merit and generally charged literal accuracy, the American Standard revisers deviated from the path of true translation in this passage, as it does in a limited number of instances. The translators of the King James Version had before them the sufficient manuscript evidence for the correct translation of *te ekklesia* in the English term *the church*.

In his comments on Acts 2:47, Whitney mentions changes that were made by certain copyists to make verse 47 correspond with verse 41 which reads "them," and later revisions favored the changed copies. But *unto them* of verse 41 is in *italics* in both

the American Standard and King James versions, indicating that the pronoun is not in the Greek text —so verse 41 reads “the same day there were added about three thousand souls,” and verse 47 specifies to what they were added —*the church*. In his concluding comments Whitney says: “But some critics or copyist, afterwards finding that in verse 41 there is no church spoken of, or in which the work was going on, and considering that the reading here ought in this respect to correspond with that, omitted ‘to the church,’ or ‘in the church,’ as superfluous or unmeaning. Hence the reading adopted by the Revisers. The true reading, however, has been preserved in documents, which, though mainly of later date than some of the others, contain what is evidently an older text, and the genuine text.” And so it is.

The doctrinal truth of Acts 2:47 simply stated is: that verses 41 and 47 equate the *baptized*, the *added* and the *saved* with *the church*, as being simultaneous in occurrence with *the remission of sins* of verse 38 —and to cast off *the church* in the concluding verse 47 is to discard a vital doctrine. So we will stick with the King James Version and the one hundred twelve *ekkle-sia verses* in our New Testament. But we anticipate that future revisions of the existing revised versions will take *church* out of the New Testament entirely, for that propaganda is already at work.

(47) The revision of Acts 3:21 which changes the times of restitution of all things —referring to the gospel dispensation —to the time for *establishing all things* —referring it to a future time instead of the present gospel age —is a mutilation of the text and the context of the apostle Peter’s second sermon of the third chapter of Acts.

The passage reads: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which Cod hath spoken by the mouth of all his holy prophets since the world began.”

The revision rephrases “he shall send Jesus Christ which was before preached unto you” to read “that he may send the Christ

appointed for you, Jesus" —and changes *the times of restitution* (present) to *the time for establishing* (future), thus making the text concede to the theory of millennialism.

In the first sermon of the second chapter of Acts the apostle Peter referred to *the last days* foretold by the prophet Joel and said *this is that* which was spoken by the prophet —showing that the last days meant the gospel dispensation which began on Pentecost. In the second sermon of the third chapter of Acts the apostle referred to *the times of restitution* of which the prophets had spoken and equated *the times* with *the last days*, both of which were fulfilled in the gospel dispensation now in process. In changing *the times of* to *the time for*, changing the plural form to the singular, the revision yields to a future time for fulfillment with the millennial slant.

It is meet to mention here the random irregularity and customary inconsistency with which the revision editors apparently make a ploy of shifting words like a game of chess —for in verse 19 the phrase *times of refreshing* (referring to the same period) is retained unchanged, but in verse 21 the same word *times* is changed to connote a *future time* instead of the *present times*.

An analysis of the context of the Acts 3:21 context will exhibit how far the text-makers of the Revised Standard Version can veer away from true translation.

1. The "things" of verse 18 and the "times" of verse 21 are all embraced in the events of the gospel dispensation—"Which God before had showed by the mouth of the prophets" and which "he hath so fulfilled." The term "hath fulfilled" is past tense and shows that "those things" belonged to something already come to pass. The word "so" indicates how "those things" had been fulfilled by the coming of Christ into the world by his suffering, his incarnation and death, and by his resurrection and ascension to heaven. (Verse 18)

2. Moses referred to these "times" when he spoke of the prophet that God would raise up —Jesus Christ. (Verse 22)

3. All the prophets "foretold of these days"—the days of this One of whom Moses spoke, the Lord Jesus Christ. So "these days" and "the times" refer to the same period —the gospel dispensation. (Verse 24)

4. These “days” and these “things” are the same as included in the promise to Abraham: “And in thy seed shall all the kindreds of the earth be blessed” —and Paul specifically states (Galatians 3:8) that this promise has been fulfilled in the gospel dispensation; and Peter specifically states that God fulfilled all these things which had been thus foretold when he “raised up his Son Jesus” and “sent him to bless you, in turning you away from your iniquities.” (Verses 25, 26)

5. Therefore, the heaven must receive (retain) Christ until *the times of restitution* have been completed. The passage does not state that heaven will retain Christ until the times of restitution begin —nor does it read “until the time for establishing,” as the Revised Standard Version puts it —but the passage plainly states that Christ will stay in heaven until *the times* are completed, that is, from the beginning of the times of restitution (or restoration) until the completion of the times, from the beginning to the end of the times. It follows, therefore, that “the times of restitution” are in process now, and embrace the gospel dispensation —and the text-makers of the Revised Standard Version have mutilated the third chapter of Acts.

Examples of other perverted passages in the chapter are: (1) In verse 4 where John’s words to the lame man, “look on us” are changed to the coarse expression look at us! (2) In verse 12 where “power or holiness” in reference to the apostles Peter and John is changed to “power and piety” —but piety is not holiness and such rhetorical alliteration does not belong to the literary form of the scripture texts. (3) In verses 22 and 23 where the inferior phrase “listen to” is put in place of “him shall ye hear” and “every soul, which will not hear that prophet.” Besides the inferiority, listen to is not the meaning of *hearing that prophet* —Jesus Christ. It means receiving, believing and obeying his words. “Him shall ye hear” means much more than merely *listening* to something. (4) In verse 24 *foretold* is changed to *proclaimed*, and no one should need a dictionary to know the difference. (5) Finally, in verse 25 the seed of Abraham is changed to *posterity*, and again the revisionists switch from *descendants* in other verses to *posterity*, and they shift back and forth from descendants to posterity without regard to uniformity

in translation, —but neither the descendants nor the posterity of Abraham is the seed of Abraham. The posterity of Abraham would embrace all his descendants, including Ishmael —but the seed of Abraham is specific, like the seed of David, and means 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” (Galatians 3: 16). The Bible word is *seed*. So *ad infinitum* —without limit —the Revised Standard Version text-makers butcher the book of Acts.

(48) The recensions and omissions and rephrasing in all of the chapters of Acts in recording the incidents of apostolic preaching and the conversions constitute a fictitious and erroneous text.

The instances of such rewriting of the book of Acts are too numerous to include in this critique, but some notable specimens are here submitted:

1. In chapter 4:24 the words of the prayer of the disciples are misquoted. The verse reads: “They lifted up their voice to God with one accord, and said, Lord thou art God” —the revisers changed “Lord, thou art God” to “Sovereign Lord.” There are *lords* many among men, and kings. of the earth are *sovereign lords*, but *Lord, thou art God* could be addressed only to God —what purpose could there be in changing it?

2. In chapter 5:31 the reference to Christ exalted “to be a Prince and a Saviour” —the divine title Prince is changed to *Leader* —do these revisionists not know the difference between a Prince and a Leader? There are three passages that entitle Christ as Prince —Acts 3:15, Acts 5:31, Revelation 1:5 —but the revisionists translate the three references in three different words of their own making, which in the order of the verses are put, *author*, *leader* and *ruler*. But there was an inspired reason to apply the title *Prince* to Jesus in these three passages: “the Prince of life” (Acts 3:15), “a Prince and a Saviour” (Acts 5:31), and “the Prince of the kings of the earth” (Revelation 1:5). Seven hundred years before the coming of the Christ into the world the prophet Isaiah entitled him The Prince of Peace—“For unto us a child is born, unto us a son is given . . . and his

name shall he called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace,” and the majesty of this title is carried into these New Testament passages, and nothing short of irreverence belittles this designation with descriptive titles less majestic.

3. The misquotation by the revisionists of the words of Moses to Israel, quoted by Stephen in Acts 7:37, is a sample of the re-writing of his address. Referring to Moses, Stephen said: “This is that Moses, which said unto the children of Israel, A prophet shall the Lord God raise up unto you of your brethren, like unto me; him shall ye hear.” The revisers substituted “as he raised up me” for “like unto me,” which are phrases with different meaning —and they left out the important statement *him shall ye hear* entirely, dropped it into oblivion as though Moses never said it, or that it was never in this text.

4. The change of Peter’s words to Simon the Sorcerer in Acts 8:22, “if perhaps the thought of thine heart may be forgiven thee,” to the revisers words “if possible the intent of your heart may be forgiven,” implies the impossibility of forgiveness as though the sin of Simon was unpardonable. That is not true, and it is glaring mistranslation. The phrase “if perhaps” does not mean “if possible.” The word *perhaps* is a conditional or concessive clause which means *as may be the case*. So again these revision editors write their own words into the divine text.

5. The account of the conversion of the eunuch of Ethiopia is written in story book form by the revisers and the well known scriptural words “he preached unto him Jesus” are replaced by the phrase ‘he told him the good news of Jesus.’ But in verse 5 of the same chapter it is reported that “Philip went down to the city of Samaria and preached Christ unto them” —and in this verse the revisers retained virtually the same words by rendering it “proclaimed to them the Christ.” The question arises again, why the inconsistency of retaining in verse 5 that Philip *preached the Christ* to the Samaritans but changing that *he preached unto him Jesus* to a mere story book style, “he told him the good news of Jesus,” if not for the purpose to take out of the Bible the familiar and blessed words and phrases which

have been loved and revered, and which have made the Bible the Book that it is.

6. The confession of the eunuch, in verse 37, before he was baptized is also stricken from the account of his conversion. The text of verses 35 to 37 reads: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." The omission of the eunuch's confession, "I believe that Jesus Christ is the Son of God," leaves Philip's question to the eunuch unanswered and suspends the passage in mid-air. The omission of this gospel confession in 1991, by the translators of the American Standard Version, has never been generally approved or accepted; for no gospel preacher, even among the ones who adopted the American Standard Version, has ever been willing to discard this confession or to discontinue to "take the confession" prior to baptism. The evangelist Philip asked a question, and an answer is implied: What did he say, if not the words of verse 37? The translators of the King James Version had manuscript authority for its inclusion, and the new versions lack certain authority for its exclusion.

Notwithstanding the transfer of verse 37 to the margin by the American Standard Version, Philip Schaff, president of the American Committee, admits that "the baptismal confession came in from very ancient use" and that "it supplies Philip's answer to the eunuch's question"; and he makes mention that "it appears in the Western sources, Greek, Latin and Armenian, and in some good cursives"; and he states that Erasmus transferred it from the margin of his Greek Manuscript with the notation that it "had been omitted by the carelessness of scribes"; and Schaff joins the American Revisers in the marginal note that "some ancient authorities insert wholly or in part verse 37" (page 191-2, *Companion To The Greek New Testament*) ; and his fellow-member of the American Committee, Alexander Roberts, (page 8 of *Companion To The Revised Version*) yields to the

admission that the confession of verse 37 is “found in many manuscripts” —so the question is, why was the verse excluded from the text? The reason must be *theological*.

In the *Revisers Greek Text*, Whitney observes that the passage was quoted by Irenaeus in the second century and that it was known to Irenaeus, Cyprian, Jerome and Augustine before the seventh century manuscripts in which it later appeared existed—and that it is therefore as old as the second century at least (page 95, 6) —and Whitney adds, “we should be slow to pronounce it positively spurious.”

In the original *Speaker's Bible Commentary*, F. C. Cooke comments that Irenaeus, who was two hundred years older than any existing manuscript, quoted the passage in his readings, and so did Cyprian, and Augustine did not question its genuineness — *so why should the confession of Acts 8:37 be omitted?* Again, the fidelity of the translators of the King James Bible to faithful translation is exemplified and its accuracy verified —and the confession of Acts 8:37, or in equivalent form, is prerequisite to baptism.

7. The accounts of the conversion of Saul of Tarsus in the Revised Standard Version style, chapter 9 and 22, are garbled and diverted. The words of Jesus to Saul, “it is hard for thee to kick against the pricks (goats) ,” in 9:5, are cut out; and the description of Saul's fear in the words of verse 6, “and he trembling and astonished” are cut out; and Saul's question, “Lord, what wilt thou have me to do?” is cut out; and that part of the Lord's answer, “it shall be told thee what thou must do,” is cut out, and the emphatic *must do* is replaced with “what you are to do”! That is the Revised Standard Version way of cutting the *must* out of the Lord's answer to Saul's question. This question persists: why change the Lord's words —unless the revision editors presume to say it better than the Lord himself and the inspired recorder of his words. In similar editorial assumption the word *receive* is replaced with the word *regain* in the restoration of Saul's sight in verses 12, 17, 18. But they are not the same. A thing is regained by human means and effort, but Saul received his sight —the losing and receiving was by divine intervention,

which is incompatible with the theology of these modernists of the new theology who account for all of the miraculous incidents recorded in the New Testament on the basis of natural causes and effects. Ananias was sent to lay hands on Saul "that he might receive his sight" —all three of the verses which mention it have the right word *receive* —and the substitution of *regain* is distortion, for *receive* does not mean *regain*, and it certainly conveys a difference in the significance of the direct imparting of sight to Saul by divine intervention through the laying on of hands. All of this is but a sample of the use of the scissors by the Revised Standard Version committee of editors.

8. The account of Acts 22 is Paul's own recounting of the details of his conversion, parallel with the account of chapter 9, and to change the words of Paul or to omit his words is to pervert the apostle's own narrative. This is exactly what these garbling revisers have done in assuming to rewrite it better than the inspired apostle said it. In verse 9 the words "and they were afraid," in reference to the fear of the men who accompanied Saul, are for no sort of reason left out; and in verse 16 "the name of the Lord" is left out; and in similar fashion words and phrases are changed, omitted and rewritten in a juggling and jumbling manner to the extent that the whole account of Paul's conversion in his own words has been revamped by the Revised Standard Version —and the more their so-called revision is compared with the Bible accounts of the conversion of Saul of Tarsus, the more the inferiority of their editorial paraphrasing is exposed.

9. The accounts of the conversion of Cornelius in chapters 10 and 11 have been treated with the same scissor-cutting procedure. The words of the angel to Cornelius which form the last part of verse 6, "he shall tell thee what thou oughtest to do," are cut off; and in the corresponding verse in the apostle Peter's account of 11:14 the words of the angel, "who shall tell thee words, whereby thou and all thy house shall be saved" are rephrased. But the emphasis of this long familiar passage is on the *words* of Peter to Cornelius necessary to his obedience, and they are generalized out of the text in disregard for the words that the apostle Peter said the angel said to Cornelius. In verse

17 “the like gift” is changed to “the same gift” —but the *like gift* was not the *same gift*; if so, Cornelius would have had the inspiration possessed by the apostles, could have done all that the apostles could do, and would have known all that the apostles knew, and it would have been unnecessary for Peter to tell him anything, for he would have known it —it was a like gift only in the manner of its occurrence but not in the extent of its possession; it was an outward miracle which brought no benefit to Cornelius, but which occurred for the specific purpose of confirming the gospel to the Gentiles —it was an external and mechanical manifestation with miraculous purpose, and the fact that it did not continue with Cornelius is proof that it was not the same in extent, but like or similar to what occurred on Pentecost in the manner of descent from heaven. Regardless of the interpretations applied to the passage, in changing the words of the angel and the apostle Peter the revisers have written their own opinion into the text, and that is not translation.

10. The rephrasing of chapter 10:34-35 eliminates the great doctrinal word *righteousness*, which is equated throughout the New Testament with *justification*, and replaces it with the diminutive phrase *does what is right*, which denotes a moral uprightness. But the term *righteousness* is doctrinal, it is a gospel word which transcends moral uprightness. Read the passage: “Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.” Every one who understands the gospel knows that the phrase “worketh righteousness” in this verse refers to obeying the commands of the gospel, by which the sinner is made righteous, and the phrase “does what is right” is not a definition of it nor even a good commentary on it —it is mistranslation. There are other important passages, such as I John 2:29, where the Revised Standard Version editors use the butcher-knife on the gospel word righteousness —and in so doing they excise vital parts of the gospel.

11. The garbling of sentences and the omission of words, phrases and verses continues through the book of Acts. Chapter 13 is cluttered with changes and alterations from verse 1 through

51, changing the words in certain prophecy quotations, thus misquoting the prophets, and rewording the whole chapter with words and phrases not in the Bible. The fifteenth chapter is rewritten and paraphrased; and in verse 16 “the tabernacle of David” is changed to *dwelling*, although the word *tabernacle* is in the prophecy quoted (Amos 9:11), which refers to the royal line of David, restored in Christ and perpetuated in the church, composed of the residue of men, both Jews and Gentiles; and verse 34 is omitted entirely, simply dropped out of the text of chapter 15.

12. Chapter 17 begins with Paul’s preaching in Thessalonica, and verse 2 states that Paul for “three sabbath days reasoned with them out of the scriptures” —but the Revised Standard Version changed it to “for three weeks he argued with them”! In chapter 18:4 where it is said that Paul “reasoned in the synagogue: the rewriters of it again put it “argued” —so accordingly we should henceforth read Isaiah 1:18: *Come now, and let us argue together, saith the Lord!* The point here is in the ever-present question, why should a committee of editors want to tamper with the text of the scriptures and alter its phraseology —why?

The blunder of the revisers on Acts 17:28 boomeranged with such force that they switched back to the words of the text. In this passage the apostle Paul said to the Athenian Areopagus: “For in him we live, and move, and have our being.” In the first edition (1946) of the Revised Standard Version this passage was changed to read: “In him we live and move and are” —substituting *are* for *being*. This change met with such protest from various sources that in the second edition (1952) the revisers switched back to the reading of the text: In whom we live, and move, and have our *being* —they changed it, and under pressure changed it again! And in the same passage they changed the wording of the poet which the apostle quoted —as a literary principle, garbling a quotation or misquoting an author is as unethical a thing a writer can do, yet the Revised Standard Version does *that thing* throughout their spurious translation. The apostle Paul’s sermon on Mars’ Hill is rewritten and meaninglessly changed from its beginning to its ending.

13. Other instances of diverting the text in chapter 19 are, verse 4 where Christ is left, out, and instead of “Christ Jesus,” the revision editors put merely “Jesus”; and in verse 11, where reference is made to “special miracles” the editors insert “extraordinary miracles’ —but all miracles are *extra-ordinary*, and this use of the word special indicated the particular kind of miracles performed by Paul necessary to the people and the circumstances.

14. The inspired eloquence of the apostle Paul’s addresses which are recorded in several chapters of Acts are marred by clumsy paraphrasing. His address at Miletus, chapter 20, to the elders of the Ephesian church is full of unwarranted alterations and substitutions. In chapter 24, Tertullus, Paul’s prosecutor, worded his own speech, as reported by Luke, better than the revision editors reworded it. In verse 24 *the faith* is changed to “faith,” but *the faith* has a specific meaning; and in verse 25 the doctrinal word *righteousness* is changed to “justice” —and that is not the meaning of the gospel word *righteousness* at all, when Paul preached *righteousness* to Felix, he preached the gospel of Romans 1:16-17, not mere justice. The Holy Spirit in Luke worded the apostle Paul’s address before Governor Felix far better than the modern editors have reworded it.

The intelligent statement that Paul “reasoned of righteousness, temperance, and judgment to come” is changed to ‘argued about.” The word *reason* is far the better term and much more consistent with Paul’s manner of teaching the Jews and the Gentiles concerning the Christ, as stated in chapter 17:2: “And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scripture.” Paul did not argue with the Roman Governor Felix —the apostle of Christ reasoned before the governor on the great gospel theme of righteousness and its related terms. There can be no reason for changing the words reason, reasoned and reasoning in the scripture text to argue, argued and arguing—and it belittles the description of Paul’s manner of teaching the people, high and low, concerning Jesus Christ and the gospel. It is one more of many hundred examples of ruining precious verses of inspired scripture.

15. On the contents of chapter 26, it is deplorable that the inspired elegance of Paul's address before King Agrippa should be impaired in the reconstruction by the destructive critics of the Revised Standard Version editorial committee. And the ultimate in the work of despoiling these passages is the climatic exclamation of Agrippa in verse 28: "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." The Revised Standard Version interpolation reads: "In a short time you think to make me a Christian" —but the name Christian is the only word of that interpolation which is in the Bible text of Acts 26:28.

16. The whole context from chapter 25:13 through chapter 26:32 leads to the conclusion that King Agrippa's spontaneous expression in the words "almost thou persuadest me to be a Christian" was an exclamation of conviction. (1) The king's expressed desire to hear Paul indicates his personal interest in "the man" and "his cause" —chapter 25:14, 22. (2) The statement of the apostle that he was happy to plead his cause before the king, "especially because I know thee to be expert in all customs and questions which are among the Jews," was a further indication of Agrippa's interest in Paul's cause —chapter 26:2-3. (3) The apostle did not think it was incredible in the king's mind that God should raise Jesus from the dead —chapter 26:8. (4) The apostle's question, "King Agrippa, believest thou the prophets?" and his answer to his own question, "I know that thou believest," is evidence that Paul *knew* that Agrippa believed what he was saying —26:26-28 —for the apostle said "the king knoweth of these things," and Paul said he knew that Agrippa believed. The inspired apostle was not playing to the galleries nor putting on a grandstand act —Paul *knew that Agrippa believed*, he plainly and positively said so. (5) At this climax the king acknowledged the impact of the apostle's plea: "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian" — 26:28. The declaration is emphatic, no plainer statement of fact could have been evinced. (6) Finally, the apostle's full acceptance of the king's persuasion of mind, at face value, forbids any effort to attribute irony or insinuate scorn to the king's averment: "And Paul said, I would to God,

that not only thou, but also all that hear me this day, were both almost and altogether such as I am” —26:29. The whole context vindicates the declaration of King Agrippa as a spontaneous, but sincere, exclamation of conviction: *Almost thou persuadest me to be a Christian*. No committee of translators can honestly exercise editorial license to change the words and rewrite the text in accommodation to their theological interpretations. The rendering of the Revised Standard Version, “In a short time you think to make me a Christian,” is not a translation of the words of King Agrippa and their substitutions of “whether short or long” is not a translation of the apostle Paul’s words, “whether almost or altogether” —but exhibits the difference between truthful translation and travesty.

Commenting on “almost thou persuadest me to be a Christian” in the *Revisers’ Greek Text*, Whitney observes: “The common reading to be (“almost thou persuadest me to be a Christian”) is supported by E, H, L, P (manuscripts), most cursives, the Vulgate, the Peshito and Philoxenian Syriac versions, Cyril of Jerusalem, Chrysostom, and Theodoret ... Without the word *Christian* Agrippa’s answer would imply that he did not believe the prophets till persuaded to do it by Paul. This, however, was not his meaning. He simply did not previously regard the prophecies as applying to Jesus. Hence, he employs *Christian*, admitting that Paul had made a strong argument, and had in a measure persuaded him that the prophecies did have reference to Jesus, whom the Jews had crucified.” And Tischendorf inserts the note that the old manuscript readings should not be disregarded — but the Revised Standard Version disregards all safeguards to faithful and truthful translation and rewrites the entire text of the New Testament by their own rules of modern theology.

17. Continuing through the last chapters of Acts, the deletions, omissions and interpolations demonstrate that the revisers were writing their own book, in complete disregard for the Bible text. And they even ventured to change the words of an Old Testament quotation in chapter 28:26-27, as they did in Acts 17:28, where they diverted the words of Paul’s quotation from a heathen poet —all of this without any apparent compunction.

18. The order of words in 28:26 has been unnecessarily rearranged apparently for no other reason than to confuse it by making it read differently from the old text; and verse 29 is omitted, skipped, dropped out of the text, leaving a skip between verses 28 and 30, with the flimsy footnote that “some ancient authorities add verse 29” —what ancient authorities *add* it, and what sources omit it? This verse is the conclusion of verse 28 and belongs with it: “And when he had said these words, the Jews departed, and had great reasoning among themselves” —it states the effect and impact of the final words of Paul on the Jews in Rome. The old translators had before them the manuscripts which include it when they translated it. They did not put the words of verse 29 there or cast doubt upon it.

With the closing of The Acts of the Apostles the conclusion is that throughout the book of Acts there are words, phrases, sentences and verses left out of the text, and with only the Revised Standard Version they would never have been known to have ever been in the Bible.

VI.

The rephrasing of the scripture texts in all the apostolic epistles exhibits multiplied examples of slanted interpretations, doctrinal aberrations and theological perversions. This policy of paraphrasis is displayed in such a multiplication of passages, chapter after chapter, verse by verse exemplifications, that even a mention of them all is not within the limits of this work —but a sufficient number of notable instances are catalogued to demonstrate, to all whose ears and eyes are not closed, the pernicious character of the Revised Standard Version as the pseudo-version that it is.

(49) Romans 1:1-6 in the pseudo-version starts Paul's letter to the saints at Rome with the usual mistranslations, misleading changes, substitutions and omissions of its arbitrary tribunal of rewriters. In the clause “called to be an apostle” in verse 1, the phrase *to be* in both the Authorized and American Standard Versions is printed in italics to indicate that *to be* is supplied and not in the original text. But the Revised Standard Version makes no such indication and includes *to be*, not in italics, but as of the original. The observant student can see that the word *called* in

verse 1 is neither a verb nor a participle —it is a verbal adjective, and the meaning is that Paul was a *called apostle* of Jesus Christ, not self-appointed or having assumed the office according to the propaganda of the Judaizers who sought to destroy his apostolic credentials and discredit his divinely constituted apostleship. By the honest use of italics to indicate supplied words the Bible translators allow for such an explanation of the passage, but in the failure to make such an indication the new translators are guilty of dishonesty by the inclusion of words not in the original without any indication that they were supplied — and this is their policy throughout the Revised Standard Version.

In the phrase “separated unto the gospel of God,” of verse 1, the revisers missed the meaning by changing “separated” to “set apart,” for there is a difference. Paul was *separated from Judaism* and all of its relations unto (eis, in order to) God’s gospel — the gospel which came from God, not from himself. The word *separated* in this passage is not the same word from which “set apart” is derived. It is the word *apharizo* and is used seven times only in the New Testament, as in Matthew 25:32, “he shall separate them one from another, as a shepherd divideth his sheep from the goats,” and Luke 6:22, “when men shall hate you, and when they shall separate you from their company.” The phrase “set apart” is not derived from *apharizo* —its general use is *hagiazō* (sanctify), used 26 times in the verb form, and 5 times in the noun *hagiasmos* (sanctification). Paul was *apharizo*, bordered off, severed, separated from Judaism and all of its relations. In substituting “set apart” for *separate*, the new revisers limited the meaning and missed the point —which raises the question, why change it anyway, there could be no advantage gained from any viewpoint, but in the rewriting of it they missed the meaning of the apostle’s statement,

The omission of “Jesus Christ our Lord” from verse 3, is inexcusable; and the substitution of “descended from David” for “the seed of David” is a doctrinal error--the difference should be obvious to any one who is familiar with the Bible word *seed* as applied to Jesus Christ; the connotation is not the same.

The substitution of “designated” for “declared” in the phrase of verse 4, “and declared to be the Son of God with power,” is

erroneous and destructive of truth-designated and *declared* are two different words with meanings as different as the words, and there can be no warrant for this change in the words of this divine *declaration* by his “resurrection from the dead” that he is the Son of God —the truth of this proposition: *declared* the Son of God by the resurrection from the dead —is weakened to the degree of ruination by the substitution of “designated.” In verse 5 “for (*eis*) obedience” is changed to the bunglesome “bring about”; and “for his name” is expanded to “for the sake of his name” —words that are not in any authorized text; and the phrase “among all nations is changed to “all the Gentiles” —notwithstanding, the word *nations* in verse 5 is the same word *ethnos* for nations in the great commission of Matthew 28:19, “Go ye therefore, and teach all nations.” Why translate it “all nations” in Matthew 28: 19, but “all the Gentiles” in Romans 1:5, seeing it is the same *ethnos* - -the same word. The change of the word in this passage if applied to Matthew 28:19 would limit the great commission to the Gentiles! The premillennialist has attempted to restrict the word *nations* to the Gentiles, and now these new text-makers are doing it —they are ruinators and bunglers of the Bible text.

In verse 6 we read: “Among whom are ye also the called of Jesus Christ.” In this passage *the called of Jesus Christ* is changed to “including yourselves who are called to belong to Jesus Christ”! In addition to the interpolation of words not in the text, these revisers here change the syntax by substituting the verb for the noun. In the phrase *the called* the word *called* is a noun. But in the clause “who are called to belong to” the word “called” is a verb —“are called” is a verbal phrase, a predicate, but *the called* in verse 6 is a substantive, the subject of the verb are, by transposition it reads: *the called ye are*. The apostle’s statement was, and the meaning is, that among all the nations they were *the called of Jesus Christ*. The makers of the Revised Standard Version ruined the meaning of this passage. So in their version, Romans begins with arbitrary mistranslation which characterizes it throughout.

(50) Romans 1: 16-17 is the preeminent passage of the Roman letter and is the basis of Paul's argument for "the gospel of Christ" instead of the law of Moses. But in the apostle's statement, "I am not ashamed of the gospel of Christ," the new revisers omit "of Christ." And in the adjoining clause, "for it is the power of God unto salvation," the connective for, which states the reason why Paul was not ashamed of the gospel of Christ, is without reason omitted. The apostle's statement to every one that believeth means the one who believes the gospel of Christ; but it is changed to "every one who has faith," which is a different sentence entirely, substituting the noun for the verb, and destroying the understood object of believeth—that is, what is believed—the gospel of Christ. There are other changes in the rewriting of this important passage which mar its meaning and tear apart its import.

Another instance is in Paul's statement that the gospel of Christ reveals the righteousness of God "from faith to faith." The term "righteousness of God" is not an attribute of God and does not have reference to God's character. In chapter 10:3 the apostle said the Jews were ignorant of God's righteousness, did not submit to it, and went about to establish their own righteousness. But the Jews were not ignorant that God is righteous—they knew that God is a righteous being; so the righteousness of God is something of which the Jews were ignorant and to which they did not submit. The word *righteousness* here and elsewhere in Romans means justification, and the Jews were ignorant of how God makes man righteous, how God makes sinners just, how God forgives sinners, and thus makes sinners righteous—the gospel plan for justification. This righteousness proceeds from *faith*, not from the law (of Moses), and it is revealed in the gospel to induce faith in the hearer—hence *from* faith *to* faith. The preposition *to* is *eis*—in order to; and it indicates that Paul preached to the Jews that justification is from faith (not from their law) in order to faith in them, to produce faith or induce faith in the hearer. The meaning of Paul's statement concerning the gospel of Christ, "for therein is the righteousness of God revealed from faith to faith," is weakened and marred if not demolished by the rewriting of Romans 1:16-17. Why this great

passage could not have been let alone as it reads is an enigma that appears in the multitude of changes made by the makers of the new version.

(51) Romans 1: 18-32 is a vivid description with intense words of the appalling degradation of the heathen world. The Revised Standard Version tones down the narration of the depth of that depravity with words less degrading in character. In verse 19, "that which may be known of God is manifest in them" is changed to "is plain to them" with a difference in meaning that a casual reader could observe at a glance. In verse 20 the Godhead is changed to deity in the lower case little *d*, demoting God to the level of deities. In verse 21 the word glorified in reference to God is changed to honor —men are honored, but only God is glorified. In verse 25 "who changed the truth of God into a lie" is replaced with "exchanged the truth about God" —which is neither what Paul said nor what his words meant. The *truth of God* is far more inclusive than "about God." In verse 26 the term "vile affection" is toned down to "dishonorable," a much weaker, compromising term. In verse 28 "they did not like to retain God in their knowledge" is changed to "they did not see fit to acknowledge God"—the heathen world once knew God, but did not *retain* God in their *knowledge*. Here is an example of ruining a passage of scripture. And in this same verse the word *reprobate* is toned down to *base* —they are not synonymous. The word reprobate is *adokimos* and is in the New Testament six times (Romans 1:28; 2 Corinthians 13:5, 6, 7; 2 Timothy 3:8; Titus 1:16) and a comparison of these verses is sufficient to prove that *base* is not a synonym for *reprobate* —the word reprobate means *rejected*, and rejecting God in their minds, they were reprobate, rejected. Here another passage is ruined by the yen of the translators for revision.

(52) Romans 2:5-10 disconnects the subject and the predicate and separates the verb "render" from its objects of verses 8 and 9. In the text, verses 5 to 11 are one sentence, broken up into three sentences by the Revised Standard Version, destroying the several objects of the one verb render: "Who will render to every man according to his works": (1) to them who seek for the things mentioned, God will *render* eternal life; (2) to them

that obey not the truth God will *render* indignation and wrath, tribulation and anguish. The Revised Standard Version breaks this sentence structure and deprives the verb *render* of its five named objects. The same thing is done to verses 12 to 16. The statement of verse 12 “judged by the law” is connected with “in the day” of verse 16, and verses 13 to 15 are within the parenthesis between verses 12 and 16. Omitting the parenthesis for direct connection it reads: “And as many as have sinned in the law shall be judged by the law . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.” In the rewriting and rearrangement the revisers destroy this passage. In the same manner verses 28 and 29 are complicated by paraphrase, reworded by terms not of scripture parlance, such as “external and physical” and “a matter of the heart” —whose words are these? They are the words of men who are not translating the Bible, but writing a book of their own making.

(53) Romans 3:1-2 begins with the substitution of “to begin with” for Paul’s word chiefly —that is some definition of chiefly! In verse 10 the entire quotation from the Old Testament is rewritten in words not in the prophetic language at all and therefore adds misquotation to mistranslation. Honest men would not misquote the writings of other men as the Revised Standard Version misquotes the writings of the prophets. In verse 22 “by faith of Jesus Christ” is changed to “faith in Jesus Christ” —the *faith of Christ* is the gospel, but *faith in Christ* is belief, the *faith of the believer*, and the distinction is doctrinal.

(54) In verse 27 the apostle’s reference to *the law of faith* is changed to the “principle” of faith. This word *law* is from *nomos* and occurs nearly two hundred times in the New Testament, and it is nowhere translated “principle.” *Law* is not *principle* and *principle* is not *law*. A *principle* may be an opinion or assumption on which views and beliefs are based or derived, an attitude that exercises a directing influence on behaviour, a code of ethics or conduct —but that is not *law*. *Faith* is a mental act, of the mind and the heart, and one had as well say the principle of thought, or thinking; or the principle of knowledge, or knowing; as to say the principle of faith, or believing. The New Testament

mentions the law of God, the law of Christ, the law of the mind, the law of sin —all from the same word *nomos*, and the Revised Standard Version retained the word law in all of these passages, but changed *the law of faith* in Romans 3:27 to the *principle* of faith —why? The passage clearly contrasts the law and the gospel —the law of Moses was the law of works, but the gospel is the law of faith, the plan which embodies the whole system of faith. The purpose of the revisers in changing the law of faith to the principle of faith is to do away with the New Testament doctrine that faith is systematized into a law, and that voids the doctrine of justification by faith alone which the revisers attempt to implement by mistranslation.

(55) It is for this purpose also that in verse 30 justification by faith is changed to “the ground of their faith,” and through faith is changed to “because of their faith” —what translation! The whole context, of course, is a contrast between the Mosaic system of works and the gospel system of faith. The Jews contended that the Gentiles could not be saved without circumcision —“except ye be circumcised after the manner of Moses, ye cannot be saved.” The apostle’s answer was that the Jews who had circumcision in the flesh were not justified by circumcision, but by faith; and the Gentiles who had no circumcision in the flesh were justified through faith —that is, completed through faith without circumcision being added to it. These texts have been manipulated by the revisers to serve the false doctrine of justification by faith alone.

(56) Romans 4, verses 1 to 25, the entire chapter is accommodated to the doctrine of justification by faith alone. The text states that “Abraham believed God, and it was counted unto him for righteousness” —the preposition *for* is *eis*, which means *in order to*; but the Revised Standard Version changes it to read that Abraham’s faith was counted as righteousness. There is a breadth of difference between *as* and *in order to*. In verses 10 to 12 the revisers treat us to a commentary instead of translation. The apostle said that Abraham is the father not of the circumcision only, but of all “who also walk in the steps of that faith of our father Abraham.” In the commentary on it the revisers

interpolated “follow the example of the faith which our Father Abraham had,” instead of “walk in the steps of that faith.” The statement of Paul is connected with *Abraham believed God*: when God called him to leave his country and kindred and go to an unknown land, he *believed God* and went; when God promised Isaac to him through Sarah who was barren and himself past age, his own body “as good as dead,” he *believed God* and waited for the promised son; when Isaac was a lad God commanded Abraham to offer up Isaac, the son of promise, he *believed God* and obeyed the command —and verse 12 reads, “walk in the steps of that faith of our father Abraham” —*that* faith, the faith that *believed God*. The text does not say walk in the steps of Abraham nor in the steps of Abraham’s faith—it says walk in the steps of *that faith*, the faith that *believed God*. The meaning of the entire passage turns on the two words *that faith*.

In verse 16 “of faith” is changed to “that is why it depends on faith”—seven words for two, and they call it translation! In the same verse such phrases as “adherents of the law,” not in the scripture text, are interpolated. And in verse 25 “put to death” is inserted for “delivered” —there is a difference between *put* and *delivered*, the malefactors were put to death, but Jesus was delivered by Pilate after his acquittal, and Paul’s words, “delivered for our offenses,” convey the doctrine of atonement in terms that should not be changed; words that mean the innocent for the guilty, the sinless for the sinner, “delivered for our offenses, and was raised again for our justification.” The Revised Standard Version rewrites Romans 4 and ruins it.

(57) Romans 5:1-6—in verse 1 “being” is changed to “since” and in verse 2, the words “by faith into this grace” are omitted, and “hope of glory” is changed to “sharing”; verse 3 substitutes “character” for *experience* —a new definition for *character*, indeed! In verse 5, ‘hope maketh not ashamed’ is changed to “does not disappoint us”; in verse 6 “in due time Christ died” is changed to “at the right time” —but *due time* is the *fulness of time*, of Galatians 4:6, the time connected with God’s prophetic word. Why such changing of the words and the writing of com-

ments and juggling of the text? In that fashion the paraphrasing of the latter part of the chapter —verses 15-21 —reads like an English composition or a literary essay instead of translation.

(56) In the rewriting of Romans 6 —verses 1 to 6 have some notable examples: the word *planted* is changed to “united” — but planted of verse 5 belongs with *buried* by baptism of verse 4, and the change destroys the parallel in the metaphor of comparison. In verse 7 *is dead* and *is freed* are present tenses, but the first is changed to *has died* and the second is left in the present *is freed* —why this mixing of tenses? The phrase *is dead* denotes a state, a present state, not past, and belongs with the present result *is freed*. In changing these passages the revisers are tampering with doctrine. In verses 19-23 the translators (?) insert “I am speaking in human terms because of your natural limitations”! (Now, whose words are those—they are not in the Bible) —and in verse 21 *fruit* is changed to “the return you get,” reducing the text to a sales talk!

(59) Romans 7:1-3 is a bungling of the text, changing the word *married* in verse 3 to *live with*, leaving the implication that there is a difference between the woman *living with* another man while her husband is alive and being married to another man, as though one of these conditions would constitute adultery but the other would not make her an adulteress —is not adultery to marry another man, but is adultery to *live with* another man --pshaw! In verse 6, the word *spirit* is made to mean Spirit, or Holy Spirit, when a novice in exegesis should know that “newness of spirit” refers to the new life of the spirit of the person, into which he is raised by baptism, in comparison with the “newness of life” of the preceding chapter 6:4 —a continuation of the same argument on dead to sin, raised into “newness of life” and “newness of spirit.” The “oldness of the letter” was the Mosaic code, the old law, which could not impart the newness of spirit. Dealing in their interpretations the translators went wrong in their translation. From verses 8 to 25 the translators fulfill their announced intention to put into their own words what they think the scriptures mean —and thereby produce a commentary on the seventh chapter of Romans instead of a translated version.

(60) Romans 8 to 11 —in the rewriting of these chapters — eighth, ninth, tenth,, eleventh —there are many examples of garbling, of mistranslating, interpretation, false theology and wrong teaching which are confusing and bewildering to readers familiar with the Bible language, impressing them with a consciousness that they are not reading scriptural words —the word of God. Only a few citations can be submitted here to show the liberties assumed by the Revised Standard Version translators in the gross mishandling of the sacred scriptures.

1. The three laws of 8:1-4 are first, the law of the spirit of life —the gospel; second, the law of sin and death —the rule of sin; third, the law —the law of Moses. The apostle states that the gospel makes us free, delivers us, from the rule of sin, and that is what the law of Moses could not do. If “the law of sin and death” mentioned here is the law of Moses, as often said, Paul would be saying that the law of Moses could not make one free from the law of Moses. So the law of sin, which results in death, is the rule of *sin*, and *the law* (of Moses) could not deliver one from its dominion —and God sent his Son to do what the law could not do, “that the righteousness of the law might be fulfilled in us” —that is, the righteousness (justification) that the law sought but could not obtain is accomplished by the gospel. The *righteousness* of this passage, as in 1:16-17 —10:3, means *justification*, *forgiveness*, but the Revised Standard Version omits the important word *righteousness* and interpolates the phrase “the just requirement of the law” —and that is not translating, it is commenting. In this manner *ad infinitum* whole chapters are changed from the scriptural words to the parlance of the revisers.

2. In 8:9-10 Paul equates *the body* with *the flesh* in contrast with *the spirit*, but the revisers changed it to “our bodies and your spirits,” but in verse 13 they inconsistently retain *the body*. The word *bodies* and *spirits*, substituted by the revisers, alter the meaning and significance of the apostle’s statements.

3. In Romans 8 the term *Spirit* is employed in several senses — the human spirit, one’s disposition or mind, the spirit of the serv-

ant or slave, the spirit of the son or sonship versus slavery or servants, the spirit or mind of Christ, the Spirit of God and the Holy Spirit. The revisers confuse these various uses of the word, in some places making the Spirit an experiential influence and in others mistaking the human spirit or spirit of the person for the Holy Spirit. An example of this mistaken use is in verses 26, 27 which are here reserved for later comment.

4. In 8:18-25 the “creature” and the “creation” are translated to mean the future condition and state of the material earth, which is the basis of the arguments of both the Universalists and the Premillennialists. How could the material earth be subject to “the glorious liberty of the children of God,” since the scriptures teach that it will be destroyed, and the new heaven and earth will not be this mundane sphere. (For explanation, of this passage the reader is referred to the Commentary on Romans, by R. L. Whiteside)

5. In 8:28 the revisers change the two words *all things* to the one word *everything*, and render the passage to mean that everything that happens to one is for his good if he loves God! The “all things” of Romans 8:28 are the same “all things” of Ephesians 1: 10-11: “that in the dispensation of the fulness of times he might gather together in one all things in Christ.” Romans 8:28 reads: “All things work together for good to them that love God, to them who are the called according to his purpose.” Here the apostle equates “them that love God” with “the called according to his purpose.” The Ephesian passage has the phrase “after the counsel of his will” —so both passages refer to God’s plan of redemption, and there is no difference in “gathered together” in the Ephesian passage and “work together” in the Roman passage. The all things of the old dispensation were gathered together in one complete whole in Christ according to the Ephesian passage, and all things pertaining to man’s redemption work together for the good of *the called* according to the gospel. But the revisers omit *the called*, change the noun to a verb, and change *all things* to *everything*! The rendering of the Revised Standard Version is a mistranslation of the text and a misapplication of its meaning.

8. In 8:27 the revisers change the pronoun *he* to the proper noun Spirit, making it mean the Holy Spirit, which is not true. The verse reads: "And he that searcheth the hearts knoweth the mind of the Spirit, because he maketh intercession for the saints according to the will of God." The pronouns *he* in the two references in the verse are the same *he* —he that searches the heart is the same *he* that makes intercession for us. But the revisers changed the second *he* to mean the Holy Spirit, whereas it refers to Christ our intercessor. It is an unwarranted change, no matter what they may think it means, for the text does not have the word Spirit in that place in the passage. The "Spirit" of this passage that makes intercession with groans that cannot be uttered is the human spirit.

The context of the two verses indicates clearly that the groaning is done by the spirit of the one who is praying. The word *groanings* indicates *yearning* —our own spirit groans with yearning which we cannot utter, which we cannot make vocal, or put into words: "For we know not what we should pray for as we ought," but Christ our intercessor who searches the heart and knows the mind of the spirit (the spirit of the one who is praying) "maketh intercession for the saints according to the will of God." To make the spirit here mean the Holy Spirit would have the Holy Spirit searching his own mind; and to make it mean that God knows the mind of the Holy Spirit could have *no* point, for the Holy Spirit is equivalent to the Spirit of God. It would amount to saying that God knows his own mind.

The entire context is based on the initial statement: "for we know not what we should pray for as we ought." The "infirmity" mentioned is the inability of the mind to put into words our yearnings and our own spirit "helpeth our infirmities" by making intercession through the groanings, and Christ who searches the heart and knows the mind of the one who is praying —who knows the yearnings and the desires which the spirit of the suppliant is unable to express —he (Christ, our mediator) bears the intercession of our own spirit to God "because he maketh intercession for the saints according to the will of God." There is but one divine Intercessor, one Mediator —Jesus Christ, not

the Holy Spirit —therefore, the revisers were wrong in changing the pronoun *he* in verse 27 to the proper noun Spirit for the text does not so read, and it is misinterpretation added to mistranslation.

Worthy of space here is the commentary of Alexander Campbell on Romans 8:26-27 in the *Millennial Harbinger*, Volume 1, page 111. In answer to the question, *does the Holy Spirit intercede for Christians*, he submits a critical analysis of the eighth chapter of Romans, in reply to a published criticism of the Campbell lecture on the whole chapter, as the means of proving that the Spirit in verses 26-27 refers not to Holy Spirit but to the human spirit —our own spirit. Under the original caption, *Christianos And The Eighth Chapter Of Romans*, the synopsis is here reprinted in full:

CHRISTIANOS AND THE EIGHTH CHARTER OF ROMANS
(By Alexander Campbell)

A writer in the *Religious Herald*, signed "Christianos" has taken a prodigious alarm, and vows that he will sound an alarm on some holy mountain in the plains of the Bowling Green. And what is the alarm? He sees, or thinks he sees, "some attempts to banish the persuasion of a *divine operation upon the soul of man*" — "a sentiment which ought to make every Christian shudder" — "and other items of grievous import"; such as man's *ability to obey the gospel*, the identity of baptism and being born of water and the Spirit, what he calls regeneration. He sees, or thinks he sees, other monsters squinting at a rejection of the atonement. All these he sees like a race of giants springing from the stones Deucalion threw over his shoulder. Such spectres haunt the imagination of this timorous unknown *Christianos*.

I sincerely pity every man who is the subject of such periodical paroxisms. Whether to recommend a shower bath, or an electrifying machine, I know not; but I presume something is necessary to give a healthy tone to his nervous system. To have cured the good Richard Baxter of the hydrophobia, and the mild *Christianos* of such spasmodic affections, perhaps may be equally beyond the skill of the medical and spiritual faculty.

This fit was brought on by hearing me lecture upon the eighth chapter of the Romans, in the Bowling Green, Caroline county, Va. in January last. Had I known that such a nervous hearer was in the congregation, I might, have been more cautious. But my ignorance, I hope, will excuse me. We shall, however, examine into the cause. It is this: I gave a view of the 26th verse which did not accord with the philosophy of Christianos. And such is, or appears to be, the temperament of Christianos, that, if a favorite text is not applied as he has been wont to apply it, the church is in danger! The essential doctrine is denied! His confidence is gone. His eye is jaundiced. "He sickens by the very means of health." With him "a divine operation upon the soul" is the life's blood of Christianity. My discourse in the Bowling Green was to declare for practical purposes a *divine operation upon the bodies of the saints*. Now I teach *both a divine operation by moral means upon the soul, and a physical operation upon the bodies of the saints*. This is a fair statement of the case. I know of but two kinds of power in the universe. The one is *moral*, and the other *physical*. The minds of Christians is the subject of the former, and their bodies will be the subject of the latter. I make the statement for the benefit of Christianos and all who have drunk out of the human fountains of theology. The Spirit of God, clothed in the gospel institution, is the operator in the one case; and that same agent which raised to life again the dead body of Jesus and gave it immortality, will exhibit itself in the other.

But these admirers of Fuller and Gill, these adorers of St. Andrews and St. John, are alarmed if a single text is not applied according to their direction. So entrammelled are their minds with the cords of their system, they never can progress farther than the spider whose walks are measured by the thread he weaves out of his own bowels.

I selected the 8th chapter of Romans, from the 17th verse to the end, as a proper subject from which to enforce with exhortations this most consoling hope, that our bodies shall be the subject of a divine and supernatural operation. I shall, for the sake of some who have solicited it, and for the sake of others who

have misrepresented that discourse, and especially with a view to relieve Christianos, give a very condensed view of that branch of my discourse based on that section of the 8th chapter. Premising here what I said there, that, in the views given of the 26th verse, I had no authority nor countenance from any of the living, nor from any of the writers on that epistle now dead, that I know of. I gave it as resting solely upon my own judgment, and therefore wished all to examine it with caution and candor.

The following is an outline given of the whole section: All Christians are heirs of God and joint heirs with Christ in the future and eternal inheritance. If, therefore, we hold fast our begun confidence unshaken to the end; if persecutions and bodily afflictions cause us not to apostatize; if, in one word, we suffer with Christ, we shall be glorified with him at the resurrection. To patience and perseverance, therefore, I exhort, because of the certainty and the magnitude of the glory to be revealed in us and upon our bodies when the Lord comes.

So high, argues he, are my conceptions of the glory to be displayed at the resurrection, that I do not reckon the sufferings of this present time, in their most complicated and appalling form, as worthy to be compared with that glory which shall be revealed in our persons at the resurrection. The most earnest desire and longing expectation of mankind, of the sensitive creation, waits for nothing, anticipates nothing more desirable, more transporting, than the full development of the saints in their glorified bodies as the sons of God. We are not yet revealed in person as the sons of God. The world knoweth us not; we know not the beauty and majesty of our immortal bodies; but we know that we shall be like the Son of God in personal beauty and glory. To decay, corruption, and worms, or to vanity, this creation, these mortal bodies of ours have been subjected; not, however, as a voluntary agent subjects himself to a master; but by him we are subjected to this vanity or corruption, in hope; yes, to a hope that this very creation, these mortal bodies of ours shall be freed from the slavery of this corruption that they may enjoy the glorious freedom from corruption which belongs to them who are children of God.

For we know that this whole creation is groaning together, and even till now are all in pain, as a woman in travail. Nay, even they who have the firstfruits of the Spirit, even we ourselves, are groaning within ourselves, waiting for an adoption —I mean, the redemption of our bodies from the dominion of mortality. For to this hope we have escaped, and by it we are sustained. But remember it is hope, and not enjoyment; for hope attained is not hope; for what a man enjoys he does not hope for. But, beloved, if we hope for these glorified bodies, let us patiently wait for them. 'Tis to a patient endurance of afflictions in these mortal bodies I exhort you.

Now if we exercise this patience in our corporeal sufferings, the spirit helps us sustain these bodily infirmities; for we do not know when oppressed with bodily pains and infirmities, what we should pray for as suitable to our condition. I, Paul, when groaning under these infirmities, have repeatedly prayed to be delivered from some trials, but the Lord did not deliver me as I expected, or as I prayed, but in a way which I did not expect. I say, then, the spirit itself speaks for us to God; it intercedes for our deliverance by groans which cannot be expressed in words. For although our spirit groans under these bodily afflictions and infirmities, and cannot give utterance to its own desires; yet when patiently bearing these trials, its groans have a meaning which is understood. Yes, he who searches the heart knows what these groans mean, He knows the bent of the spirit; he knows that it desires deliverance for the saints according to the will of God. And although we may not understand the design or the utility of these afflictions which make our spirits groan, we know that all things are working together for good to them who love God, to them who are according to previous purpose, are now actually called. For those who love God, whom he before approved, even these he marked out beforehand to be a form the same as that of the image of his Son; that, as they had borne the image of Adam the first, so exactly they shall wear the image of Adam the second; so that the only difference between him and his joint-heirs, between the Son and the children of God, will be, that he is the *firstborn* from the dead; and they, the children, the

second birth of the resurrection. And permit me to add, that those whom he predestinated, or before marked out to be of a like form and glory with his Son, he has now actually called and acquitted them; he has pardoned them, and glorified them with the title, rank and spirit of sons of God. So that we are now the sons of God, though not revealed as such. We know, then, brethren, that when this earthly house of our tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this creation we groan in the earnest expectation and desire to clothe ourselves with that house of ours, that heavenly habitation; and surely, having that on, we shall not be found naked. For, indeed, we who are in this dwelling do *groan*, being loaded with a burden, for which we do not wish to unclothe ourselves, but to be clothed with immortality, that what is mortal may be swallowed up of life. (I Corinthians 5:1 —This passage very much justifies this view of Romans 8).

What, then, can we say to these things? God being for us, who can be against us? He who spared not his own Son, but delivered him up for us all, how can it be that he will withhold less favors from us! Will he not, with this inestimable gift, freely give us all things! Who shall lodge an accusation against them whom God has chosen? God who acquits them! No. Who shall condemn them? Christ who died for them! Rather, indeed, who is raised up for them, placed at the right hand of God, and who intercedes for us! Who, then, shall separate us from the love of Christ which burns within us? That love which we have for him, who shall extinguish it? Shall tribulation, bodily distress, persecution, famine, nakedness, peril, or the sword of our enemies? True, indeed, to these we are exposed; for so a prophet foretold —“for his sake we are killed all the day long, we are accounted as sheep for the slaughter.” We, indeed, in all these bodily sufferings, are more than conquerors through him who first loved us, and called us into his kingdom and glory. Though I thus expostulate with you, brethren, I am persuaded that neither bodily sufferings, nor persecutions; nay, not death itself, nor the promise of this life, nor angels, principalities, nor powers on earth, nor things present, nor future; nor height, nor depth, nor any other

created being, shall be able to separate us from loving God, from the love of him which is produced in us through Jesus Christ our Lord.

Such was the view given of this passage. This was the cause of the alarm! Now, candid reader, I ask you, is there not a unity, a correspondence, a perfect compatibility in this whole section with that one object avowed in the introduction; with that position which gave rise to it, viz. —“*If we suffer with him, that so we may be glorified together with him.*” Does he not declare the grand purpose of God to be, to conform the saints in their bodies hereafter, as in their minds now, to the image of his Son? Has he not promised to change our humble bodies into a form like to his own glorious body, according to that *strong working* by which he is able to subdue all things to himself? And is this not the hope from which the Apostle exhorts to patience under bodily sufferings?

But we differed from Matthew Henry, from John Wesley, and from John Gill. The former argued the restoration of the brutal creation from this passage. And the latter, with a hundred others, made the spirit of man, in verse 26th, the Spirit of God; or rather, the spirit of patience the Spirit of God “in his official character.” Christianos sees through his green glasses some squinting here against a divine operation upon the soul! For my part, I have no squinting, in right or left eye. I have no system to squint to, nor any to squint against. I wish to look straight forward to the infallible guide. And this way of interpreting scripture to aid a system is most obnoxious to my aversion, because I think it is profaning the oracle of God, and destructive to all true piety.

It is true that I have given a meaning to the 26th verse which is not fashionable; but I hope that none will reject it on that account, until they examine the passage and compare it with the reference alluded to in it. I do not here give the arguments, nor the criticisms by which this view is supported. I simply present the view itself. And I ask, is it either immoral or irreligious in its tendency? Nay, is it not most moral and religious, most practical in its tendency? But I make no bond of union, no term of com-

munion, no condition of fellowship in the adoption or rejection of it. I have no such intolerant spirit. I offer it as favor to those who seek for instruction. If they tell me they cannot receive it, I feel no indignation. If they acquiesce in it, I feel no complacency in them unless their lips and lives agree. But if Christianos denounces me on this account, let him prove that he is not intolerant as a Pope, and let him give us a connected view of the whole passage.

I will suggest to him the following hints in approving or condemning according to his superior judgment: —

1. There is no adjunct or epithet attached to the term *spirit*, in the 26th verse, which would authorize the conclusion that the Spirit of God is referred to.

2. To represent the Spirit of God as *interceding* for the saints, is incompatible with any office or work assigned to the Spirit in any passage in the Old or New Testament. He cannot furnish a sentence in all the volumes of revelation that looks like it.

3. Paul, in this context, represents the Lord Jesus as interceding for us. QUERY. — *Does the Holy Spirit and the Saviour sustain the same office?*

4. Why should the Spirit of God use groans which cannot be expressed in words? Does this weakness belong to that Divine Agent?

5. In some versions, in Thomson's, and in the King's translation, it reads, "He or it makes intercession for the saints according to the will of God." Is it admissible to say that the Spirit of God, in this or any given case, makes intercession for the saints according to the will of God, or according to God? The Spirit of God, acting according to the will of God, in any one case, implies an incongruity for which there is no analogy in the book of God.

6. If I were to make this matter plain to a child, I would ask what propriety in saying that these groans were examined in the

heart and understood in the heart by God, if the Spirit of God uttered these groans himself?

An inattention to the Hebraisms in Paul's style, and in the style of the New Testament, has given rise to some difficulties. Why a man's spirit could speak for himself or intercede for himself, or how the first person and the third person can be applied indiscriminately to the same being, at the same time, is a puzzle to some. But to those who study the style of the New Testament such usages will not appear strange. "Jesus rejoiced in spirit"; "shall I come to you in the spirit of meekness?"; "Lord Jesus receive my spirit"; "I will pray with the spirit"; "Paul was pressed in spirit"; "I go bound in spirit"; 'be renewed in the spirit of your mind.'" The pronoun *I* represents the whole person; but how often in all languages is the body and the spirit personified and distinguished from one another, so that *I* represents the one, and you and it the other? The love of God, denotes both our love to him, and sometimes his love to us. I know, said Jesus, that you have not the love of God in you. This is the love of God, that we keep his commandments. Keep yourselves in the love of God —are instances of the former. In this was the love of God manifested. Hereby perceive we the love of God —are examples of the latter. In Romans 8:39, it must mean our love to God, because afflictions and persecutions could not cause the love of God towards us to abate; but they might be supposed to lessen our love of God. These hints I suggest to him, or to any other person, who may take a different view of this passage.

To conclude. What a consolation to Christians, that, when groaning under afflictions, and unable how to express themselves, not knowing what to ask, their groans, which they cannot turn into language, have a meaning which God understands and regards. A patient spirit sustains infirmity, lightens the weight of persecution, and has a language more eloquent than the voice of words, and prays more effectually than any form of expression which the most fruitful imagination could invent. —Alexander Campbell.

This treatise on *The Eighth Chapter Of Romans* was a masterpiece of Alexander Campbell in 1830, and now one hundred forty years later it is timely, and especially beneficial for teachers and preachers in our own brotherhood who have mistaken the spirit of Romans 8:26 to be the Holy Spirit, and have thereby caused confusion and misunderstanding concerning the mission and medium of the Holy Spirit. This Campbell dissertation is recommended to them for study and assimilation.

(61) Continuing the exposures of perversions in Romans 9 through 11—in 9:3, the apostle said, “I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.” For the one word accursed, the revisers put the phrase “accursed and cut off” —why the phrase when the text has only the one word? In verse 3 the word race is substituted for flesh, but in verse 5, the same word for flesh is retained and the word race inserted extra, so that both words are in verse 5, in the face of the fact that the word flesh is the one word in the text. And in verse 5, where the apostle makes the sublime declaration that “of whom as concerning the flesh Christ came, who is over all, God blessed forever” —the pen-happy revisers changed it to “God who is over all be blessed forever.” The declaration of Paul is thus changed. The passage clearly states that concerning the flesh Christ is over all and God blessed forever: it is Christ who is God blessed forever! In verse 8 the children of promise counted *for the seed* is changed to “as descendants,” and that is not the same for the connotation of the seed in these passages is specific, while the word “descendants” is general —not all the descendants of Abraham are *the seed* (see Galatians 3:16). The word *seed* is the Bible word and to substitute descendants is wrong in both translation and teaching. In verse 16, the apostle states that election is not “of him” (man) but “of God,” meaning of course that God is its author and source, not man —but the text-changers insert “it depends not upon man’s will or exertion,” thus making it unconditional! The election is not of man, to be sure —it is of God —but it does depend on man’s will, the exercise of it, and upon his exertion, being of the right character to obtain it. So here again and *ad*

infinitum is exemplified the erroneous teaching, the doctrinal errors of the pseudo-version.

(62) In verses 19-33 the apostle uses the analogy of the potter and the clay to teach that not the Jews only but the Gentiles also could be clay in the potter's hand to be formed into righteousness or justification; although the potter had power over the clay, the subjects by their own volition became the right or wrong kind of clay for the molding, and the right clay resulted in "the righteousness of faith," which is justification by the gospel, not by the law —but the revisionists in verse 31 change the law (of Moses) to "based on law"; and in verse 32 the *works of the law* is changed to "based on works" —leaving out of the law they changed the text to based on works, and put a period at works! In so doing they make the usual mistake of denominational theologians in their opposition to "salvation by works" —that is, the failure to distinguish the difference between works and works of the law, the law of Moses. Leaving out "of the law" in verse 32 could not have been less than deliberate. And the rewording of chapter 9 lends favor to the doctrine of unconditional election and reprobation.

The quotation from Isaiah on the salvation of the remnant, that the Lord would "finish the work" and "a short work will the Lord make" is changed to "the Lord will execute his sentence upon the earth with rigor and dispatch"—a sentence the words of which the prophet did not use at all —and the chapter closes rewording another quotation of the prophet Isaiah, thus adding deliberate misquotation to flagrant mistranslation.

(63) In Romans 10 the following deletions are made: in verse 4 the whole phrase "for righteousness to every one that believeth," the doctrinal heart of the passage, is omitted. The passage reads "for Christ is the end of the law for righteousness to every one that believeth"—meaning that Christ accomplished the end, the purpose, which the law had but could not itself accomplish. In the phrase for righteousness, the preposition for is *eis* --in order to —so Christ accomplished the end of the law in order to righteousness. By the omission of the whole phrase the vital doctrine of the text is vitiated.

(64) The familiar verse of 10:10, “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation,” is mutilated by the omissions of believeth unto righteousness and with the mouth confession is made unto salvation —so the translationists assumed they were able to re-write the statement of this great passage better than the apostle himself wrote it to the Romans, for they changed the prepositions pronouns and adverbs!

(65) In 10:15 the glad phrase *preach the gospel of peace* is changed to the less significant “preach good news.” The proclamation of “the gospel of peace” consists of the well-known, important, definitive words *gospel of peace*, and simply “good news” is not an adequate translation.

(66) In 10:17 the *word of God* is omitted and replaced with “what is heard.” This passage is known to all who quote the scriptures: “So then faith cometh by hearing, and hearing by the word of God” —and it is the conclusion from verse 16, “but they have not all obeyed the gospel” —so faith comes by hearing the word of God, the gospel, and the less specific term “what is heard” is not what the apostle said and is not a translation of what he wrote in Romans 10:17, and we have witnessed another ruination of a great gospel passage. The apostle’s phrase “the word of God” refers to the quotations from the prophets —“the scripture saith” and “for Isaiah saith”—that is *the word of God* spoken by the prophets. The revisers confuse the apostle’s statements.

(67) In chapter 11 the apostle mentions the blindness in part which happened to Israel and explained that when the fulness of the Gentiles took place this blindness or hardness would be complete. But the new revisers have reworded the text to read “part of Israel” were hardened until the fulness of the Gentiles, after which all Israel would be restored. The text teaches that the blindness was partial —it was the hardness that was in part —until the fulness of the Gentiles, then the blindness or hardness of Israel would be complete. But the apostle had described through chapters 10 and 11 how the remnant would be saved by

their acceptance of the gospel —and in 11:26 he concluded by saying, “so all Israel shall be saved.” The word so is an adverb of manner and shall is a verb of conditional futurity, so upon the same conditions and in the same manner as *the remnant* all of Israel should be saved, if they were to be saved at all. It was therefore individual to every Israelite, and was not national. But the Revised Standard Version translators changed the conditional verb shall to the unconditional verb will and made it read that *all Israel will be saved*, and by so doing the passage is made to teach the restoration of national Israel, which is the false doctrine of premillennialism. But Romans 11:26 only states the conditions upon which all of Israel, like the remnant, should be saved — and the revisionists have changed these verses to implement false doctrine.

(68) The paraphrasis of Chapter 13 falls far short of improvement in text and is a bold example of the inferiority of language throughout the chapter.

(69) In chapter 14:1 the apostle exhorted them concerning the eating of meats: “Him that is weak in faith receive ye, but not to doubtful disputations” —that one whose faith was weak on the question should not be received in a patronizing manner with attitude of reluctance, as holding him in doubt —but the new revisers changed the rendering to “disputes over opinions,” or disputing with him over opinions. That is not the point of the passage —it refers to the manner of receiving the weak brother, not belittling him with reluctance, in a patronizing attitude, but to hold him in full reception with all other members. The change made instead of *interpretation* here is a misinterpretation of the passage and its import.

(70) Compare chapter 14:9 with the new version. The text reads: “For to this end Christ both died, and rose, and revived, that he might be Lord both of the living and the dead.” The new version omits *and rose*, and *revived*, shortening the verse to “died and lived again” —why leave out the words *and rose*, and *revived*? The elimination is unwarranted —there is a difference —

“rose and revived” means more than “lived.” But why these omissions and deletions that limit meanings?

(71) Further examples of tampering with the text are scattered through chapters 15 and 16. The beatitude of verses 5 and 6 is so reworded with added terms and phrases that destroy beauty and simplicity —the beauty of the beatitudes is marred wherever these changes occur. Verse 17 is a sample of poor revision in changing the apostle’s use of the word glory to the word “proud.” In verse 21 the words of the prophet are changed in the quotation; and in verse 29 of the gospel is deleted from the apostle’s statement, “I shall come in the fulness of the blessing of the gospel of Christ” —the change destroys the phrase *the gospel of Christ*, the blessings of which were the apostle’s reference, the blessings of the gospel of Christ. What reason could there be to rewrite a verse of such import and meaning? And in the benediction of verse 33 the word now is dropped —“Now the God of peace be with you all” —why eliminate now, the first word of the benediction, it belongs there.

In 16:1 the word *servant* is replaced with “deaconess,” which implies an office and is not consistent with Titus 1 and 1 Timothy 3. The one hundred forty-eight translators of the King James and American Standard versions were not willing to so translate it. The word is used in its simple sense, as is so often the case, as of the word *angel*, and does not designate an office.

In 16:17 Paul’s exhortation to *mark them which cause divisions* is changed to “take note,” which is quite a modification of the apostolic command; and *cause divisions and offences* is changed to “create dissensions and difficulties” —substituting “create” for *cause*, words that do not have the same meaning; and substituting “opposition” for *contrary to the doctrine*.

In verses 25-26 the Bible expression *since the world began* is changed to “long ages,” quite a difference, indeed! And to the words made *known to all nations* is added “through the prophetic writings,” with a juggling of textual phrases that clouds the meaning of the text, The application of the passage is to the preaching of the gospel to all nations for *the obedience of faith*

and has reference to the great commission. This gospel plan called the mystery, was kept secret since the world began, but now is made known through the preaching of it under the commission to all nations. The revisers interpolate their comments on the passage into the text and call it translation.

The apostolic doxology of the Roman epistle is 16:27: "To God only wise, be glory through Jesus Christ forever." The elegance of this benedictory language should not be altered. In later and more recent versions it is changed from God only wise to "only wise God," and if it is claimed that there is not a doctrinal essential point involved in transposing the word wise, there is nevertheless a point, and a very interesting and strong point. In the phrase God only wise, the word wise is a noun, while in "the only wise God" wise is an adjective—in the revisions the noun is changed to an adjective and it does make a difference in the particular meaning. We are aware that it is used both ways in two passages, Romans 16:27, and Jude 25 which reads "only wise God," but this fact is the proof that there are two points emphasized in the noun and adjective forms which should not be obliterated. The use of the adjective form "only wise God" is in contrast with heathen gods which were *dumb gods*, not wise gods; but the use of the noun form *God only wise* means the Being who is only wise, infinitely wise, without limitation. The adjective form and the noun form are not synonymous in meaning and the distinction should not be eliminated by modern translation. We are not unaware that the Revised Standard Version follows the rendering of the American Standard Version in this instance, but this fact provides an example in proof that the Authorized (King James) Version is the superior version in details of technical accuracy, with elegance of style and beauty of diction combined. There is a decided tendency in all of the modern versions to leave no part of our New Testament unchanged.

(72) Beginning with Corinthians, chapter 1:2 mentions "them that are sanctified in Christ Jesus" which the revisers rendered "to those consecrated" in the first edition of the Revised Standard Version (1946), but six years later (1952) in the second edition they switched their translation back to *sanctified*, on the

ground of many protests from many sources against the change they had made in this text —so they switched! If sanctified is the right word why did they change it to “consecrated,” and if *sanctified* is not the right word why did they switch back to it under protest? The Chairman of the translating committee volunteered the information that there were about two hundred changes in their translations in the six years between the first and second editions —how can such translators (?) be trusted?

(73) In chapter 2:2 the apostle stated that he was “determined not to know anything among you, save Jesus Christ, and him crucified.” The revised version changes *determined* to “decided” and has the apostle to say that he decided what to preach — but the Holy Spirit decided what the inspired apostle was commissioned to preach, and Paul *determined* to preach what the Holy Spirit decided!

(74) In 2:10 the apostle states that “the *Spirit searcheth all things*,” referring to “the things which God prepared,” of verse 9, and “the things of God,” of verse 11. But the revised version put the word “what” for *things* in verse 9, and changed *things* in verse 10 to “everything,” and the revisers have the Holy Spirit searching everything! But in verse 13 the apostle defined the things which the Spirit searched and revealed: “Which things also we speak, not in words which man’s wisdom teacheth, but which the Holy Spirit teacheth.” The Spirit searcheth *all things* pertaining to revelation, the things of God which these verses mention —the Spirit does not search “everything” in the material world, but the things God hath revealed unto us by his Spirit, as stated in the passage itself —the all things of God’s plan for the redemption and salvation of man.

(75) In 2: 14 is one of the most important passages of the Corinthian epistle: “But the natural man receiveth not the things of the Spirit of Cod: 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 them*, that is, through the channels of his natural knowledge, 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 1 Corinthians 2:14.

(76) In chapter 5:1 reference is made to the case of incest, the man who had his father's wife, and Paul said: "It is reported commonly that there is fornication among you, and such fornication as is not so much named among the Gentiles" —and here the revisers struck out fornication and put in the word "immorality." Obviously, fornication is a specific act, but the term "immorality" is general, and not all immorality is fornication. The word for fornication is *porneia* and is consistently translated fornication twenty-six times in the Bible text; and to commit fornication is *porneuo*, a form of the same word, is so translated seven times; and *ekporneuo* one time (Jude 7) ; and *pornos*, another form of the same word for fornicator five times —so altogether thirty-nine times this word is consistently translated *fornication* in the Bible. But the same word is translated six different ways by the new revisers: immorality, 13 times; unchastity, five times; impure passion, 2 times; fornication, 6 times; and three words unrighteous, fornication, wickedness (Romans 1:29) combined by the new revisers into the one phrase "all manner of wickedness"! Thusly, out of thirty-nine verses in which *porneiu*, the word for fornication, occurs, it is so translated only six times! Everywhere else it is changed to tone down the word according to the fancy of the new translators. In the book of Revelation alone the word *porneia* occurs seven times, but only three times is it so translated —according to the new revisers, the fornication —*porneia* —of Jezebel (2:21) was immorality; the fornication —*porneia* —of Babylon (14:8-18:3) was impure passion; but the fornication —*porneia* —of the kings and of the woman (17:2, 4 —19:2) was only *fornication!*

Translation? Umph!

(77) The passage in chapter 7:36 concerning instructions to the father of virgin daughters is perverted by the new translators, changing the virgin from the father's daughter to another man to whom the virgin is betrothed, advising him to be free in his behaviour, which would allow sexual satisfaction "if his passions are strong," to do "what he will," and "he does not sin" in such pre-marital relations. The text, of course, refers to the behaviour of the father toward his virgin daughter "past the flower of her

age" in reference to his permission for her to marry against expediency "for the present distress" —he does not sin in giving the virgin daughter permission to marry. The rendition of the Revised Standard Version is perversity at its worst and would be a delectable proof-text for the "new morality" propagandists.

(78) In chapter 7, verses 6, 12, 25, Paul mentions his speaking "by permission" and "to the rest speak I, not the Lord" and "my judgment." The new translators take inspiration out of Paul's teaching in these instances by the inserting in verse 25 "I give my opinion," in the place of *my judgment*. The reference is not to Paul's personal judgment or opinion, but to his inspired judgment. Compare Acts 15:19 where the apostle James handed down an apostolic decision in the words *this is my sentence* —but it was not his personal sentence or decree, rather his inspired sentence. And in Ephesians 3:4 Paul said whereby, when ye read, ye may understand my knowledge in the mystery of Christ" —but this was not Paul's personal knowledge, rather his inspired knowledge. So in 1 Corinthians 7:25 the apostle's reference to my judgment does not mean his personal judgment, rather his inspired judgment; and the *permission* of verse 6, was the permission of the Holy Spirit —inspiration; and *to the rest speak I, not the Lord*, of verse 12, was likewise inspired instruction, advice and admonition. Jesus had said to his apostles that he had not told them all things because the time had not come for some things to be revealed (John 16:12-13) and that these things were reserved for the Holy Spirit to afterward reveal. Consistent with the Lord's promise the apostle stated in verse 12 *I say not the Lord* —that is, he was saying by inspiration things which had not been included in the Lord's own teaching —but the apostle declared his inspiration by adding in his conclusion: *I have the Spirit of God* —verse 49 —and that covers the *permission* of verse 6, the *I say* of verse 12, and *my judgment* of verse 25.

(79) In chapter 9:27 the apostle said: Lest that by any means, when I have preached to others, I myself should be a castaway. The revisers render castaway "disqualified" —but this word "castaway" is *adokimos*, and is the same word for *reprobate* in six other passages as follows: Romans 1:28, God gave them over

to a reprobate mind; 2 Corinthians 13:5,6,7, except ye be reprobates —we are not reprobates —we be as reprobates; 2 Timothy 3:8, reprobate concerning the faith; Titus 1:16, disobedient, and to every good work reprobate. So Paul declared that if he did not bring his own body into subjection, after preaching the gospel to others, he himself could be a *castaway* or be *reprobate*—by translating the word “disqualified” the translators were evidently attempting to circumvent the possibility of apostasy.

(80) The revised language of chapter 13 is inferior to the Bible text throughout: as examples, the revisers substitute the word “wrong” for *iniquity* the word “right” for *truth*; and mutilate verses 8-10 in reference to the perfect and complete revelation in contrast with that which was in part while it was in process; and in verses 11-13 the new version misinterprets the entire argument of the apostle on the infant and mature state of the church, the provisional and the permanent order —the miraculous, which was the temporary, and complete revelation, which was the permanent —and thus destroys the connection of chapter 13 with the preceding and succeeding chapters 12 and 14 on the temporary and provisional exercise of the miraculous endowments, designated spiritual gifts, all of which have failed, *have ceased*, have *vanished away*, and are therefore no longer in force or within the possibility of exercise.

(81) The great statement of Paul in 15:1 is: *Moreover brethren, I declare unto you the gospel which I preached unto you* — but the new translators change declare to “remind” and insert “in what terms I preached,” and that in the name of translation! What translation! And such examples run throughout the fifteenth chapter.

(82) 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 ordin-

ance, 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 straightened 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 versions.

(83) In the last chapter, 16:2, the revisers change Paul's word order in reference to the first day of the week contribution to "direct," and "lay by him in store" is changed to "put something aside and save" —but in the 1952 edition they rewrite their own rendering to "store up" —how can we trust their version if they cannot trust their own translation?

(84) And in the apostle's final admonition to the Corinthians in this first epistle, he said: "Watch ye, stand fast in the faith" --and here the revisers take out the significant term *the faith* and put in the phrase *your faith*. Why change the definite article *the* to the personal pronoun "*your*"? There is a breadth of difference between *the faith* and "*your faith*." The passage connects in meaning and teaching with Jude 3, "earnestly contend for the faith." Why change it? The only answer is, if they did not

rewrite these verses in the Bible their book could not be a “revised standard version”!

(85) Second Corinthians is a mixture of misinterpretation and mistranslation. Chapter 3 is full of examples. In verse 3 Paul stated that the Corinthian church was declared to be “the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God.” The revisers changed *epistle of Christ* to “a letter from Christ” —but the metaphor is that the Corinthian church was itself figuratively the epistle of Christ, and the declaration *ministered by us* meant that it, the Corinthian church, was established by Paul; and written not with ink, but with the Spirit, not in tables of stone (the decalogue) but tables of the heart, referred to how Paul established the Corinthian church by preaching the gospel to them: “I have begotten you through the gospel” and “I declare unto you the gospel which I preached unto you” —this is how Paul established the church, figuratively speaking, as the spiritual epistle of Christ, and how it was ministered not with ink but with the Spirit through the gospel — and by this analysis Paul exemplified his apostolic credentials in answer to the Judaizers who sought to discredit him —the Corinthian church was itself the proof of his inspired apostleship. The revisers missed the meaning completely, and in the rewriting of it they make the apostle Paul a postman “delivering” to the Corinthians a letter “from” Christ —it is a glaring misinterpretation.

In verse 6, contrasting the legal code of the decalogue with the spiritual character of the new covenant, the apostle said: “Who made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” In this passage these “standard” revisers are exegetically amateurish in making spirit mean the Spirit, or the Holy Spirit, when the context is plain that spirit refers to the spiritual character of the new covenant. By comparison, the same meaning of the word *spirit* is exemplified in Romans 2:29: “For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter.” In both these passages the phrase “in the spirit” is in

contrast with the outward character of the old covenant and the inward character of the new covenant, and theologians who do not possess this knowledge are not capable of retranslating the text of the New Testament. (For further examples of this inward use of the word spirit compare John 4:24, *in spirit and in truth*, and Romans 7:6, in newness of spirit, and numerous other passages).

In the same chapter 3, from verse 7 through 14, in reference to the abrogation of the Mosaic law, represented by the decalogue which was *written and engraven on tables of stone*, which Paul said was to be done away and is abolished and is done away in Christ, the Revised Standard Version takes out "done away" in verse 7, and "abolished" in verse 13, and "is done away in Christ," verse 14 —and the revisers rewrite the text to mean only the "veil" was lifted from the eyes of the Jewish mind! The chapter clearly affirms the abolition of the ministration of death which was written and engraven on tables of stone--the Old Covenant —and the revisers have clobbered the entire chapter of 2 Corinthians 3.

(86) The apostolic admonition of 6:14, "be ye not unequally yoked together with unbelievers," is mistranslated by "be not mismated," and misapplied to the marriage of members of the church to non-members of the church. If this injunction has any reference at all to the marriage relation it predicates a direct contradiction in the apostolic teaching to the Corinthians, for in the seventh chapter of the first epistle he instructs the believers to remain in that partnership with the unbelievers and maintain the marriage bond. So the second epistle would contradict the first. In the first the apostle urged them not to separate, and in substance said *be yoked*; but in the second he said, *be not yoked*. That the passage refers to the affiliation of Christianity with heathenism, and not to social or matrimonial partnerships, is evident from a contextual study of the verses and their environment: (1) In verse 14 the word *unequally* means incongruous and carries the idea of that which is heterogeneous. There are different yokes for various species of animals in the physical world, and the same is true in the spiritual realm. Heathenism is regarded here by the apostle as a yoke, and it is not of the same species as

Christianity. Nothing could be more heterogeneous to Christianity than heathenism. The two could not be mingled. The members of the Corinthian church had come out of heathenism in obedience to the gospel which Paul had preached in Corinth, but many of them entertained the notion that they could continue their participations with the idolatrous feasts of the heathen temple. To do so threatened Christianity with a religious amalgamation with heathenism and would associate the church as the temple of God with the temple of idols. In thus mixing Christianity with heathenism the church would lose its unadulterated qualities. Second, to prevent this result the apostle enforced his prohibition against it by successive questions on the essential incongruities and oppositions of the two yokes: verse 15, "what concord hath Christ with Belial, or what part hath he that believeth with an infidel?" In these two questions the heads of two realms were represented —Christ and Belial, in turn representing the two elements of light and darkness between which there could be no communion, no fellowship, no harmony, no concord but only absolute discord. Next, in verse 16, "and what agreement hath the temple of God with idols, for ye are the temple of the living God." Any concord between the temple of God and the temple of Belial in Corinth would be a contradiction between the worship of God and the adoration of idols. In the history of the temple of God it had been profaned more than once by the introduction into it of the idols of Baal; and now the church in Corinth was threatened with the profanation of being brought into collective fellowship with idol worship. So, regardless of the inexpediency or the mistake in some cases and circumstances of the marriage of members of the church to non-members, it is a misuse of this passage to so apply it, for there is no law against it, and the interpolation of the word "mismatch" by the revisers is not translating, it is commenting.

(87) In chapter 10:4-5, the apostle answers the carnal methods of opposition that the Judaizers employed against him, by saying: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds)." The revisers missed the point of this passage by changing "we walk in the

flesh” to “we live in the world,” and “we do not war after the flesh” to “we are not carrying on a worldly war.” The whole background of the passage is the opposition of the Judaizers who were seeking to discredit the apostle Paul, and they were using the carnal weapons of slander and deceit and falsehood —their carnal weapons were words, carnal words —and Paul’s reply was that *our weapons* —his weapons of defense —were not such as the Judaizers, he would not reply to them in kind, he would not stoop to their carnal level or methods. There is no reference to the implements of war between nations on the battlefield except in the military imagery of the apostle’s mighty attack on *the strong holds* of Judaism. The revisionists missed the contextual meaning of this passage and mistranslated it.

(88) In chapter 11:5-6 Paul said: “For I suppose I was not a whit behind the very chiefest apostles, but though I be rude in speech, yet not in knowledge.” The revisers change not a whit behind to “inferior,” which is not correct; and chiefest to “superlative,” which is an exaggeration; and they changed *rude in speech* to “unskilled in speaking” —which charges an inspired apostle with being unskilled! Paul was rude in speech only in the sense that he did not employ what the Greeks considered the excellence of their philosophy and literature, as “and I, brethren, when I came unto you, came not with excellency of speech.” (I Cor. 2:1) The Greeks regarded their Grecian literature and their philosophers as the paragon of all excellence —Paul did not cater to it, did not adopt its empty eloquence, but he was not “unskilled,” and such a charge is no less than a reflection on the inspiration of the apostle Paul. One of the definitions of *rude* is forcefulness and abruptness, and the translators could have more worthily supplied them, if substitute they must, but there is no end to their tampering with the text.

(89) Chapters 11-12 are a wholesale verse by verse poor paraphrasing and in some instances mean mutilation, capping the climax with making Paul say in 11:23, “I am talking like a madman,” and that certainly is not a translation of anything Paul said.

(90) In the last chapter (of this second epistle), 13:5, the important New Testament term *the faith* is again changed to

“your faith,” notwithstanding that the definite article *the*, from the Greek article *te*, is in the Greek and English texts. In verse 6, the one word *reprobates* is translated (?) with a phrase “fail to meet the test”! (For comparisons on the use of the word *reprobate* refer to the comments on I Corinthians 9:27) Here is the example of the employment of a whole phrase to translate one word, and in other places different terms and phrases for the same word. It is accumulated evidence of disregard for the integrity, authenticity and genuineness of the text of the inspired word of God.

(91) Samplings of inconsistent translation in the Galatian epistle are numerous, a few are outstanding, one of which is chapter 1:4: “Who gave himself for our sins, that he might deliver us from this present evil world.” The revision reads “this present evil age” —but in 2 Timothy 4:10 where Paul said “Demas forsook me having loved this present world,” the revisers retained “this present world” —so in Galatians 1:4 it is “this present age” but the same phrase in 2 Timothy 4:10 is “this present world”¹ And according to the revised version of Galatians 1:4, Jesus Christ died only for an age! But the inconsistency of the translators is apparent in that the phrase *this present world* is changed in the first passage but the same phrase is retained in the second passage. The word *world* from the Greek term *aion* is used 28 times in the New Testament and in 16 verses it is accompanied with the adjective *this*-- “this world.” In six of these passages the revisers retain *this world* and *this present world*, which word in the atonement passage of Galatians they changed to “this present age.” But note the six other passages where the revisers retain “this world”:

Luke 16:8: “The children of this world are in their own generation wiser than the children of light.”

Romans 12:2: “And be not conformed to this world.”

2 Corinthians 4:4: “In whom the god of this world hath blinded the minds of them which believe not.”

1 Timothy 6:17: “Charge them that are rich in this world, that they be not highminded.”

2 Timothy 4:10: “For Demas hath forsaken me, having loved this present world.”

Titus 2:12: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

In six passages the New Testament reading this world is retained by the revisers, but in ten other passages the same phrase is changed at their own will. For instance, the glaring inconsistency in Luke 16:8 and Luke 20:34: in the first passage, 16:8, the revisers render it according to the text, "the children (sons) of *this world*;" but in the second passage, 20:34, they changed it to "the children (sons) of this age." Out of twenty-eight passages, six are translated consistently and twenty-two are changed to read several different ways to suit the fancy of the revisers, as in Ephesians 6:12, *the darkness of this world* is changed to "this present darkness" —with the insertion of the word "present" which is not in the passage at all. These examples in evidence of the utter unreliability of the new revisionists are too numerous to enumerate.

(92) The important doctrinal passage of chapter 2:16 reads: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law." In this distinctive passage the phrase *the faith of Christ* is repeated for emphasis —it is employed twice, first, "the faith of Jesus Christ," second, "the faith of Christ" —but the new revisers take these two phrases out, and put in their places "faith in Christ." The apostle Paul here declared that we have "believed in Jesus Christ" in order to be justified by "the faith of Christ" in contrast with justification by the law of Moses —and *the faith of Christ* is emphasis on the gospel system, not mere faith in Christ —the text says that we believe the faith. There are many examples of the juggling of phrases in the new versions but none more erroneous than the muddling of this doctrinal passage.

(93) Other *faith* passages in the Galatian epistle that have been bungled are 3:2 —3:22 —3:8-9. In 3:2 it reads, "received ye the Spirit by the works of the law, or by the hearing of faith?" —it is changed to "hearing with faith," a change of the same perverse character as in 2:16. In verse 3:22 it reads, "that the

promise by faith of Jesus Christ might be given to them that believe." Again, the change is made from faith of Christ to "faith in Christ," resulting in disjoining the verb believe from the faith of Christ, which is the thing believed —that is, believe the faith.

(94) Another instance of sheer mistranslation in the Galatian epistle is chapter 4:3. The text reads: "Even so we, when we were children, were in bondage under the elements of the world." The Revised Standard Version reads, "we were slaves to the elemental spirits of the universe." The revisers boast of simplification in their modern translation, but here is an example of incoherency ——"elemental spirits of the universe"! Besides its obscurity not a word of it is in either the Greek or the English text. Verses 1 to 5 describe the Jews "under the law." The illustration is drawn from the position of an heir who is yet a child, which in legal terms means a minor. It is a continuation of the preceding verses of 3:24, 25: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." The law was the schoolmaster, a tutor, a pedagogue. The pedagogue was a child teacher, an instructor and attendant of children. Chapter 4:2 refers to it as being "under tutors and governors" —tutors of the child, governors of the property. Now the law was the pedagogue under which the Jews were minors, or heirs apparent (verses 1, 2) in relation to the gospel dispensation ——"but before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed . . . but after that faith is come, we are no longer under a schoolmaster" (3:23, 25) —so the tutor is no longer needed, and being no longer under the law the pedagogue no longer exists. But during the dispensation of the law they "were under the elements of the world" —that is, the Jewish world. The law of Moses, the Jewish religion, Judaism, were the "elements" because they had the relation of rudiments to full revelation in the gospel dispensation. So, "when the fulness of time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law" —the law had done its elementary work, had fulfilled its rudimentary

purpose, and the time had come for the gospel dispensation. How far astray can the modern translators go? They have a civil right to their theological views but they have no moral right to change the text of the Bible.

(95) In the comparison of the epistles of Ephesians, Philipians and Colossians, with the Revised Standard Version and the Bible, the casual reader will see a complicated reconstructed text throughout. Only a few citations, as typical examples of the pattern of so-called revision, can be summarily included here:

In Ephesians 1:8 the apostle said that grace “hath abounded toward us,” and “abound” is changed to “lavished upon” — but the word *abound* means abundant, whereas the word *lavish* denotes extravagance. Its synonym is “squander,” and surely God has not squandered his grace! What is wrong with the word *abound* —it is a good word in reference to the grace of God, but “lavish” is not,

In verse 12 the verb *should be* is changed to “destined and appointed to live,” inserted into a complication of diverted words and phrases. In 3:2 the word “assuming” is put for *if* and “perceive my insight” is put for “understand my knowledge” — which means inspired knowledge, his revelation, not human knowledge or insight.

In verse 3:9 “the fellowship of the mystery” is changed to “the plan of the mystery” —but the mystery is the plan, that is the meaning of the word *mystery*, and the text-changers had as well rendered it the plan of the plan, or the mystery of the mystery!

In the 3:21 reference to the church, “unto him be glory in the church by Jesus Christ throughout all ages, world without end,” the phrase “to all generations” supplants *throughout all ages*, and *world without end* is replaced with “forever and ever” —which is a complete deviation from the Greek words of the text, and the teaching that the church is final in God’s plan for the world, and that it will be here as long as the world stands —but the term “forever and ever” is nowhere descriptive of the church, and the revised rendition is erroneous.

In 4:12 the apostle explained that the special endowments imparted to various persons in the church were for the *perfecting* and edifying of the church while revelation was in process, “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 is, the "spiritual gifts," the special endowments, would prevail only until the church through complete revelation was perfected. But the revisers changed the significant word *perfecting* to "equipment," and disconnected the argument of the context in reference to the provisional order of miraculous endowments and the permanent order of perfected and completed revelation.

In 5:32 the apostle enclosed the syllabus on the church in the Ephesian epistle with the conclusion that the church is the *great mystery* —the divine plan —and made the plain statement, "This is a great mystery: but I speak concerning Christ and the church." The rewriting revisers changed this plain statement to "I take it to mean"! Paul did not take it to mean anything, he said exactly what the great mystery is —the great plan is Christ and the church, and the two cannot be separated in the divine plan, they are one, so the church is God's plan of salvation.

(96) A sampling of citations in the Philippian epistle are as follows:

The statement of Paul in 1:17, "I am set for the defense of the gospel," is changed to "I am put here"! The word "put" could hardly connote the meaning of set in the concept of this passage. Besides the inferiority of the language, verses 15, 16, 17 are disarranged and transposed into broken up parts which destroy the consecutive arrangement of the verses —parts of one verse being inserted into a verse above or below it, resulting in a mixup almost equal, in printer's vocabulary, to pied (mixed) type. In the disarrangement of these verses by the revisers each verse loses its original identity, and it would be impossible to so quote them.

The reference to the incarnation and humiliation of Jesus in 2:8, the apostle mentioned his death in the words "even the death of the cross," but the revisers changed the *death of the cross*, every word of which phrase has significance, to "death on the cross," a phrase which loses the significance--the thieves died *on the cross* but the atonement of Christ is couched in the words of *the cross*, with the article *the* before death —*the death*

of the cross, which is specific and significant, and tampering with it is not excusable.

Another instance of inferiority is in 3:2 where Paul's warning "beware of the dogs" is changed to an exclamation "Look out for the dogs"! It is an example of ruining the language and literary quality of the scriptures; besides, the warning word *beware* is not archaic, obsolete or rare —it is good modern usage, for in my own travels I frequently see a sign on certain premises: Beware, *a bad dog!* and I always observe it and keep distance! There were men of that character concerning whom Paul warned the Philippians in a usual phrase which every one understands and which needs no meddling hand of revisers bent on changing the language of the scriptures.

Further example of unnecessary change is in 3:5 where Paul mentioned his fleshly relation: circumcised the eighth day, of the stock of Israel, an Hebrew of the Hebrews; as touching the law a Pharisee —the word "people" is put in place of the word *stock*, without reason, for "stock of Israel" is joined with "tribe of Benjamin" and there is a difference in connotation and emphasis —why change it?

Again, in verse 6, Paul's reference to "the righteousness which is in the law" is changed to "under the law" but "under the law" means subject to the dispensation, but in the law means what is in it, what it contains. Why change it?

A repetition of mistranslation in vital doctrine appears again in 3:9 where "the faith of Christ" is changed to "faith in Christ," and "by faith" is changed to the phrase "depends on faith," the words of which are not found in any text. And for belittling changes and inferior language, chapter 4, in comparison of the Revised Standard Version with the Bible text, is a contrast between inferiority and superiority in translation —the Bible which we have long possessed is superior and brings response to the reading of it which is wholly lacking and absent in the new versions, the impressions of which are just the reading of a book.

(97) The epistle of Colossians begins with omissions and consists of a rewritten text throughout, deviating in parts and places to the extent of not being in cognition with the language of the apostle. A sample of omissions that runs through the entire epistle,

which would perhaps be unnoticeable to a reader without comparing the revised text with the apostle's words, is in the erasure of *the Lord Jesus Christ* from Paul's benedictory salutation to the Colossians, Paul said: "Grace be unto you, and peace from God our Father and the Lord Jesus Christ." The revision erases "and the Lord Jesus Christ" from this verse, thereby breaking the connection in the apostle's use of "God the Father of our Lord Jesus Christ" in the following verse. There is no conceivable reason for breaking up the sentence of verse 2, leaving out a blessed part of it —"and the Lord Jesus Christ." But the Colossian epistle in the Revised Standard Version is full of these omissions.

(98) An important New Testament passage is 1:13-14: 'Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins.' In verse 13, the word *translated* is changed to "transferred" —but *translated* is a word of special character which is used only four times in the New Testament, three times as a past tense verb, and once as a noun; the three uses other than Colossians 1:13 are in the one verse of Hebrews 11:5 concerning Enoch: "By faith Enoch was *translated* that he should not see death; and was not found because God *translated* him: for before his *translation* he had this testimony, that he pleased God." In this verse these inconsistent revisers did not change the word to "transferred" as in Colossians 1:13, they changed it to "taken up" and "taken" — but in all four of these New Testament passages the word *translated* stems from the same original word, and is consistently so translated in the New Testament; yet the revisers changed the word so that it does not read the same way in these respective passages. A student should know that the mere word "transfer" does not have the inherent quality or character that inheres in the word *translated*, pertaining to persons, especially with regard to the change in character of persons who are subjects of entrance into the kingdom. But the question pushes up: Why the inconsistencies in the shifting about of these words, or why change them at all?

From verse 14 a precious phrase *through his blood* has been

cast out without even a marginal note; and this omission is not minimized by the fact that the American Standard Version, without marginal note, dropped the same phrase from this text; it is one of the few instances in which that generally acceptable version is subject to criticism, for "through his blood" is word-for-word in the interlinear, and it was evidently in the manuscripts which produced our Bible —and there is no explanation, not even a marginal note, for expunging it by the later versions that have done so.

(99) In 2:8 the passage is much obscured by changing "after the rudiments of the world" to the vague phrase "according to the elemental spirits of the universe" —but this version boasts of simplification! In Galatians 4:3 "in bondage under the elements of the world" referred to the rudiments of Judaism, as the connection of chapter 3:24-29 very clearly shows. So in Colossians 2:8 "after the rudiments of the world" refers to the elements or rudiments of heathenism. This statement is repeated in verse 20, and is again changed to "the elemental spirits of the universe," which is the climax of obscurity and vagueness. In warning the Colossians against the influence of heathenism the apostle condemned the character of pagan philosophy by exposing its elements or rudiments: (1) it was *traditional*, therefore lacking in truth in its whole system; (2) it was *human*, and therefore without divine authority; (3) it was material, and therefore devoid of spirituality; (4) its philosophy contained the rudiments of false religion, the essence of paganism, and was therefore *not after Christ*, the opposite of Christianity. For this reason the apostle exhorted the Christians in Colosse to avoid these pagan superstitions completely, in the series of injunctions descending from the highest to the lowest, to *touch not, taste not, handle not*—for to participate in any degree in the superstitions of heathen philosophy could only result in spiritual corruption. Now what light does the mysterious phrase "elemental spirits of the universe" shed on this passage? Simplification, indeed! It is mystification instead. The depth, breadth and height of the passage are sufficiently expressed in the New Testament words, without the interpolations and substitutions of sophisticated modernist revisers.

(100) In the text of 2:9 the revisers change the Godhead to “deity” —with a little *d*! Comment on this offence to God, Christ and the Holy Spirit is unnecessary. Pagan gods were designated *deities*—to lower the Godhead to that term is profanation of the Godhead in the environment of this text.

(101) The verses of 2:14-16 read: “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.” In this passage the revisers omit the identifying phrase “the handwriting of ordinances.” But reference is made to that which in 2 Corinthians 3:7 is designated “written and engraven in stones,” thus identifying both of these passages as the decalogue, or the old covenant, affirmed in both passages as that which is *done away and nailed* to the cross. By the omission of “the handwriting of ordinances” the revisionists break this connection. In verse 16, the revisers change *the sabbath* to a sabbath. It should be noted that in the text the word *days* is in italics, and through the honesty of the reliable translators we are thus informed that *days* is not in the original manuscripts, but is supplied. The passage therefore reads: “Let no man judge you . . . in respect of an holyday, or of the new moon, or of the sabbath” —showing clearly that reference is made to the seventh day sabbath. But changing *the* to *a* would apply the passage generally to all sabbaths, when the reference is specifically to the seventh day sabbath —the sabbath. This is further indicated by reference to the annual festivals, Pentecost and the Passover; and the monthly observance of the new moon; and the weekly sabbath —hence, the *annual*, *the monthly* and the *weekly* ordinances were taken out of the way and nailed to the cross —which means that the whole Mosaic law, represented by the decalogue, was abrogated. The changes and omissions of the revisers break up the argument of the apostle on the complete annulment of the entire old covenant.

It has been argued that Colossians 2:14 does not have reference to the old covenant because the apostle was writing to a Gentile church and referred to ordinances against them, and they (the Gentiles) having never been under the old covenant ordin-

ances, the passage therefore could not have had reference to the law of Moses. But it should be observed that the passage does not read “against them” but *against us*, and that included the Jews, for Paul was himself a Jew, and he said us. The law separated the Jew and the Gentile, and as a separating partition was against them both. Furthermore, the Corinthian and Ephesian epistles were written to Gentiles; and Ephesians 2:14 declares that Christ “hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances”; and to the Corinthian church the apostles declared that the covenant which was “written and engraven in stones” (the decalogue), representing the old covenant, was *done away*. So the three passages, 2 Corinthians 3:7, Ephesians 2:14, and Colossians 2:14 refer to the same ordinances of the Mosaic law and together affirm the abolition of the old covenant. We shall not surrender this argument nor yield to the changes the modern versions attempt to force upon us.

(102) The reference in 3:14 to charity, or love, as “the bond of perfectness” is changed to “love which binds everything together in perfect harmony”! But love could not bind *everything* into harmony for there are the many things incompatible with love which could never become harmonious with it —and this impossible statement of the revisers ruins the language of the passage.

(103) The rewriting of 3:16 changes the grammar of the text and shifts the sentence structure in a rephrasing that changes the subjects and predicates. The passage reads: “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” The verse begins with the imperative verb *let*, followed by participials “teaching and admonishing” and “singing,” as the commands to be obeyed. The rearrangement of the sentence with the repeated use of the word *as*, which is not in the text, eliminates the participles and by changing the structure of the sentence they destroy the relation of the subjects, predicates and objects. In changing the word *grace* —“singing with grace in your hearts to the Lord” —to

“thankfulness,” they missed the meaning of “grace,” which does not mean gratitude, but rather true devotion coming from God. The revisers spoiled the passage by changing its words.

(104) In 3:17 the apostle exhorts us in the words: “whatsoever ye do in word or deed, do all in the name of the Lord Jesus.” The revisers changed the word *all* to “everything,” which is obviously wrong, for *all* included only all things mentioned in the above verses, not everything, for everything cannot be done in the name of the Lord —another sample of many examples of unnecessary rewriting.

(105) The two Thessalonian epistles are marked with changes which alter the vital teaching and result in the loss of the original identity of the text. A few signal examples, which serve to show the evil in them all, are all that the limit of these pages permit.

In the first epistle 1:3 the apostle complimented the Thessalonians in these words: “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 and our Father.” The penhappy hand of the revisers replaced the serene word *patience* with the term “steadfastness,” which is a word of lesser depth. In the midst of conditions which tested their fidelity, the Thessalonians, laboring with devotion, maintained the inward attitude marked by utter calm and tranquility, an inner quality of serenity that outward steadfastness does not express. The words of this text, “work of faith, and labor of love, and patience of hope” are classed with the beatitudes of the New Testament, and the unnecessary change mars its devotional effect.

(106) Concerning the source of the gospel which Paul preached, the apostle said, “for our gospel came not unto you in word only, hut also in power, and in the Holy Spirit, and in much assurance.” The revision meddlers with the text changed *in much assurance* to “with full conviction” —but the apostle’s use of the word assurance here does not refer to conviction, but to the evidence that his gospel was of God by the inspiration of the Holy Spirit, and in *much assurance* meant that it was attested by the miraculous manifestations, or the miracles, attending the preaching of it by Paul and the other apostles. In med-

dling with the language of this gospel passage of I Thessalonians 1:5 the revisers ruined it.

(107) In 2:1 Paul mentioned the "entrance in unto you" in reference to the entering into them of the gospel which he had preached to them, and the revisers changed entrance to "our visit to you," as though Paul had made a personal call! The passage means that the entrance of the gospel into them had not been in vain because of the fruit it had borne.

(108) In 3:2 when the Thessalonians needed their faith strengthened, and Paul sent Timothy, he said: "to establish you, and to comfort you concerning your faith." The rewritten version combines parts of two verses and omits "comfort you concerning your faith." The original passage contains two things: first, "establish you;" second, "comfort you concerning your faith." The revision retains "establish" in rewritten form, but eliminates "comfort you concerning your faith," which is a downright arbitrary omission. The comfort of faith to the Thessalonians was the proof of faith: that the faith which they had accepted and which dwelt in them was without doubt of divine origin —and the comfort was derived from knowing that it was grounded firm and true to inspired revelation. The elimination from this passage of "the comfort concerning your faith" omits part of the word of God to the Thessalonians.

(109) One of the most repulsive changes that could be made by these revisers is chapter 4:3-4: "For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel, in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God."

Without regard for either Greek or English, common sense or reason, this passage is made to read that each man should know how to take a wife for himself. The reference, as any average reader should be able to observe, is to the sexual immorality and degradation of the heathen world, with the exhortation for a man to exercise control of his passion in a heathen society that openly and without restraint engaged in illicit sexuality. The substitution of "wife" for a man's "vessel" is indeed a degrading

concept of a woman's status in marriage. If the apostle had meant wife in this passage, he could have said wife in the proper use and relation of the term, and the character of this exhortation would have required it. But the apostle exhorted the man to control "his vessel" —that is, his own vessel —a chaste reference to the generative organ of the man's body. Clearly, it means as MacKnight comments, "his own body"—not polluting his own body in the vile whoredom of heathenism. If this is not true, but to the contrary the reference is to the man's wife, since the exhortation of the apostle is addressed "every one of you" —that is, all of the men of the church, including the bachelors (all unmarried men), the apostle's exhortation would have constituted a command for every man to "take a wife," and thus to enjoin marriage upon all the men in the church —"every one of you" —so according to these revisers all the bachelors were commanded to marry! This is just another obnoxious specimen of tampering with the text of the Scriptures.

The Revised Standard Version translators appear to specialize on perversions of the wife passages--another instance is 1 Timothy 3:2 and Titus 1:6, which state that the bishop (elder) "must be blameless, the husband of one wife." This clear statement is changed to "married only once." Obviously, if after the death of a first wife an elder marries a second time he would nevertheless be the husband of one wife. The change to "married only once" nullifies the divine law that death dissolves the marriage bond and allows the second marriage. This is the God-ordained law to all, but according to the "revised version" this privilege that God's law affords to all others is withheld from an elder of the church--he must be "married only once"! Anyone able to read intelligently can see the inconsistency of such a rendition with the law of marriage. The translation (?) of the Thessalonian and Timothy-Titus passages exemplify the arbitrary attitude of the translators. How reckless can translators get?

(110) At the start of Hebrews the revisers begin writing a commentary on the epistle, omitting words, phrases and verses which are in the text, injecting phrases and adding words that are not in the text, with both mistranslation and misinterpretation in which they miss the meaning and divert the text. The

Hebrew epistle begins with the sublime but simple declaration: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." In an altogether unnecessary and unwarranted change the Revised Standard Version editors changed this inspired epistolary introduction to the deleted and incomplete phrase: "In many and various ways." A casual scrutiny of the inspired apostle's statement will be sufficient to show that the changes are lacking in translation and fall short of the meaning. The textual phrase *sundry times* refers to various parts and portions in which revelation was progressive, limited and partial, in the old dispensation, from one prophet to another, from Abraham to Moses, and Moses to Malachi. The other phrase in the text, *divers manners*, refers to the many methods employed in the communication of divine revelation —oral, symbolic, typical, legal and prophetic, including moral and ceremonial law, which the mercy of God devised as divine expedients to keep Israel in the path of obedience and favor with God. These were the *divers manners* or many methods which God through the prophets employed in the system of types and figures —but not so with the gospel; no addition in the after-times is or ever will be made in parts or portions, for the gospel spoken by Christ and his apostles is full and complete, in one manner only —the plain language of inspiration in the New Testament. The omissions and deletions which alter and limit the meanings continue on every page through every chapter in the epistle of the Revised Standard Version.

In verse 3 "the express image of his person" is changed to "the very stamp of his nature" —but all men bear the stamp of God's nature by the immanence of the soul in creation, but only Christ is "the express image of his person (substance), the exact image of his substance, distinguished from all other beings, as in Colossians 1:15: "Who is the image of the invisible God." In the same verse "the brightness of his glory" is changed to "reflects the glory of God," which makes Christ only a reflector of God's glory, when in this declaration he possesses the uncreated glory of the Godhead in self-manifestation—the exact impress, express image of the substance of God, the effulgence of the glory of God, distinguished from and above all other beings, angels or

men: "And we beheld his glory, the glory of the only begotten of the Father" (John 1:14). The word "reflect," substituted by the revisers, is too weak and is not a translation of this majestic verse.

(111) Continuing this exalted description of the Son, in verse 4, the apostle said: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." The revisers omitted the phrase "by inheritance" from this verse —and substituted an entirely rewritten verse. The name which inhered in the Son was obtained *by inheritance*, a sole and perpetual possession, an indefeasible title better than angels, not capable of being voided, annulled or undone. Derived from Son of God it was inherited in his being "the only begotten of the Father," and the words *by inheritance* define a relation to God which is exclusive of angels or men. There is the sense of being sons of God by creation, new birth or adoption, but only Christ obtained *by inheritance* the name of Hebrews 1:4 as the Son of God, "the only begotten of the Father." It is inconceivable that a set of theological revisers could contrive to throw "by inheritance" out of this magnificent declaration and to thus deprive it of its full significance and do irreparable damage to the entire text.

(112) In verse 9 the quotation from Psalms 45:7 "therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" is changed to read "has anointed thee with the oil of gladness beyond thy comrades" —Comrades! Did the alleged communists on that revision committee do that to this text?

(113) In 2:12 the word "sing" is omitted from "in the midst of the church will I sing praise unto thee." It is in the text, the lexicons, the interlinears and the concordances —and it is in both the Greek Old Testament (the LXX —*Septuagint*) and the Greek New Testament text in which the Greek Old Testament was quoted by the inspired writer. Thus to deny it would be a denial of the inspiration of the New Testament quotation--and it is in both the Authorized King James and the American Standard Versions. But the revisers "exercised the liberty" in their

policy of inclusions and exclusions of words and phrases to omit it.

(114) Another example of freedom to add words is in 4:7 where “as it is said” is replaced by “in words already quoted” —we may ask, whose words were these? they are not in the text. Also, in 5:10 the scriptural words “called of God,” in reference to the priesthood of Christ, is changed to “being designated”; and in 7:4, in reference to the greatness of Melchizedek, the scriptural statement “now consider how great this man was” is changed to “See how great he is!” —reducing the text to the first grade child level. These are but a few of many examples of ruining the quality of the Bible language and of corrupting its text.

(115) The changes made by the revisers in chapter 6:1-6 are a commentary in the name of translation —and are a complete misfire on the meaning of the passage. The exhortation to leave “the principles of the doctrine of Christ” refers to Judaism, the Mosaic law, as rudimentary to the gospel of Christ, as in Galatians 3:24 to 4:5, and “let us go on unto perfection” refers to the new covenant; the falling away of those who had been once enlightened by the gospel had reference to a return to Judaism and the Mosaic law; the impossibility of renewing the ones who thus apostatized to Judaism meant that the altars of the Mosaic system were dead altars, obsolete and nullified, and therefore had no power or efficacy to renew unto repentance as when they were in force, but *now* being dead altars it was impossible for these altars to annually renew them —abandoning the new covenant and going back to the old sacrificial system, they could not again find what the old altars provided, but as stated in 13:10 our altar is now in Christ. The elements of the Mosaic system were (1) repentance from dead works —the dead sacrifices of the law; (2) faith toward God —because Christ had not come; (3) the doctrine of baptisms —plural, the divers washings of the law; (4) the laying on of hands —the priestly and prophetic ceremonies of the law; (5) the resurrection of the dead —reviving the dead ordinances of the Mosaic system; (6) eternal judgment —because there was no actual forgiveness of sin, but a continuing judgment through the whole of that dispensation,

as the word eternal (aionios) means all of the period to which it refers. The exhortation “leaving the principles of the doctrine of Christ (Mosaic system), let us go on unto perfection (the new covenant)” was the apostle’s counteraction of the activities of the Judaizers in their efforts to sabotage the new covenant and induce the Jewish Christians to return to Judaism. The rewording of this passage (6:1-6) in the rewritten text of the revisers indicates that they seemed not to know what the passage teaches, and they had best left it like it reads in the New Testament.

(116) The beatitude of chapter 7:25 is marred by inferiority. The blessed passage reads: “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” The revisers replace *wherefore* with “consequently,” omit the adverb also entirely, and change *come unto God* to “draw near,” and for *ever liveth* they substitute “always lives” —and thus mar the beauty and sublimity of a precious memory verse of the New Testament.

(117) In 9:6 the revisers changed “accomplishing the service” to “performing ritual duties” —which is denominational aedal parlance; and in 9: 16 the word “involved” is added to “for where a testament is,” and “established” is put instead of “must”; and again, the adverb “also” is omitted. On the abolition of the first covenant, in 10:9, the revisers changed “taketh away the first” to “abolishes,” but in Matthew 5:17 they changed the words of Christ to make him say “think not that I am come to abolish the law” —and thus their own version makes the apostle in Hebrews 10:9 contradict the Lord in Matthew 5:17! (See comments on Matthew 5:17) The revisers apparently were unaware of or did not regard the warnings of both testaments: “Thou shalt not add thereto, nor diminish from it” and “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,” Throughout their revision the makers of the Revised Standard Version text have committed this sin against the word of God, and they have made themselves subject to the anathema pronounced.

(118) In the familiar and much quoted passage of 10:25 the phrase “not forsaking the assembling of ourselves together” is changed to “not neglecting to meet together” —but the words *forsake* and *neglect* are not the same and do not connote the same meaning. To “forsake” means to abandon, but to “neglect” means to be careless. Different forms of the words come from various Greek terms, but they have the same connotations. One has not forsaken a thing until it is renounced, abandoned. But one may neglect a duty in a careless omission, or the occasional disregard. The context of the 10:25 passage has the foreground and background of the two-fold threat posed against the Jewish Christians: the activities of the Judaizers striving to induce them to abandon the new covenant, and the intimidation of the threat of the Neroan persecution. Verses 26 to 31 describe the dangers of apostasy to Judaism in which altars there remained no sacrifice for sin, and the return to the Mosaic system would be to renounce the knowledge of the truth in the new covenant, which is to trod under foot the Son of God and count his blood of the new covenant unholy, and to do despite to the spirit of grace — the spirit of the new covenant. That is the foreground. Verses 31 to 39 are descriptive of the impending persecution with the strong exhortation of verse 39 not to “draw back unto perdition” under its pressures, as some of verse 25 who had forsaken the assembly of the first day of the week —the institution of which in the observance of the Lord’s Supper stood for the essence of the new covenant —had habitually done. And the approaching day of the persecution made accentuated exhortation imperative that the rest should not abandon the legislated assembly of the first day of the week as the ones mentioned in verse 25 had done. The revision of Hebrews 10:25 by the text-makers of the Revised Standard Version is not consistent with the context of the passage —and to further show the disregard of these editors for the text, in verse 34, “for ye had compassion of me in my bonds” is changed to “you had compassion on the prisoners.” Now, *compassion on the prisoners* would be plural and general, but *compassion on me* is personal and specific, and doubtless referred to Paul, after having himself persecuted the church they nevertheless had compassion on him in his imprisonment. It is this unworthy treatment of the New Testament text that makes this

Revised Standard Version so obnoxious to all who have deep reverence for the sacred scriptures.

(119) Chapter 11:3 contains the statement “so that things which are seen were not made of things which do appear.” The revisers in reverse translation changed *were not made* to “was made” and *which do appear* to “which do not appear.” In like fashion verse 7 is altered: “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house.” The change-happy revisers omitted *moved with fear* and substituted “took heed,” a phrase which does not bear the same significance —the word *moved* means an inward motivation and *with fear* means regard or reverence, but “took heed” does not incorporate either inward quality, and it is a false rendering. In verse 17, the apostle refers to Isaac as Abraham’s “only begotten son” —in this verse the word *son* is in italics, indicating that it is not in the original text, but “begotten” is in the original, a part of the Greek word “monogenes” (only begotten) —but the revisers retain the word *son* without italics, which is not in the original, but omit the word *begotten*, which is in the original, so according to the revisionists the original would read “by faith Abraham . . . offered up his only”! Now Isaac was not Abraham’s only son —he had other sons —but he was Abraham’s “only begotten” son with reference to the circumstances of his birth —barren Sarah was ninety, and Abraham one hundred years old “his own body now dead” (Romans 4: 19), by nature too old to father a child —but with miraculous intervention God rejuvenated the loins of Abraham and removed the barrenness of Sarah’s womb, and Isaac was born —Abraham’s “only begotten son.” Taking the word *begotten* out of John 3:16 and Hebrews 11:17 is a sample of the tampering with all these “only begotten” texts in order to rid the scriptures of the virgin birth of Jesus Christ and related passages. (For further discussion of the term *only begotten*, refer to chapter 6, entitled The Only Begotten Son)

(120) Chapter 12 of Hebrews is punctuated with the same character of omissions, deletions, additions and mistranslations, a sampling of which is 12:17 concerning Esau who, after selling his birthright, sought repentance, or a change of mind, in his

father Isaac in reference to the birthright blessing: "For ye know that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." From the entire story and its context it is obvious that Esau was seeking repentance, not in himself, but a change of mind in his father to rescind the birthright blessing conferred upon Jacob and to bestow it on him. But the revision editors misinterpret the passage and its entire context by changing it to read that Esau "found no chance to repent" — it is a manifest mistranslation. In the same chapter, verse 23, the apostle mentions that we have not now come to the old mount Sinai, but "unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels to the general assembly and church of the firstborn" — here the tampering editors inserted "angels in festal gathering." Where did they get this theological parlance? The word "festal" relates to a feast — what feast were these angels observing? Pshaw!

(121) The admonitions of Hebrews 13, the closing chapter, are not left to read "as it is written" by the meddling revision editors. Verse 7 reads: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow." The reference, of course, is to the inspired men from whom the word of God proceeded and who delivered the faith, as in Jude 3. But these muddlers of revision changed the reference from the inspired men who delivered the faith and interpolate "our leaders" with the further interpolation "imitate their faith" — any person not looking the other way can see that such as this is tampering with the text and is not translation. In verse 15 reference is made to "the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Rewriting this verse "acknowledge his name" is put instead of "giving thanks to his name" — which is not only a needless, useless change, but insufficient in its meaning, for acknowledgment may be made without giving thanks, so the terms are not equal. The benediction of verse 20-21 reads: "Now the God of peace, that brought again from the dead our Lord *Jesus, that great shepherd of the sheep, through the blood of*

the everlasting covenant, make you perfect in every good work to do his will, working that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." In the rewriting of this invocation of blessings the words "make you perfect in every good work to do his will" is changed to the inferior interpolated phraseology "equip you with everything good" —I suppose that would mean, all accessories! So they are not content to leave alone the blessed beatitudes and benedictions of the scriptures.

(122) In the first chapter of James, verse 7 is omitted and verse 8 is a rewritten combination of two verses; in verse 9 "boast" is improperly put in the place of "rejoice"; in verse 11 "fade away in his ways" is changed to "in the midst of his pursuits"; in verse 15 "when lust hath conceived, it bringeth forth sin" is changed to "gives birth"; and "shadow of turning" is replaced with "due to change"; in verse 21, the phrase "superfluity of naughtiness" is revamped into "rank growth" (?) — whatever that could mean; in verse 25, "the perfect law of liberty" is rewritten into the repetitious phrase "the perfect law, the law of liberty," which is an interpolative repetition; and in verse 26, "unspotted from the world," the good word "unspotted" is changed to "unstained" which is altogether unnecessary.

(123) True to this form, in the second chapter the editors are just talking instead of translating. In verse 3 they insert "have a seat here, please" —the response to which, according to their policy and parlance, should have been, "thank you very much"! Verse 17 states: "even so faith, if it hath not works, is dead, being alone"—but the editors cut out "being alone," thus omitting the reason why faith without works is dead, as stated by the apostle. In verse 20 "you foolish fellow" is put in place of "O vain man." In verse 22 the significant statement of "how faith wrought with his works" is put in the comment "that faith was active with his works," and in verse 23 in reference to Abraham's faith being "reckoned unto him for righteousness" —(for, eis, in order to righteousness) —the revisers changed for to as and have Abraham's faith reckoned to him "as righteousness," which has an altogether different meaning. (For comments, see the parallel passage of Romans 4:3,9 in that section of this treatise),

(124) This type of commentary continues into chapter 3, and in verse 2 the statement “for in many things we offend all” is changed to “we all make many mistakes” —that is a new definition of offend, besides not being the language of the scripture text. The word “offend” means to cause to sin; but a mistake may not be sin or cause one to sin —the revisers language is too common and is not the words of the Holy Spirit. This common talk of the revision editors continues through all the chapters, reaching a final example in chapter 5:16: “The effectual fervent prayer of a righteous man availeth much.” In this passage the important words “effectual” and “fervent” are omitted-- “the effectual fervent prayer,” and “availeth much,” are changed to “has great power in its effects.” These specimens are a sufficient number, out of many dozens of others, to exemplify that the editors of the Revised Standard Version were merely writing a commentary on the epistle of James, and a poor commentary it is!

(125) At the start of the first epistle of Peter, verse 1, the apostle referred to the Christians among the Jews of the dispersion as the “elect according to the foreknowledge of God,” and here the text-changers write “chosen and destined,” which limits the sense. In verse 9, the apostle said, “receiving the end of your faith, even the salvation of your souls” —that is, the purpose or design of faith is salvation. Here the changers substituted “outcome” for “end.” In comparison with other passages having the same use of the word “end” the revisers switch back and forth in the juggling of words: 1. “Now the end of the commandment is charity out of a pure heart” (1 Timothy 1:5) — here the revisers put “the aim” for “the end”; 2. “Ye have heard of the patience of Job, and have seen the end of the Lord” (James 5:11) — that is, the purpose, or design, of the Lord in the experiences of Job —and here the revisers put “purpose” in the place of “end”; 3. “Christ is the end of the law for righteousness” (Romans 10:4) —that is, Christ accomplished the purpose which the law itself could not fulfill “in order to righteousness”-- and here the revisionists retained the word “end” but omitted entirely the important phrase “in order to righteousness.” So in four passages where the word “end” is used in the same sense,

having the same meaning, the new text-makers translate them in four different words, which is a manifest disregard for the purity and uniformity of the text, for these passages do not have the different words and the word “end’ means the same thing in all of them. Such inconsistency is a method of mistranslation designed to demolish the harmony of parallel passages and destroy familiar quotation of well-known and long cherished verses of scripture. It is a planned and long-range strategy to change the text of the Bible.

(126) In chapter 2:1 the good phrase “desire the sincere milk of the word” is abandoned for “the pure spiritual milk’ — omitting “of the word’; in verse 13, in reference to civil authority the apostle exhorted members of the church to submit to every “ordinance of man” and the revisers change it to read “to every human institution” —anyone who can see through a ladder can observe at a glance the error and evil of that substitution —it puts approval and endorsement on “every human institution”! In 3:15 “sanctify the Lord God in your hearts” is changed to “in your hearts reverence Christ as Lord” —why put “reverence” in place of “sanctify” when the words have different meanings. The word sanctify means to set apart —set apart Christ in your hearts —but reverence is another word of different meaning. It will be remembered that in this 1946 edition of the Revised Standard Version the revisers struck out “sanctify” but in the 1952 edition, under pressure of criticism, they reinstated it, making editions of their own version read two ways.

In verses 3:18-21 the new version applies the preaching “to the spirits in prison” to Christ in the hades world offering a second chance to those “who formerly did not obey,” but the obvious application of the passage is to the spirit in Noah preaching to the “spirits in prison” —the ante-deluvians who were under condemnation —“while the ark was a preparing”; and the apostle’s declaration that “baptism doth also now save us” is changed to “now saves you,” thus changing the persons of the pronouns from the first person (us, which included the writer) to the second person (you, which excluded the writer) —some revision! A new translation, indeed! Chapter 4 continues the revamping of the text, and a final example of erroneous revision

of the first epistle of Peter is verse 9 of chapter 5: "Whom resist stedfast in the faith" —here the definite article *the* precedes faith, it is *the faith*, as in Jude 3, "earnestly contend for *the faith*" —but the new text-makers change "the faith" to "your faith" in 1 Peter 5:9, yet retain "the faith" in Jude 3, another example of loose translation out of dozens on every page.. It should not require an argument to show the difference between *the faith* and "your faith" —the former means the gospel in divine revelation, and the latter could mean *anything*.

(127) The second epistle of Peter begins with the mutilation of the first verse: "to them that have obtained like precious faith"—eliminating the word "like precious," the revisers had the audacity to substitute "a faith of equal standing." In verses 20-21, the last two verses chapter 1, "knowing this first" is changed to "you must understand this"; and in the sentence "no prophecy of the scripture is of any private interpretation," the article *the* is omitted before the word *scripture*, and "of any private interpretation" is changed to "a matter of one's own interpretation"; and in the sentence "for the prophecy came not in old time by the will of man," the phrase "in old time" is omitted and "the will of man" is changed to the "impulse" of man. It should be apparent to all that "no prophecy of the scripture is of any private interpretation" refers to the inspiration of the prophets, but changing it to "a matter of one's own interpretation" would have a present application, and is wrong; and leaving out "in old time" —the old dispensation —and putting in its place "ever" reverses the meaning of the apostle's statement concerning the prophets of the Old Testament.

(128) In chapter 2, verse 4, the apostle declares that "God spared not the angels when they sinned, but cast them down to hell, and delivered them into chains of darkness." Revising this statement the editors omit "chains of darkness" and substitute "committed them to pits of nether gloom" —and let it be remembered that this version claims to simplify the language of the New Testament! In verse 17 "to whom the mist of darkness is reserved forever" has been changed to "the nether gloom of darkness has been reserved," omitting the word "forever" as though it were not there —and substituting the phrase "nether gloom" which

translates nothing and simplifies nothing. From verse 11 through verse 23, the end of the chapter, the readers of the Revised Standard Version are treated to the shifting back and forth between the language of the scripture text and the words, phrases and sentences of its editors, to the degree of complete confusion in identifying the original text of the scriptures.

(129) The omissions and changes in the first epistle of John begin with the first chapter, where they are numerous. In verse 7 “Christ” is omitted from “the blood of Jesus Christ.” In verse 2, of chapter 2, the word *propitiation* in “he is the propitiation for our sins” is changed to “expiation,” but these words do not mean the same, and according to Young’s Analytical Concordance the word “expiation” is not in the scriptures at all, and *propitiation* occurs only three times, and it has a deeper meaning than *expiation*, in that *propitiation* has the meaning of *satisfaction* in final degree —complete satisfaction. The sacrifices of the law were *expiations* but not *propitiation* —only through the atonement of Jesus Christ is there *propitiation* for sin —the complete satisfaction for sin. The question is: why could the revision editors not let these precious passages alone.

Continuing in chapter 2, in verse 12 in the statement “your sins are forgiven you for his name’s sake” —for an unknown reason the editors put it “for his sake,” and threw “name’s” out the window! In verse 20 the apostle stated concerning those who were anointed with the unction from the Holy One: “ye know all things” —but the revisers changed it to “you all know,” and what a change! In verse 25, the apostle said: “And this is the promise that he has promised us” —and the revisers put “what” in place of the word “promise.” In the last verse of chapter 2, verse 29, the apostle said: “Ye know that every one that doeth righteousness is born of him” —but dropping the word *righteousness* the revisionists change it to “every one who does right”; but merely doing right is not righteousness —doing righteousness referred to obedience to the gospel as a necessary condition of being born of God. We could not expect the modernists of the Revised Standard Version to concede that point. In chapter 3, verse 10, the apostle said: “Whosoever doeth not righteousness

is not of God,” and here the editors put it: “no one who does not do right.”

(130) Continuing into chapter 4, verse 3 reads: “And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” And here the shocking omission is the casting out of this passage the word *Christ* and the phrase *is come in the flesh*. The Revised Standard Version reads: “And every spirit that does not confess Jesus is not of God” —but it leaves out *that Jesus Christ is come in the flesh* —they reject the virgin birth and incarnation of Jesus Christ.

(131) In chapter 5, verses 6 through 18, we find the splitting and combination of passages, the omission of various words and entire phrases. In verse 16, “a sin unto death” and “a sin not unto death” are translated as “a mortal sin” and “sin which is not mortal” —and they make the passage read like the venial and mortal sins of the Roman Catholic liturgy.

In verse 18 the text reads: “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.” The new version editors take “himself” —keepeth himself —out of this verse, print “he” with the capital *H*, making it refer to Christ, and changed is begotten to was begotten, and then rendered the passage: “but He who was born of God keeps him” —that is, the rendering makes it mean that Christ keeps the one born of God instead of the one born of God keeping himself. And if the editors did not intend that *He*, with the capital *H*, applies to Christ, then the rendering means that another who *was born of God* keeps the other who *is born of God*, rather than the one who *is born* keeping *himself*. The way it reads in the New Testament is simple and plain, but the new version has simplified it into confusion!

In verse 19 the apostle said: “We know that we are of God, and the whole world lieth in wickedness” —not willing to let this passage say what the apostle John wrote, the revisers changed it to “the whole world is in the power of the evil one.” That translation contradicts the passages in the New Testament that we have been delivered from the power of Satan (Colossians

1:13; Hebrews 2:14-15; James 4:7 —no one is in Satan's power, he who serves him is a willing servant.

(132) In second John 8, the apostle said: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." In the rewriting of this apostolic admonition the revising editors change the pronouns "we" of the first person to the pronouns "you" of the second person, and thereby miss the meaning of the passage. The exhortation, "Look to yourselves" applied to the ones addressed —but "that we lose not those things which we have wrought" referred to the work of the apostles, and "that we receive a full reward" referred to the fruit of their apostolic labor. But the revisionists have translated their interpretation into their version, making it read: "Look to yourselves, that you may not lose what you have worked for, but may win a full reward" —thus they change the pronouns and leave the pronoun out of the last sentence —they rewrote the verse to make it say what they wanted it to mean.

In verse 10 the apostle said: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" —and the revisers changed "God speed" to "any greeting"; and the next verse reads, "for he that biddeth him God speed is a partaker of his evil deeds" —and the revisers changed it to "he who greets him" —so *ad infinitum*, in the words of the prophet "precept upon precept, line upon line, here a little, and there a little" they have "broken, and snared, and taken" in the mutilation of these epistles of the New Testament.

(133) In the first verse of Jude the revisers omit the phrase "sanctified by God the Father" and rewrite the passage with deletions that spoil the salutation of Jude. The text-changers switch back and forth in this one chapter epistle to and from Jude's language to their own verbosity and wherever they adhere to the original words we are impressed with the fact that the nearer the style and words to the New Testament text, the better; and the contrast shows the weakness of the pseudo-version.

(134) The book of Revelation does not pose either the opportunity or the inducement for mistranslation that is offered in the

gospel records and the apostolic epistles. Nevertheless the mark of the modernist revisionists is discernible throughout its pages. Beginning with John's introduction the editors show their hand. Chapter 1, verse 1, reads: "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John" —in the place of *signified it* the revisers put "made it known." But many things may be made known which are not signified. The word "signify" is from *sem-aino* and means to manifest in signs, to set forth in signs, and the word in verse 1 indicates the method of making the things known which were so shortly to come to pass —the code language of Revelation. Again, the ever present question: why change the words of the scripture text? Ending the Revelation in chapter 22, in verse 17, the revisers omit the grand words "whosoever will" from the invitation of the Spirit and the Bride. Between the introduction of chapter 1, verse 1, and the conclusion of chapter 22, verse 17, the marks of modernism punctuate its pages in changes, omissions, deletions, additions of words and phrases interpolated by the translating committee of the Revised Standard Version. It is expected of theologians and commentators to clobber the so-called millennial 20th chapter, but there is no conceivable motive for other deviations in the text of Revelation except in a deliberately planned change in the text of the Bible and the destruction of its genuineness and integrity.

The world-known publishers, Thomas Nelson & Sons, were for long years the publishers of the American Standard Bible. When the Revised Standard Version appeared on the market, its officials considered it the Bible of the future; and they almost completely stopped publishing their line of King James and American Standard (1901) Bibles. After a flash in the pan with the new version capturing what was said to be twenty-six percent (26%) of the American Bible market, the sales tumbled down in a drastic slump, and the company almost went out of business. The remnant were said to be purchased by the Royal Publishers, of Nashville, Tennessee, and the company reportedly is making a comeback by publishing the King James and American Standard Bibles.

The World Publishing Company, of Cleveland, Ohio, has for many years been one of the world's largest Bible publishers and printers. During the 1960's the company officials were reported to have concentrated on the Revised Standard Version, allowing its King James line to deteriorate, which resulted in financial and managerial difficulties that precipitated the sale to the Times-Mirror Company of Los Angeles, and allegedly with new management an effort is yet being made to save the company. The Revised Standard Version apparently did not prove profitable for World Publishers, and its sales are now said to have declined to 10% of the Bible market--a potential that prompts the question: what effect will such a contingency bear on students, especially young preachers in Bible Departments, who through college years have known and studied only the Revised Standard Version and adopted it as the Bible, to later find that they are the victims of the propaganda for a declining version, a false Bible. We feel sorry for them, and my heart goes out to the young preachers who are being so victimized.

The appraisal of the eminent scholar, O. T. Allis, befits the conclusion of this review of the Revised Standard Version: "RSV has the great advantage over any private version, in that it has the powerful backing of the International Council Of Religious Education. A very vigorous publicity campaign is being carried on in its favor . . . How long it will be before it is superseded by another and perhaps more radical version is a question which only the future can decide . . . The title, Revised Standard Version, is a misnomer. It is an attempt to secure for this version the 'good will' of the immensely popular *Authorized Version* by representing it as the legitimate heir and proper successor of that time-honored and time-tested version, instead of as its competitor and rival . . . It may have been the hope of some of those who were actively connected with this undertaking that the *Authorized Version* could be transformed into an 'idiomatic,' 'modern speech' version by a simple process of revision. If so they were doomed to disappointment. For in RSV the work of revision has been carried to such an extreme that the result is much more a new translation than a revision: and *A New Translation* is what the *Revised Standard Version* should be called."

(Pages 155-156, Revision or New Translation? Revised Version or Revised Bible? 1948.)

It is the verdict of scholarship that the new text-makers of the Revised Standard Version, in the words of Professor Allis, "have gone far beyond the limits of legitimate revision," and he comments that the difference between a revision and a new translation is not a negligible one. This is in accord with the statement of Philip Schaff, president of the revision committee of the American Standard Version (1901) in respect to the Authorized Version (King James), that the American Version is not a new translation, and only a revision to the least extent possible in removing archaisms and words that had lost meanings; and that otherwise out of a million words the changes are so slight as to be scarcely discernible in the reading of the text, and in most instances "essentially unnecessary."

It is said that the most ardent labor of the poet Pope was a revision of the Illiad, but in Bentley's criticism of Pope's Revision Of The Illiad, he said: "a fine poem, Mr. Pope, but you must not call it Homer." So whatever merit or quality some are wont to ascribe to the Revised Standard Version, it must not be called the Bible, neither a legitimate version nor a true translation of it.

Surely, no one with any information on the makers of this version can be so naive as to think or could possess such credulity as to believe or attempt to maintain that it is the product of a committee of conservative scholars. The available evidence to the contrary already presented in the preceding chapters of this work are too plentiful and positive to allow it. The liberals and modernists promote it; and the professors in the colleges within our own precincts who adopt it, or by acquiescent silence approve it, betray the trust of the great body of people known to all the world as the churches of Christ.

So at the conclusion of the exposures of this graceless translation we stress the repetition that the Revised Standard Version is not a new translation —it is *no translation*; it is not a version--it is a pseudo-version —and it "injects a poison virus" into the system of any one who accepts it.

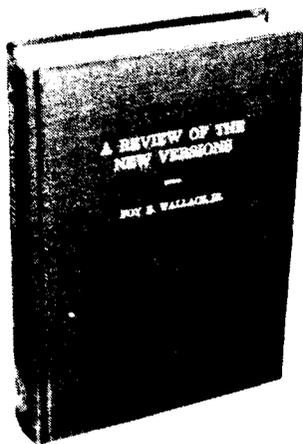
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